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Treats Every Phase of the Minister's Work

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The Devotional Hour

V. The Fact of "Must"

"MUST" is one of the easiest verbs in the English language to conjugate. It is gloriously defective with its one mood and one tense. But if ever a word weighed a ton it is this same little defective verb. We meet it at all ages and on all levels of life, and it holds us like a tested line of trench.

We very early discover that all mathematical facts not only are what they are, but that they must be so. When we have once learned the multiplication table we come to realize that it is good not only for the local latitude and longitude where we happen to live, but it holds for all lands and for all possible worlds. When we once find that the shortest distance between two points is a straight line we instantly see that it must be so everywhere, and that if angels wish to take the shortest way home they must fly in straight lines. When we prove that the sum of the angles in a triangle is equal to two right angles, we see that it must always and everywhere be so—even in a triangle with its apex at Arcturus and its base across the earth's orbit around the sun.

All our sciences write "must" into all their laws, for a law is not a law until it carries "must" into all the facts with which it deals. And yet no person ever sees this fact of "must" with his eyes, nor can he find it with any one of his senses. The only thing we can find with our senses is what actually happens, what is there now. We can never perceive what must happen. Senses can deal only with facts, only with "is," not with "must be." "Must" belongs in a deeper, invisible world where mind works, and not eyes.

For ages men wondered what held the earth up in space. They always looked for some visible support. It was a giant like Atlas who held it on his back, or it was a huge tortoise, or it was an elephant standing on another elephant, with elephants all the way down! But it turns out that nothing visible or tangible is there. The discoverers of the north and south poles found no real "poles" that ran into grooves on which the earth spun around. There was nothing to see. The cable which holds the earth in space and swings it on its mighty annual curve is invisible to all eyes and yet it holds irresistibly, for the "must" of a universal law is woven into it, and the mind can find it tho the eyes can not.

There is another, and a higher, kind of "must" which holds men

as that force of gravitation holds worlds. It was one of the most august events of modern history when a man in the light of his own conscience challenged the councils and traditions of the Church, refused to alter the truth which his soul saw, and boldly declared, "Here I stand; I can not do otherwise." This is a strange thing, this inner "must," this adamant "I can not do otherwise." It reveals a new kind of gravitation toward a new kind of center, and it implies the existence of another sort of invisible universe in which we live. It often carries a person straight against his wishes, into hard conflict with his inclinations, and it may take him up to that perilous edge where life itself is put at hazard.

"Tho love repine and reason chafe,
I heard a voice without reply;
'Tis man's perdition to be safe
When for the truth he ought to die."

Some persons do not feel this invisible pull as powerfully as others do, but probably nobody who can be called a person altogether escapes it. A little boy, in the first stages of collision between instinct and duty, said naively to his mother: "I've got something inside me I can't do what I want to with!" That is exactly the truth about it. It holds, it says "must," like the other invisible realities that build the universe.

Different individuals feel this inner pull in different ways. They read off their call to duty in different terms. Their "must" confronts them in unique fashion, but whenever it comes, and however it comes, it is august and moving. We no doubt mix some of our cruder self in it, and perhaps we color it with the hue of our human habits, but at its truest and its best it is the most glorious thing in our structure, and it closely allies us to a Higher than ourselves.

"So nigh is grandeur to our dust,
So near is God to man,
When duty whispers low, 'thou must,'
The youth replies, 'I can.'"

Gradually we come to see that this strange fact of "must" goes on up into the highest spiritual realm. There is nothing freakish or capricious in any of God's worlds. Our joys and sorrows, our salvation or our damnation, here or yonder, will not be the outcome of some whimsical magic. The higher and diviner worlds have their laws as much as this lower, natural universe has its laws, and however far we ascend and travel we shall still be confronted by an eternal and unvarying "must." We can not have something for nothing, we can not get without giving, we can not enjoy God, if we have not now a loving, sharing, self-giving spirit.

Rufus M. Jones

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A SUCCESSFUL PLAN FOR URBAN AND RURAL CHURCH COOPERATION

The Rev. WILLIAM D. BARNES, Osceola, N. Y.

THE article in the *HOMILETIC REVIEW* for September, 1916, on "Cooperation Between Urban and Rural Churches," by Rev. James Anthony, stated that "few fields of church activity present more promising opportunities in church life and work than cooperation between city or town and village or rural churches." He laid low the fearsome ghost that "city and country workers will not cooperate" by describing where and how "it is actually being tried out with success between a large city church Bible class in Toronto and a rural Bible class living fourteen miles out in the country." In New York State is another rural-urban church cooperative enterprise which, emphasizes the truth of Mr. Anthony's contention. In fact, this enterprise has advanced one step farther than that of Bible-class cooperation, to the point of church cooperation. The relationship between the city and country churches, in this instance, is so close that it might be called urban-rural church union.

The cooperative plan was originated by the pastor, Rev. Lewis T. Reed, and people of the Flatbush Congregational Church, of Brooklyn, N. Y., a church of twelve hundred members. Long ago this virile institution had heard the Macedonian call of the non-Christian world, and had sent out Rev. W. L. Beard to extend the reach of its influence to Foochow, China. It heard also the cry of the homeland, and determined that it must do something for the rural religious problem in its own State, in which scores of churches

were pastorless, others closed, and many more dying. The Flatbush church was looking for its proper field of service, when an urgent appeal for help from a tiny church in the foothills of the Adirondacks was received, forwarded by a missionary society. The appeal stated that the rural church was sixty-three years old; that its present membership was forty-six; that it was situated in a township of four hundred people, thirteen miles from the railway; that there was no other church, Roman Catholic or Protestant, within the area of ninety square miles to which this church ministered; and that without help the church could not long survive. The Brooklyn church accepted this appeal as providential, and in March, 1915, began a cooperative enterprise with the Congregational Church of Osceola, Lewis County, New York.

The Flatbush-Osceola cooperative plan then adopted has been running smoothly for over a year and a half. It has proved more effective than the most optimistic expected. There are five main features to the plan—features which might well be incorporated in similar enterprises anywhere.

The first feature of the plan is that the rural church selected for cooperation with a city church shall be the only Protestant church within a well-defined area. The second feature is that the minister of the rural church shall receive an adequate salary, one-half of which shall be given by each of the churches in the rural-urban union. A third feature is that the rural-urban cooperative enterprise shall be under the superintendence of

¹ We would like to have the opinion of our readers concerning this plan. It seems to us full of suggestion and help both to city and to rural churches.

an established home-missionary society. By this arrangement the minister in the rural field will have the benefit of the experience of the secretaries of the society, while the busy pastor of the city church will be relieved of extra administrative details. In the Flatbush-Osceola undertaking Dr. Charles W. Shelton, secretary of the New York State Congregational Home Missionary Society, is the superintendent. The fourth feature is a dual one, relating to the home and foreign missionary pastors of the city church. Both men shall be not only on the staff of workers of the city church, but also on the staff of the rural church. The home missionary shall be installed as pastor of the rural church, permitting that church to have a pastor of its own and "not a missionary sent to it." The foreign missionary likewise shall represent the rural church, receiving its gifts, sending his reports to it, and visiting it during furloughs. By this arrangement the missionary movements are humanized, and support is gained by recognizing that human quality to which Mr. Anthony referred in the statement that "men work better for the support of a man whom they know than for some vague scheme, however good the scheme may be."

The fifth main feature of the plan is the Mutual Exchange. The Mutual Exchange is composed of a Produce and a Spiritual Exchange. The Produce Exchange, in the Flatbush-Osceola arrangement, is conducted by the ladies' societies in the city and country churches. The ladies in the country utilize the winter months by making quilts and comfortables, which are shipped to Brooklyn and there sold to members of the congregation. At certain times of the year, eggs, cheese, maple-sirup, fox-skins, and other articles are exprest to the Flatbush church and offered at prices below those of the markets, because of

the elimination of the middlemen's profits. A Produce Exchange of this kind stimulates the trade in the village, allows the city-church families the advantages of guaranteed produce at reduced rates, and opens up a source of income for the members of the rural church with which to pay the church expenses. The Flatbush church, quite apart from any business interest, has sent a stereopticon, boxes of books for the town library, Christmas candy, cards, dolls, and Santa Claus suits, and received in return great quantities of good-will. The Spiritual Exchange is likewise of mutual benefit. The exchange of letters between pastors, laymen, and organizations of the united churches; the interchange of visits from pastors and people, and the mutual inspiration from intimate contact are constant sources of spiritual good to both churches. The city church is encouraged to sacrifice by knowing of the price which the little Christian group on the wind-swept hills has to pay for its religious life, and the rural church is strengthened in faith by feeling the power of the great city organization engaged in the Master's service. The spiritual values of the cooperative enterprises so imprest Mr. Reed that, when president of the New York State Conference of Congregational Churches, he stated to the delegates assembled at Binghamton last May that, "If you want to spiritualize your church, just take hold and help some little struggling rural church."

Rural-urban church cooperation is possible. Experience proves it so. But more than that, Scripture requires it. In Eph. 4:16 Paul states that "the increase of the body (the Church of Christ) unto the edifying of itself in love" is "according to the effectual working in the measure of every part." And what is the "effectual working" which is expected of each and every part according to

the measure of its capacity? It is just this that knits the great body together—the interchange of the common

grace between churches, between the city and city churches, the rural and rural, and between city and rural.

THE FUNCTION OF DEATH

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IN the larger meaning of things, death is as natural as life. It is the condition of life. Life passes over dead structures as stepping-stones to larger life. The very activity which characterizes life is made possible only by the loss, by some structure, of the energy which it held, leaving it strewn upon life's upward pathway, dead. This observation leads us to consider whether death may not be one of the features of real being, and, perhaps, one of the aspects of life itself, acquiring larger meaning as forms of life become richer, fuller, more complete.

Hence, in approaching this problem of the function of death, we would do well to take note of the various forms of being, to examine their relation to each other, and to discover their relation to life as the means by which being finds its expression and realization. The various forms of being involved in our problem are the inorganic, plant, and animal orders, and all are regarded, in the light of present-day science, as being a part of reality, by virtue of the fact that they are in states of greater or less activity. Thus they are all of a piece in a universe in which lower orders make higher orders possible, and furnish the ground upon which the higher appear. And all are, by the same token, various forms of being. Life, in some of its higher manifestations, is to be regarded simply as the natural result of the activity of being. The question as to the when and where of its appearance need not concern us just here, nor whether spontaneous

generation is taking place. It will probably ever evade our observation, if it should be going on. It may be that the conditions of the original generation of life have passed. It is sufficient at this point to note that, from all indications now before us, life has come in the regular course of the activity of being.

But what does concern us greatly, in view of the problem before us, is the method or process of this activity. In this matter the first thing to note is that this activity results in the arrangement of these forms which have been noted in a sort of hierarchy, with the inorganic at the bottom, then the plant, and, higher still, the animal. And in the nature of the fact of development, these forms doubtless appeared in the order mentioned.

Now the principle of development also proceeds according to the law that the lower forms are a preparation for the higher. A higher form can not appear until the necessary preparation has been made for it in the lower form. In the higher form the implicit possibilities of the lower are becoming explicit. Hence, the second thing to note is that these forms are related to each other, the higher being dependent on the lower. The lower forms create, or furnish, the conditions for the existence of a higher form of activity. This particular point can not be overemphasized, for in it, in our conception, the fundamental meaning of the function of death inheres. Indeed, in a very real sense, the higher appears in the fact that the lower form yields up its

own existence in order that a higher form may come into existence. This is the law of life. If a corn of wheat should fall into the ground and die, it will bring forth fruit, thus fulfilling and revealing its function.

In the activity, which has become more marked in plant-life, certain inorganic forms of being have been appropriated to the purposes of the plant, which is the same thing as saying that the inorganic has yielded its peculiar form of being; it has given up the form of activity characteristic to itself in the interests of the plant. And thus we are justified in saying that the inorganic order exists for the plant-world. Its mission is to make the plant possible. The lower forms of activity in the inorganic order foreshadowed and made inevitable the appearance of a higher order.

And then, the plant-world, having come into existence by the sacrifice of the inorganic, preparations are being made for a still higher form of activity; namely, the animal world. But it comes by the same method as made the plant-world possible. A lower form gave up its existence in order to make the higher possible. Plant-life, having the possibilities or potentialities of animal life, made the latter actual by yielding up its own characteristic order of activity. Thus the lower is incorporated into the higher, the implicit again becomes explicit in the processes of life as a characteristic expression of being. The higher is germinal in the lower.

Thus, with the possibilities and conditions of the higher form of activity inherent in the lower, the appearance of the higher is conditioned by the passing of the lower in the interests of the higher. This is accomplished in the consumption of the plant by the animal, but the death-function is precisely similar to that which obtains in the relation of the plant and inorganic orders to each

other. The plant secures its nourishment from the inorganic, and in the act of assimilation, the inorganic leaves its "low-vaulted past," and enters into "the chlorophyllian activity of the plant." In turn, the animal lives primarily upon the plant. Chlorophyllian activity yields up its own characteristics by entering into animal cellular tissue. Of course, some animals live upon others, but ultimately animal life depends for existence upon plant-life. Nor does this mean that every plant is consumed by some animal. Its mission, however, is implicit in its very existence. Here again is a form of being yielding up its characteristic activity in the interests of a higher form, and this is the function of death. In the midst of death we are in life.

But, has all been said that can be said about this death-function, in view of the forms of existence available to us? We think not. We think that still another form or order of characteristic activity can be detected as implicit in the higher forms of animal life, that is, spiritual life. The nature of consciousness in the lower animal order is fixt in contrast with that of the human's, which is described as free and appears as self-consciousness. Since the realm of free ideas emerges from the realm of fixt ideas, we may say that self-consciousness is implicit in lower forms of consciousness, and is therefore as much a part of the reality of being as any lower form. It is now, however, necessary to discuss the meaning of this higher form of being in relation to the other kinds, as well as its bearing upon our problem of the function of death. The case seems to stand something like this: Just as the nature of the relationship of chlorophyllian activity to vital force is in the way of preparation necessary to the appearance of animal life by the passing of plant-life, just so does the appearance of free ideas indicate that

preparation has been made for a higher kind of being by the passing of a lower kind.

The consummation of spiritual being is not yet fully realized, but it is evident that preparation for it is being made on the basis of the physical. The possibilities of spiritual-life are germinal in the free ideas, as the possibilities of free ideas are germinal in fixt, or instinctive, ideas. What remains, then, if we are ever to realize spiritual existence? Its consummation waits upon the yielding up of the characteristic activity of this organism of free ideas in the interests of the higher spiritual life, in death, whose function is to usher in higher life.

Thus, as the forms of life become more complete, death gains larger meaning. As we have already hinted, death is one of the accompaniments of enlarging life. Hence, the attitude toward death assumed by various groups of peoples may be taken as a criterion of their spiritual development. Each stage of the approach to the true characteristics of spiritual life is represented by a wider and more helpful view of death. There is what might be called a pagan attitude toward death. But the higher philosophic and religious conception is not that of the cringing slave, "whipt and scourged to his dungeon," but of one who, sustained and helped, "wraps the draperies of his couch about him, and lies down to pleasant dreams." Indeed, the figure may be extended by observing that we are not the slaves of death, but its master, moving out into infinitely higher forms of life through the door of opportunity called death.

As to whether there are ascending stages of a spiritual being in our approach to God, we are not in a position even to speculate. There are those who say that we are not justified even in holding that there is a spiritual life, because such an exis-

tence belongs to the unknowable. But, at least, we are justified in taking an attitude toward such aspects of being only as we seem to anticipate clearly in the nature of our present mode of existence, especially if such an interest serves to give some subtle aspect of life, such as death, larger meaning for us.

And it would seem that such an attitude toward a spiritual life to be fully realized through death adds something to the meaning of death, and helps us in understanding its relations to the facts of our world. Thus is given larger meaning to the life and teachings of Jesus Christ. He accomplished more than all others in realizing the possibilities of spiritual life. He came to bring life and immortality to light. But it was necessary that he should die in order to fulfil this mission.

At any rate, in this conception we are enabled to view existence as all of a piece, and through it running one unbroken plan. In the words of Bergson:

"All the living hold together, and all yield to the same tremendous push. The animal takes its stand on the plant, man bestrides animality, and the whole of humanity in space and in time is one immense army galloping beside and before and behind each of us in an overwhelming charge, able to beat down every resistance and clear the most formidable obstacles, perhaps death."

And the power of Christ's life resides in his removal of that word "perhaps," used by other men in their references to death. From this fact proceeds the fulness of confidence and joy of life which come with the conviction that death, that last, fearful obstacle, has been cleared! And it has been cleared for us, in the sense that we now understand and appreciate that death is not the end of things, nor of us, but that it is the occasion and means of entrance into a higher and larger form of existence.

A PARABLE OF VACATION

The Rev. CHARLES MELANCTHON JONES, University Library, Berkeley, Cal.

A GREAT gulf divides "vocation" from "vacation," altho there is only the difference of a single vowel in the way we spell them. The genius of Dickens pictured the miracle which resulted from the contrast of the horrors of the non-vacation hell and the happiness of the holiday heaven, when the unresting and non-rest-giving Scrooge was stampeded into giving and getting a Christmas vacation. Yet, unfortunately, other people, at the opposite extreme from the repulsive miser, are often under a cruel constraint to perpetual motion from the lash of their very consecration. Conscience may transform life's travel into a treadmill. One of the definitions of "avocation" is "that which takes us from our regular calling." That is just what a vacation does. We step from the treadmill of our vocation, follow the lure of our cherished avocation, and rejoice in the twice-blessed results of a vacation. In his "rest" the vacationist has by no means failed of a "busy career" if he has wrested from nature secrets that no perpetually molling mollycoddle ever knew, and gained the larger resolute joy which comes of the "fitting of self to one's sphere," instead of the fixing of self to one's rut. After his return to his work the ardent and arduous vacationist finds that in his outing he has acquired the oratory of the forests—"tongues in trees"; learned of a new library in the life-giving water-courses—"books in the running brooks"; and from many an "inspiration-point" has analyzed the mighty homiletics of the hills—"sermons in stones"; and gained a more optimistic gospel everywhere in the "good in everything." And are not the churches legion that have sat up and taken notice of the old-new pastor

who has breezed back into his re-created pulpit from looking and leaping amid the hills whence has come his help; from threading the magic dreamland of the western slope in its everlasting miracle of irrigation; or from traversing the "forest aisles" of the "big trees" of the New World which are older than Abraham?

"But isn't it necessary to 'stay by the stuff'?" Many times it verily seems so. Forty years ago the writer knew a splendid specimen of a brother minister with whom he pleaded that he would take a rest. But the reply was that to take a vacation from his field would be tantamount to losing all that he had gained. Too late, when the fatal fever was on him, he sought the mountains. In his glorious early manhood of noble mind and heart and grand physique he perished; while the writer, always a semi-invalid, by care has been able to maintain his varied ministry and become a septuagenarian.

But the "gentle reader," and readers not so gentle, may be clamoring to know where the "Parable of Vacation" is coming in. Is it possible that he has not already noticed it? For it has been peeking at him and playing at hide-and-seek with him, not only while he has been glancing impatiently along this article, but ever since he learned to read. Is it possible that, Newton-like, he must be hit right on the nose by this parabolic apple before he has the arrest of thought about taking rest? Well, then, here goes to loosen the fruit from the tree of knowledge. Let one suppose himself sitting in a great library and noting that all at once by some freak-miracle the words of every book had vanished from its pages and only the punctuation remained!

Wouldn't it look funny? And much more impressive and suggestive than amusing. Perhaps it has been some such a day-dream as Æsop, Bunyan, Swift, or Grimm so easily and delightfully fell into, and one sees strange meanings in the starry constellations of commas, semicolons, colons, dashes, and periods, and the perspicuous marks of question and attention. And all of a sudden the parable of the punctuation forces itself upon one, and he wonders that he had never thought of it before. For now that there is nothing else to claim attention, these pause-points take on a curious and unique interest. Perhaps for the first time it occurs to one that the period, the base of all the pauses, is round, like the boy's marble or ball; or, better still, like the student's big head, except for the contrast in size; so that it (not the big head, but the period) becomes the fit symbol of completion. And then it is easily noticed that the common comma is really a tadpole period, or a comet as related to a fixt star—showing movement and reporting progress. A comet and a planet, as it were, compose the semicolon; or, to change the figure, the stream-sentence, having already taken in one or more comma-brooks or creeks, pauses to embrace the more important semicolon tributary; while the main stream of expression must still roll along. And almost at any time the colon is apt to turn up, made of a brace of periods, thus making a semiperiod, and coordinating the parts of the sentence. It is either a yoke or a balance, binding interests or weighing values; and we don't always seem to know just how to use it, since it is difficult justly to estimate, as in love, or satisfactorily unite, as in marriage. By far the most impressive of the pause-points are the marks of emphasis and of inquiry. They are quite characteristic symbols. Each has a period

for a pedestal, and the upper part is conformed in accordance with the psychological movement of impression or of interrogation. The one which arrests attention seems to have been formed by squeezing the upper part until it shoots aloft, like an imposing big bug of society or an amusing comedian. In the case of the question-mark the evolution has followed the physical attitude of inquiry; for the upper part is curved over, precisely as a spy bends to peer into forbidden precincts, or a scientist bending over the microscope looks for the underlying microbe. It may be the mask of a snake's head, suggesting the seducer's queries about morals and religion; or it may be the rapt eye of angel-saint or animated scientist looking into the gospels of two worlds; since there may be angelic redemption or devilish damnation back of the user of the question-mark. And why must the world of mankind so often segregate along the lines of either hostile inquiry or of friendly affirmation? They should be normal allies. Old Archimedes up there in his laboratory is an example for all of us. For long the inquiry flag is aloft in his celebrated study, but one memorable day it is pulled down, and he rushes into the street surprizing the Syracusans with his exultant announcement, shouting most dogmatically "Eureka!" A wonderful world-book, full of vital questions and of still more vital answers, advises: "Prove all things; hold fast that which is good!"

And thus idealized, these literary pointings easily become a series of moving pictures. The frequent commas seem like restless children, always on the go; the semicolon is like youth, half child and half man; the colon marking middle life, mated to a companion in living interests; while the period really marks the old man's rounded life-career, the personal sen-

tence merged in the composition of universal being. The exclamations may well be the comedies and tragedies, or the unexpected shames or glories. While for every human existence the inevitable question-mark stands, as in the interrogative sentence of the Spanish language, at the beginning and at the ending; as if to ask at birth, Whence? and at death, Whither?

Yes, gentle but increasingly impatient reader, we are coming now at last to that "Parable." Surely, in this age of brain-softening and of insanity, it would be well if readers would listen to the still, small voices of these literary pauses, as they rebuke the attempt to keep up perpetual motion. Who of us graybeards does not smile as we recall the arrest of thought while in our early school-days we were galloping through the sentence, when the sharp reminder halted us: "Mind your stops!" We did "mind" the letter of the caution in the field of letters, but have we not too often overlooked its spirit?

Both religion and reason have suggested and provided "stops"—call them holy days or holidays—to be distributed in the calendar of the peoples, and wo to the social order that for long selfishly makes them dead letters in the lives of those who

toil! And in the life of the individual, how many of us there are who are as much the misers as others are the spendthrifts of time, and who rest when at last they must—when sick or when dead! Delays are dangerous here as everywhere else, and no man should delay the needed respite till Undertaker Time punctuates with the one round dot of death. It is easy to smile at the half-demented Lord Timothy Dexter, who was persuaded to publish a book with no punctuation. However, at the end was an appendix where, in impotent confusion, pages on pages of punctuation-points were printed with the advise to use as desired, to suit one's own taste. It was truly a fatal case of literary appendicitis, for of course the pauses were never used. May more of us come to sympathize with, as well as smile at, the practical and human Sancho Panza, more lowly and more quaintly wise than Lord Dexter, in his benediction on the man who invented sleep—that beautiful nightly pause between the busy days. And well may we appropriate Sancho's blessing for whoever first provided these grateful literary resting-places which are a notation of meaning as well as a respite in utterance, making it possible to enjoy reading without the indispensable services of a pundit.

CHRISTIANITY AND NATIONALITY¹

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It is in times of trouble that we are thrown back on our first principles, and are driven to consider whether they are standing the test of experience. There is nothing gained in such an inquiry by endeavoring to reach a compromise by confusing principles which seem conflicting, and the line of intellectual progress is rather in the direction of seeing clearly wherein the conflict really lies.

There can, I suppose, be but little doubt that at present many of us have felt the conflict between what we understand by nationality and what we understand by Christianity. Few, perhaps, would openly admit that they are prepared to follow the implications of the simple tho foolish motto, "My country, right or wrong." And yet such is the power of nationality that it is difficult to persuade us that our own country often is,

¹ An address at the Graduation Exercises of the Meadville Theological School.

or has been, seriously wrong. The claims of nationality appeal to the heart of all of us, and we recognize the reality of those claims by the distinction which we so readily draw between native or naturalized citizens on the one hand and aliens on the other. There is a real difference between the citizen of one country and the citizen of another, even tho we are not necessarily called upon to say that one is better than another. On the other hand, none of us can forget those teachings which tell us that for Christians there is neither "Greek nor Jew, bond or free." Christianity seems to deny the existence of just those differences which nationality so emphatically affirms and values.

What is the true relation between these two? I am not seeking, of course, for any sham reconciliation, such as that which practically means that we say that we shall be national, but only in moderation, and Christian whenever we are not hindered by other considerations. Such an attitude, and it is not uncommon, tho often concealed by ambiguous language, is mere confusion of thought, if it be not intellectual dishonesty. I wish rather to ask what is the true relation between nationality and Christianity.

Most of us have read that celebrated book of Charles Kingsley, called *Water Babies*, and you may remember that it gives one of the best guides ever written to the study of history. Tom, the hero of the book, was instructed that on his way through a district in which he could see no path the only method of safe advance was to go backward and keep looking at the guide which followed him, and Kingsley explains that what he meant is that if people wish to make progress in the world they can do so only by constantly looking back at history. There is no truer statement: if you want to go ahead safely in your own generation you must consider the nature of the past; and, therefore, this morning I am going to ask you to look back at the course of history and see what it has to say as to the relation between nationality and Christianity.

Consider for a moment in what way there came to be such a thing as nationality at all. I suppose that at a very remote period our ancestors had not reached any "group formation" in society higher than that of the family. Man went about accompanied by his wife and children, and if any two men met, the claims of family life seemed to de-

mand that each should hit the other on the head with as much vigor as possible. So far as evidence goes it appears clear that men were not lacking in those days in appreciation of what, if they had known our language, they would have described as true and honorable family life, and they hit freely and fiercely. But time went on, and by degrees a number of families made the enormous discovery that it was possible for men to live together in a group which brought together several families in tribes, and at that point the idea of duty was moved up a little. The notion that the interests of the family demanded the extermination of the head of every other family in reach was not, indeed, extinguished, but it was abolished so far as the members of the same tribe were concerned, and it became a tribal instead of a family matter. Tribes would exterminate any other tribe with which they came into contact, but they had discovered that family life was furthered by living together rather than by isolation and conflict. Moreover, altho the family was, in this way, absorbed into the tribe it was not extinguished but raised into still higher honor, for family life was found not to have suffered but to have gained, because several families had mingled their life in the higher unity of the tribe.

Go on some centuries more, and you will find that tribes have coalesced into nations. The same thing that had once obtained with the family obtained now with the tribe. Tribes began to cooperate instead of always fighting, and once more the discovery was made that neither the family nor the tribe necessarily suffered because they had been brought together into a higher unity. At that stage the question of the next stage inevitably presented itself, even tho it may never have been raised in quite our modern form of words. Is there to be some higher unity? Or is national enmity to be the final line which is always to limit the progress of man? If there is to be some higher unity how is it to be reached? Now, I do not suppose for one moment that ancient Semitic statesmen ever considered the problem in this light, but, looking back on their efforts, it is probably not wrong to conclude that they did contemplate a higher unity, and that this higher unity was that which would undoubtedly be reached if we could reduce to one single nation all the people of the

world. But to that contemplation of a higher unity they joined a feeling which was natural, if not eventually justified, that the one single nation to survive should by preference be their own. The efforts, therefore, were directed toward the extermination of all other nations. This Semitic feeling that the nations have to be brought together it can be only done by the process of eliminating all except one can be traced in books which are very familiar to us, and can even be seen in doctrines which have become sacred in many people's minds. It is really at this point, for instance, that the Jewish doctrine of the Messianic kingdom is open to criticism on ethical grounds. That doctrine held forth as the ideal of society a world in which every one, either by birth or adoption, should be a Jew. When that end was achieved you would have on earth the kingdom of the Messiah, or the kingdom of God. The Jews, indeed, despaired of doing this by their own efforts, but they hoped that God would do it for them. This would, of course, be an unfair statement if it were taken as covering the whole of the Jewish doctrine of the Messianic kingdom, but this special side of it was clearly influenced by the Semitic desire to achieve a higher unity among nations by abolishing all except their own.

Now, it is worth asking why that policy failed. It did so because it was contrary to all the principles of progress so far as we can see them in tracing life up to this point. When the family was merged in the tribe the family did not disappear; when the tribe was merged in the nation the tribe did not disappear; therefore, by analogy, if there is to be a higher unity above the nation it must be something in which the nation does not disappear.

Leaving the Semitic world and turning to the Roman Empire, we find a still imperfect but far nobler attempt to deal with the problem, and a frank recognition that the world is made up of nations. The attempt was made by Rome to forge those nations into a higher unity, and yet, in theory at least, its ideal was not to eliminate all the nations of the world, but to make them recognize that Rome was the common superior of all nations, and that the Roman Empire was a political complex in which many nations were brought together without being exterminated. Rome did not, it is true, en-

tirely succeed, for there were certain defects in its theory which rendered failure inevitable, yet the Roman idea was infinitely higher than the Semitic, and in many ways was a step forward on the path of progress which we are still hoping some day to follow. But let us leave them for a moment. What did Christianity do when Christianity, at about this point in history, came into the development of affairs? In the first place it was handicapped by taking over the imperfect Semitic solution of the problem. Christianity accepted the ideal of the Messianic kingdom, and, partly because it did so, it laid at first great emphasis on the divine authority of solutions which were not destined to be successful, and indeed could not be so. In this connection special emphasis must be put on the belief in a chosen people.

Think what that meant from our point of view. It was an inheritance from the Jews, but the Christians took it over almost bodily, with the single amendment that they said that the chosen people of God were not the Jews, but the Christians. Now, what are the elements of truth and falsity in this doctrine? The falsity, which I have already touched upon, is the belief that either the progress of the world or the will of God calls for the survival of one single nation to the exclusion of others. The element of truth in it is that nations, like individuals, are not all equal. It is true that a belief in the "equality of men" is sometimes regarded as a sacred palladium, but we are apt in making use of it to confuse two things which ought to be kept apart. When we say that all men are equal, what we mean, or ought to mean, is that all men have an equal right to even-handed justice, justice in social matters as well as in legal matters; but we do not mean, and can not mean if we study the facts of life, that all men are born with equal endowments of ability or with equal resources. In that sense men are not equal, and to treat them as tho they were is an impossible fiction. In the sense of having a right to equal justice they are equal, and in the first bright light of the discovery of the rights of men to equal-handed justice we have sometimes overlooked the infinite inequalities of men and nations which go to make up the complex of life. We have forgotten that just because men and nations are unequal, by their very inequali-

ties they fit together into one complicated whole, so that you can not lose any one without, in however small degree, damaging the whole; progress depends, not on pretending that we are all equal, but in finding the special work for which our special "inequality" fits us. The doctrine of a "chosen people" has always been a valuable reminder of this side of life, tho it needs to be considerably changed so as to become rather a doctrine of the "vocation of all nations."

But the Christians did more than that. They not only held to a belief in the chosen people, with which they identified themselves, but in so doing they at first made themselves the enemies of the Roman society in which they lived. They believed that the world of society, as they knew it, was coming to a speedy end, and they did not think that it was their business to help carry it on. We can not, if we read history, ignore the fact that there was some truth in the criticism of the heathen that Christians refused to take their fair share in the working of the world. But as time went on, and as the Christians learned more, they somewhat changed their position, tho they did not always realize that they had done so until in the fourth century Christians became Romanized and began once more to take their share in the government of the world. The result was that there gradually developed a double doctrine as to the unity in which the nationalities of the world might be brought together. There was on the one hand the still existing empire, which claimed to be the common superior of all nations, and on the other there was the Christian Church, which made the same claim. Much of history from that time became an attempt to adjust the respective claims of the Empire and of the Church against each other, but we can see that a real step forward had been made. There was the recognition that nationality was not the last word, and there was the recognition of a common superior to whom all nations owed loyalty, and both were great steps forward in evolution. For the moment at least it seemed as tho it might be possible to achieve a state of things in which each nation would have its own individual life, and yet recognize that there was something or some one above all the nations.

Nevertheless this result was not reached. The attempt to reach it failed because, after

all, there was an element of make-believe in the solution proposed by Rome, whether we mean Imperial Rome or Holy Rome. This element of make-believe was the theory that Rome itself was not a nation, and that the Church itself was not a human society. Here I touch upon a point which has many difficulties. Let me take the contrary assertion that the Church was a divine society. Is that true or false? *Sic et non*. It seems to me that it is true to just the same extent to which it is true that all society is divine, and that is a degree which we must not underestimate. When you say that a man is "a life" and that the life which is in him is something divine, you know what you mean, tho you may find it difficult to explain it to other people. You know that "life" is just that something which makes the difference between a living man and a dead body. There may be no chemical difference between the two. I do not know whether there is or not. But we all know there is a real difference, tho we may not be able to explain what it is. That difference is life, and we surely are right in saying that it is just this which is the nearest approach to divinity which we can conceive. But we must go one step forward. We know the difference between a college and a fortuitous collection of individuals. I do not know how many men there are in the Meadville Theological School, but as gatherings of men go, it is, in any case, a small number. You would find a larger number looking on at a ball-game. But from the point of view of life the Meadville Theological School is on a higher level than the largest assembly brought together to see a ball-game, and the reason is that you have in one case corporate life and in the other you have not. In the same way there are certain parts of Europe—for instance, Macedonia—where there is a large aggregate population, yet we can not say that there is a nation because there is no corporate life binding the individuals together. That is the difference; and that is why when men talk about the Church as divine I am inclined to say both yes and no. I say "yes" if you mean that the difference which separates a society, whether ecclesiastical or national, from a fortuitous group of individuals is a difference analogous to the difference between a man and a fortuitous collection of atoms brought together as a body—that is, the difference between

life and death, and that life is divine.³ But if you say that no other society, except the Church, is divine, then I say "no." In making the claim that the ecclesiastical society is divine and that national society is not divine the Church was attempting a solution which was false and bound to fail. The same was true of the Christian Roman Empire. It claimed that it was divine and that other societies were not, and in that respect the heathen world was perhaps nearer the truth than the Christian world, for it did at least deify many forms of society besides the Empire.

The meaning of these facts is that the study of history, up to the point which we have reached, emphasizes the necessity of trying to achieve a higher unity than the world has yet reached; it points out to us that that unity can not be achieved by any make-believe solution such as the Roman Church presented, but it also shows that the Church was on the right line in recognizing the sacredness of life on other planes than that of the individual. It suggests that nationality represents the reality of multiplicity, and Christianity the complementary reality of unity. But if we continue to consider the history of the world since the days when the power of the Roman Church was at its height we are conscious of a feeling of sadness because the Reformation, which broke the power of Rome and did so much to increase the liberty of the individual, did also so much to put the clock back rather than forward in any attempt toward reaching a higher unity of the human race.

We usually look at the Reformation from the point of view of its theology, and we can fairly claim that it was, in some respects, tho not in all, a clarifying of the theological mind; but we often forget that it also represents the great growth of the feeling of nationality in Europe. Before that time educated men were much prouder of belonging to the Empire, or to the common society of educated and cultivated men, than they were of belonging to any one of the nations. Man had his national feelings, but they were not so highly developed or so uncontrolled by reason as they are now. It was only with the Reformation that there came

the enormous growth of national feeling which has culminated in our own day. It is, therefore, not inadvisable to consider for one moment the real definition of nationality as it is, and not as it is supposed to be. A nation does not mean a number of people who speak the same language. There are many people who speak the same language but belong to different nations. Nor does it mean people who have the same blood flowing in their veins. Many people of different bloods belong to the same nation, and many people who are racially the same belong to different nations. In the last resort, so far as I can see, what really makes a nation is the enjoyment of one of two things, or preferably of both: a common tradition, not necessarily historically true, and obtained either by inheritance or adoption, as to the past, and a common hope as to the future. That is what makes a nation. That is what makes America a nation, or, rather, what in Europe would be called an Empire, or congeries of States. It is not language, and it is not blood; it is hope which makes a nation. Great hopes make great nations, and noble hopes make noble nations.

With the Reformation there came a great growth in Europe of the principle of nationality, because the hopes of nations diverged beyond the control of any higher unity. The process is still going on, and, therefore, we are obliged to ask what becomes of Christianity, because from the start Christianity always had the message that there is a higher unity above nations. Now it is clear that we can not go behind the facts and say that we shall do away with nations. That experiment has been tried, and failed. We have to recognize that nationality is a permanent fact in life, and that it is growing stronger rather than weaker. Nor can we endeavor to try over again the unsuccessful experiment of Rome and allow a single State to claim to be the superior of nations, when it is really only one among nations. That can not be done. It is far harder to say what actually is possible, and it is foolish for any one to endeavor to prophesy in detail what will be done in the end.

This much may be said: Progress has been made from the family to the tribe, and from the tribe to the nation, by preserving and developing the stages already reached, while at the same time reaching forward to a higher unity. It has been rendered pos-

³ Tho the question might be raised whether this is not playing with words, and using "Divine" in a forced way, contrary to the usage established by history.

sible by two things: first, the wise use of controlled force, which is statesmanship; and, secondly, by the fearless preaching of the great principles of justice, sympathy, and charity. It is with the second of these that you and I are concerned, for the function of the Christian ministry, since there has been a Christian ministry at all, has been the preaching in season and out of season of principles which are higher than the people care to accept at any given moment. The ministry has achieved its great success in generations when the ministers and teachers of congregations were really the leaders of thought, and not merely the reflections of the opinions of their hearers. If you, who are going into the Christian ministry, or who are already there, desire to benefit your own country in particular and the race of mankind in general, it is your responsibility and privilege to take into the world principles which the world is perhaps not yet ready to hear, to study, to understand them, and to preach their application, in season and out of season, until men are willing to accept them.

If any one says to you that that is not religion let him tell you what he thinks religion is. To my mind, religion does not mean finding out how to increase our chances in the next world—I leave that in the hands of God; but doing, and doing better, the work which God has given us to do, and ministers have the high calling of pointing out to men, whether they will hear or whether they will forbear, what are the principles of life which will enable them to do that work better. It is a very serious and a very difficult calling. If you endeavor to live up to it you will find again and again, as your predecessors have found before you, that on some points you are voicing a very small minority and not carrying along with you a large congregation. Yet remember this: your vocation is not to be representatives of a majority, but to be the ministers and preachers of the words of life. To be this successfully you will need two qualities—the greatest qualities which a man can have. The first of these is knowledge. I do not mean that you need to know a little more or a little less of some specific subject, but rather that you should have that particular quality of mind which understands the difference between fact and fancy. In your preaching this will prevent you from

ever dogmatizing about things which you do not fully understand, and if you are obliged (as you will be obliged) sometimes to talk about things which neither you nor any one else fully understands it will lead you to make allowance for ignorance and to acknowledge the limitations of your understanding. If you do this men will trust you and hear you, whether you be eloquent or tongue-tied, for congregations never despise a man who admits his ignorance, but they have little confidence in him who pretends to understand things which he does not. In the second place, tho you have all the knowledge in the world you will not succeed unless you have faith. By faith I do not mean the quality of mind which enables people to make assumptions in lieu of evidence. I mean the quality of mind which enables men to go ahead, trusting in the Guide of life, and not be afraid. For the antithesis of faith is not doubt, which is a necessary part of knowledge, but timidity, which is a disease of the soul. If you have faith you will not be afraid, and you will go on. For remember that we who, in any way, are concerned with progress are as those who stand in a patch of light and see darkness all around. Where we are we can see, and others can see, but we can not see very far, and it is our business to go on, not to stand still. If men go on into the darkness they do so because they have faith, and stepping forward out of the light into the dark, they find that they take the light with them and bring it to others. Are you going to have the courage to step forward out of the light, bright but limited, which you now enjoy, in order that you may find a brighter and a broader light, and illuminate the darkness? If you do, then men will listen to your message in the end, tho you will never arrive at the time when every one will listen to it, and you will never find the time when you will cease to contend with obstacles and difficulties. Your reward will be that you will bring a little nearer to the world the things which the world needs, the principles of justice, sympathy, and charity, and, in the light which you will bring into the darkness, men will find the beginning of the way which will lead them so to solve the problem of nationality as not to destroy, but to propagate, the traditions and the special graces of each individual nation, and to bind them together into a higher unity of divine life.

MENTAL ATTITUDE AND THE WAR

ANYTHING that will tend to destroy one's sense of proportion and perspective should, to say the least, be corrected. It is hard for many to see the conflict in Europe in its proper relations. First of all, it should not be isolated from history; and secondly, it should not be isolated from similar phenomena, as Principal W. H. Bennett, in his excellent article in *The Expositor* for April on "The Spiritual Aspect of War," aptly remarks. Concerning the first point he cites, for example: "In the first four centuries the civilized world became Christian; the immediate sequel was the overrunning of the Empire by the Barbarians; a large proportion of the population was massacred, and most of the rest reduced to slavery or extreme poverty; western civilization suffered a severe check . . .

"During much of the Middle Ages public or private war was almost the normal state of affairs for many districts of Christendom; the peasant had little security for life or property, or for the honor of his womenfolk. . . .

"One of the results of the Reformation was a series of religious wars, notably the Thirty-Years' War, 1618-48, waged with the utmost 'frightfulness.' We are told that one village was plundered twenty-eight times in two years. Flourishing cities and villages became heaps of ruins, and whole districts were laid waste.

"Nearer to our own times we have the Napoleonic wars for about twenty-five years, 1790-1815. These also inflicted prolonged and intense misery upon Europe.

"Thus the crisis of to-day is one of a series of similar crises in the history of the world; humanity, civilization, Christianity have passed triumphantly through previous ordeals; history, therefore, inspires us with an assured hope for the future."

As to the second point, that the war is not to be isolated from similar phenomena, he says: "Much that is written about the war is unsatisfactory, because war is spoken of as if it were a thing in a class by itself, out of relation to the common events of every-day life. Here again this mode of treatment renders a true judgment impossible. We are considering the spiritual aspect of war. Now, as regards moral and spiritual quality, war does not stand alone,

in a class by itself; it is one form, case, or instance among many; it is typical of a very large proportion of the doings of mankind.

As regards moral and spiritual quality, what is involved in war? *Inter alia*, it is an attempt to get its own way, to impose its will on other nations. There is nothing unique about that; nations, societies, families, individuals are always trying to get their own way. Trying to get one's own way is a purely neutral matter, neither right nor wrong in itself, but only according to the end in view and the means used.

But again, war is an attempt of a nation to get its own way by force. This also is neither right nor wrong in itself, neither moral nor immoral, but non-moral.

Some methods, however, of trying to get one's own way have a certain moral quality in themselves; the very method used tends to keep one right. The appeal to reason implies rational standards; if a man violates them he may be made to look a fool, to feel himself a fool; the possibility may have a restraining influence. The appeal to kindness, sympathy, good feeling, implies mutual good-will; the man who makes such an appeal may shrink from showing himself a callous brute. The appeal to conscience implies a moral standard; if you go wrong you may be made to feel yourself a bad man.

But the appeal to force has no such safeguards; if, in using force, you transgress moral law, there is nothing in the circumstances of your activity to pull you up and make you feel that you have gone wrong.

Here again war is in no way unique; there are many other non-moral methods of seeking to impose one's will on others; many other cases in which we appeal to force. These are of the same moral and spiritual character as war. There is the industrial warfare between the nations, in which one uses the force of underselling, tariffs, and diplomacy to deprive another of its commerce. Within the nation there is a similar struggle, one man seeking by the force of money, skill, advertisement, to get another's business. There is the perpetual contest between tradesman and customer, buyer and seller, producer and consumer, employer and employed. These and other forms of competition have the same moral or non-moral quality as war; they are quite as much abused.

There are differences, mostly in favor of war. War is occasional, recognized as an evil to be avoided if possible. Industrial warfare, both within a nation and between the nations, is often selfish, callous, and brutal; it has all the moral characteristics of the most wicked warfare; but unfortunately it is a normal feature of life, going on all the time. There is not even any very clear recognition of its being an evil thing to be avoided.

Another difference is that the evils of war are conspicuous; the statesmen who make war, the soldiers who fight, can not blind themselves to the consequences of their actions—"The offense is rank, it smells to heaven"—the misery and ruin they have wrought are obvious to themselves and to the whole world. Sometimes this is also the case in industrial warfare; the suffering caused by strikes and lockouts is conspicuous. But often in such warfare the combatant may ignore and forget the distress which is the price paid by others for his achievements. A millionaire in America may be possessed by the passion for making money, for exercising power, for getting the

better of his rivals in the great game of speculation. To gratify these feelings, he may ruin an industry in Wales. What are obvious to him and to his friends are his wealth, his luxury, his magnificence, his genius as a captain of industry, a Napoleon of finance. In Wales there may be hundreds of families ruined by his operations; but he is not compelled to witness their sufferings; he need not hear, or read, or think about it.

Thus a war of selfish ambition is only one example of the evil use of material and other resources, but the connection between the evil cause and its unhappy consequences is more manifest than in many other cases.

Again, war brings suffering, but threads of pain are woven into every detail of the pattern of life. Moreover, there is nothing unusual about the suffering caused by war, either in quality, intensity, or even extent.

Further, the war has called forth courage, devotion, self-sacrifice, on the one hand, and many evil passions on the other—results constantly flowing from the ordinary happenings of life.

SOME THOUGHTS FROM THE GREEK NEW TESTAMENT

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IN studying a man's writings that we may come close to his thought it is needless to inquire specifically into the intrinsic significance of his every word. Such a minute study may be misleading rather than helpful. But there are words the use of which is highly significant. Study of a man's vocabulary goes far toward revealing the man himself, and his choice of certain words in certain connections is important if we would be acquainted with the writer and assimilate his message. This is especially true regarding many of the words used in our Bible. In the first place, if there is any special significance in certain words here, it is for our highest interest to find it. And then the writers of the Bible, even from the human side, would naturally try to use the most exact words. A study of their words will not be wasted endeavor.

May we first look at Luke's biography of the Christ-life? In the thirteenth verse of the first chapter, according to the Greek

which Luke wrote, Gabriel did not say to Zachariah, exactly, "Thy supplication is heard." The verb used is a compound of the simple verb "to hear," and is more accurately translated "to hear to," "to give heed to," or "answer."

But a more interesting feature of the verb here is the tense. If the translation of the verb in the present tense, as in both Authorized and Revised Versions, is correct, we can well ask to what prayer reference is made. Gabriel's next statement, the promise of a son, is evidently meant to be an answer to the prayer, but Zachariah would hardly at that time and place be praying for a child. In the first place, in the next few verses he almost doubts the possibility of a son being given to him and his aged wife, and he asks for a proof. And then, even if this were a daily petition in his old age, it is not probable that here in this holiest of all places, at the one time in his life that he was ambassador of his pious people and their

peculiar nation in the very presence of Jehovah—it is not probable that under these circumstances a personal, selfish prayer would come to the thoughts of a man like Zachariah.

The Greek bears us out in this, for it literally says, "The prayer of yours was heard"—the prayer that in days gone by you sent up to your God, but which, as the years have passed without an answer, you have perhaps given up in very discouragement.

The message of this tense is vital for every praying person. Not only the more public prayers which we offer for the success of the great things of the kingdom are heard by our Father, but just as attentively does he listen to petitions for blessings in our own lives. In his own good time he will answer the prayers that are best for us and for his plans for the world, altho we may sometimes think that they have been offered in vain.

In this same first chapter of Luke, the sixty-sixth verse closes with a phrase about the boy John. The Authorized Version has it: "And the hand of the Lord was with him," while the Revised Version changes the conjunction, and reads: "For the hand of the Lord was with him." The former rendering is correct for the text used by the translators of the Authorized Version, but the later texts have a different reading. For them the reading of the Revised Version is only half correct. In the Greek of the revisers' text the sentence begins with the common word for "and," immediately followed by the word translated "for." Greek students will recognize it: *καὶ γὰρ*. It is an ellipsis which is frequent in classical and later Greek authors, and usually signifies, "and (well it might), for . . ." or some similar expression. It indicates that the preceding statement is to be expected and gives the reason.

Luke here repeats the wonder of the inhabitants of the country, "What, indeed, shall this child be?" and then he adds, "And well might they notice him, for the hand of the Lord was with him." And not only with him, but the preposition indicates close union, "in the midst of," "close at his side." With such a nearness to God great things would inevitably come of John's life, or your life, or mine.

Still another feature of the Greek of this

Doctor Luke may be emphasized, whose mastery of the language is surpassed by no other New Testament writer, and this is exemplified in the sixty-fourth verse of his first chapter. The physician has described the peculiar physical phenomenon which came after Gabriel's visit to Zachariah in the temple, and, now that all conditions have been fulfilled, we read, "His mouth was opened immediately." The adverb translated "immediately" is practically a prepositional phrase, "on the spot." It occurs in the New Testament twice in reference to the sudden withering of the fig-tree (Matt. 21:19-20), and otherwise only in Luke's writings. And of the seventeen times that Luke uses it, thirteen refer, as does this one, to disease, its infliction or its cure. Other medical writers used the word in much the same way, which may account for Luke's almost exclusive use of it among New Testament writers. For when this physician came to write his wonderful religious work, not at all medical or technical, he did not hesitate to make liberal use of the scientific knowledge which his profession brought him, nor to express it in telling, therapeutic phraseology.

The use of this kind of words is noticeable in the two accounts of Christ's beatitudes, Matthew's (5:3-12) and Luke's (6:20-23). The old tax-collector had a smooth flow of beautiful words, and the translators have reproduced them in our language in a remarkable manner; but through over half his account he says, "Blessed are they . . . for theirs . . ." Matthew is a little too impersonal. But turn to the doctor's account and read the lancet-like words, and his telling, persistent use of "you . . . now, yours . . ." Matthew says, "All mourners shall be comforted," and the suggestion of the Comforter is a real beatitude, but Luke forcefully puts it: "Blessed are you, crying just now, for you will stop crying, and you will laugh!"

In a corresponding verse in each account there are six verbs or verb-phrases descriptive of the course of the haters of Christ's friends. First is Luke's "hate," inactive; then the active "reproach" of both writers (Authorized, in Matthew, "revile"). Matthew then adds the bitter "persecute," and Luke remarks, "They separate you from their coterie," an act intended as a last insult, but really being a supreme compli-

ment. The last pair are Luke's phrase, "They throw your name about from mouth to mouth, as a despised byword," and Matthew's more inclusive statement, "They say everything bad about you, lying."

The Christian's disregard of these actions is suggested in the following verse in each account, where only three verbs answer the other six. Both say, "Rejoice," one adding, "And be exceedingly glad," and the other telling us to fairly "leap and skip for joy."

"The student transferred from school to life, taken from a life of learning and sent out to work"—that is the theme of the New Testament story of Christ's appointment of the twelve, brought out by two words, "disciple" and "apostle."

The word "disciple" occurs many times in the passages which tell of this incident. Jesus had a great following, as Teacher, of those who wanted to learn his ideas. But the word "apostle" is not found so frequently. The apostles were sent out for an important work, but a hard task. Many people were soon found satisfied to eat the miraculously provided food, and even to feed on the spiritual Bread of Life, but few there were whom Christ knew to be really worthy of his calling and willing to go at his sending.

"Disciple"—from the Latin—means "pupil," but "apostle"—it is the Greek word itself in English letters—means "one sent out." Its equivalent from the Latin is "missionary," rightly indicating one sent of God. A host of us may enroll in Christ's school, and receive individual instruction suited to our varying needs, but on one's fingers, in comparison, one may number those worthy and willing to be sent. There were a multitude of disciples; only twelve were called to be apostles; of those only eleven succeeded; even then, only three were really intimate with the Christ-life. Yet all might have been as all of us may be.

In Luke's second chapter we may thus translate the first words of Simeon as he "blessed God," after seeing the "consolation of Israel," the Christ-child: "You are now liberating your slave, O Master!" The last word is our word "despot." As it originally meant an unrestricted master, the early Greeks applied it only to the gods. In the New Testament, however, it is used either of God or man, five of the ten times it is used being applied to the master of a house-

hold. This verse is one of only two in the New Testament in which the Revised Version does not change the authorized translation to "Master." And the verb used, literally "to loosen from," is the one which was in use as the technical term for the manumission of slaves. Simeon did not use the imperative form of the verb, which appears in our English translations, but he calmly address the Master in whose service his life had been lived, realizing that this view of the "Lord's Anointed" was the first step in his liberation from this life of servitude to a life of freedom. His was a sane and Christly view of death. "You are bringing me from bond-service to manumission."

Many of our English words must do double service. This often weakens the word, and it invariably makes difficult the task of ascertaining the nice distinctions between kindred but not identical thoughts. Each of a host of words in our modern tongue includes various shades of difference, which the language of the New Testament emphasizes by the use of different terms. An example of this is our verb "to know." The author of the letter to the Hebrews, in the closing verses of chapter eight, quotes from Jeremiah, and there in verse eleven occurs the word "know," translating the thought of two Greek verbs. The prophet harks back to the time when every man taught his fellow citizens and brothers, urging them, "Come, know the Lord." The verb means to examine until you learn to know. Socrates and other wise philosophers used to say, "Brother man, spend time in introspection, learn about your inner self—'know thyself!'"—and the familiar proverb contained not only the same verb but the identical imperative form that is written here. The time that the mournful prophet looks back to was a time when men had to say to other men, "Examine the Lord and learn to know him." But in the time to which the prophet looks forward all will be different. He rejoices that then men will not speak thus, "for all men shall know the Lord." Thus runs the quotation. "Shall know"—a future tense, we remark, standing for a present in the to-morrow of the seer's vision. But the Greek has a form which came from classical times as a perfect tense. The explanation need not be sought afar, however. For, after all, the perfect is merely the result now, to-day, of the action then, yester-

day. This perfect tense is from an obsolete verb, rarely used even by pioneer Homer, which signified "to see." "I saw yesterday, I know to-day." Thus runs the philosophy of this verb. "On that glad day, to-morrow," sings the prophet, "all shall have seen the Lord, and reflected on him, in the still hours; and they will know him as they know a friend."

May our prayer be: "Dear Master, help me to do my share in bringing the time when men need not say to other men, 'Come, friend, I would introduce you to another Friend of mine, the Lord. Meet him, and learn to know him.' For all will have seen him, and will be acquainted with him, old friends together, God and folks."

In Heb. 9:7, the author writes of the high priest sacrificing annually "for himself and for the errors of the people." One thinker calls "error" a softened term for sin, but the Greek is not quite so generous, as if passing over faults with a smile or a shrug be generosity. To form this verb the Greek compounds a form from the root of the verb, "to know"—the one first named in the preceding paragraphs, "to learn to know" with a negative prefix. "Sins of ignorance" might be a good rendition of the word, or "Unnoticed sins."

Cruel humanity deliberately commits many sins, all too wittingly, and God is unspeakably merciful to forgive. But besides this, every year, through the high priest, he forgave the people for the sins they had committed and knew not of; finally, once for all eternity, through our High Priest, he forgave us for the sins of our ignorance which, in our exceeding dulness of perception, we have not seen, for which therefore we do not beg specific forgiveness. For one sin we ask forgiveness, and receive it; another, we blindly commit and unthinkingly leave behind, but still the forgiveness is extended.

In any language or any country many words will acquire special meanings understood only by those who are familiar with local customs and conditions. There are a multitude of such words in the New Testament; the one I mention here is perhaps not the most remarkable, but it may furnish a helpful thought. The frequent New Testament idea of ministering or supplying has in it much more than the English words necessarily imply. More instances might be

brought, but three passages in which the same word or a compound is used are these: "He that supplieth seed for the sower, . . . shall supply your seed for sowing" (2 Cor. 9:10); "He that supplieth to you the Spirit" (Gal. 3:5); and "The strength which God supplieth" (1 Peter 4:11). The word that Paul and Peter used here had originated several centuries before New Testament times, under circumstances which caused it to furnish a graphic picture to Greek readers, at least. In this case, as in others, we can not say that the New Testament writer was thinking of all the possibilities of every word which he used, but here and elsewhere the words in question did hold their special significance long after the particular customs which gave them birth or prominence had died.

The Athenians had a series of duties corresponding in a measure to our "civil service." They formed also, in a way, a kind of "graduated income tax," for most of these only the more wealthy Athenians were called upon to perform as being better able to serve their State. One of these duties was to be a "choregus," to hire and costume a chorus of Athenian lads or lasses, or perchance old men, for the tragedians to use in their dramatic contests. The drama was a potent influence in Athenian life. Its origin was religious, it entered into the great national festivals, its subjects were popular, and nearly every one saw the productions of the wonderful tragedies when the greatest tragedians the world has ever seen competed for prizes. Into this public duty of furnishing a chorus there entered keen competition. To have the one topic of conversation after the marvelous productions, as the citizens mingled and talked them over, the grace of the chorus, the richness of their costumes, the skill of song and movement acquired only by long practise—it does not surprize us that the Athenian plutocrats strove to have all this said of their own choruses. And so the word which signified the furnishing of a chorus came to imply a furnishing with profuse magnificence by one who was able to give the best without suggestion of restraint.

The technical word applied to this duty is the word used in the three verses quoted above. Not sparingly will seed be supplied for our sowing; abundantly will the Spirit be supplied to us; strength for our duties

God will very freely give out of his vast store of strength and ability. Even more anxious than the Athenians were to be praised for their lavish liberality is God anxious to have it said that he has supplied us strength and the Holy Spirit far more abundantly than we could even hope for.

The final word of the Golden Rule, as Luke records it (6:31) is much less expressive in the English than in the original. The adverb which is turned into the English "likewise" is akin to an adjective which indicates perfect agreement, perfect accordance. Not merely as we would have others do to us are we charged to do to them, but "just as you wish that men would do to you, do to them in exactly the same manner and to an equal extent." That is the meaning of the Master's vision.

We of the English language spoil many of our words by giving them too much to do. "Love," a word well-nigh sacred to so many, has crowded within its circle of influence so many feelings, some holy and some base, that it is sometimes with much trouble that we find the real heart-word itself. Perhaps all of the variants which may justly claim a right here may be grouped under two kinds of love—a passion-love and a reason-love.

Some languages, among them the Greek, use different words for these different kinds of love, instead of one, as our language does. A well-known example of this is in John's report of the conversation between Christ and Peter. The Master asked: "Peter, do you know that you love me? Is your affection for me deep-rooted? Do you truly love me?" And impetuous Peter cried back:

"Why, Lord, I adore you! I am passionately devoted to you! You know I love you!" But again the Master asked the question, still using the finer verb, and again Peter affirmed his passionate devotion. Then Jesus used Peter's own word, and John records: "Peter was grieved because this third time he said, 'Do you passionately love me?'"

The theme of the Sermon on the Mount is this thoughtful, reasoning, tho none the less genuine, love. It is this love that Jesus commanded his hearers to bestow upon personal enemies and neighbors, as he delivered his wonderful mountain-sermon. We are not asked to like every one, nor to give to every one the same affection that we bestow upon our wives, our mothers, our fathers. But the love that is begotten by the realization that you are not God's only child, and which consequently involuntarily flows from your heart to the heart of every other individual—this is the love which he enjoins.

The relation of this love to moral law is clearly shown in the accounts of that wonderful sermon. Law says, "Do not kill"; love says, "Anger is near kin to murder." Law says, "Worship God"; love says, "The worship of a heart hard toward its neighbor is unavailing with God." Law says, "Be pure in the sight of all the world"; love says, "As you think, so you are." Law says, "Love your neighbor"; love says, "Every one is your neighbor, if you are close to God, for God is close to every one."

As Paul sums it up in the tenth verse of the thirteenth chapter of his letter to the people in Rome, "The complement of law is love."

COMMENT AND OUTLOOK

BY OUR LONDON CORRESPONDENT

The Future of Palestine

MR. RALPH DARLINGTON, F.R.G.S., who has traveled widely in the East, has been reminding us that Palestine has always been the world's battle-field. Nation after nation has gained possession of it, held it for a time, and then yielded to a more powerful claimant. The Egyptians and Babylonians, the Greek and the Roman empires—all held Palestine for a season, only to retire in the end. The only British king who left England for foreign lands (i. e., until King George visited India) was Richard Cœur de

Lion, who went forth to possess Jerusalem. When the British gave up Palestine, Napoleon entered it, only to say as he lay a-dying on St. Helena: "It was not that I ever went to Moscow; it was not Wellington and Blücher who broke me on the battle-field of Waterloo; it was that I ever ventured into the Holy Land—that was the beginning of my end." With regard to the present conflict, Mr. Darlington holds the popular opinion that the Jew is finally to come into possession of his own land again, and live under a British protectorate. He believes that under

stable government the wealth of the land would develop amazingly, and that a settlement, such as he looks forward to, would prove the solution of the Jewish question. One feels that at best it would be only a partial solution, for comparatively few Western Jews either wish to go to Palestine or would make a success in an Eastern setting. But one agrees with Mr. Darlington that a new Palestine, under British protection, would unite the old world and the new in an era of peace, good-will, and prosperity, such as humanity has never known before.

The Tragic Passing of a Great Scholar

The mournful news that Professor James Hope Moulton, of Manchester University and Didsbury Methodist College, died from the effects of exposure in an open boat, consequent upon the torpedoing of the vessel on which he was homeward bound from India, was received with deep horror and regret throughout the Free Churches, and in many circles beyond. Professor Moulton was one of the foremost scholars of our time. A consummate master of Hellenistic Greek, his *Grammar of New Testament Greek*, of which, unfortunately, only one volume has been published, and the *Vocabulary of the Greek Testament*, in which he collaborated with Professor Milligan, of Glasgow, will take rank as standard works for long days to come. His Fernley Lectures on *Religion and Religions* form the most inspiring missionary apologetic that could possibly be put in the hands of critical and educated laymen, and his interest in comparative religion led him to specialize in the study of Zoroastrianism, which he made the subject of his Hibbert Lectures. In a profoundly moving letter to Dr. Moulton's brother, Dr. Rendel Harris, who was his shipmate on the fateful voyage, tells how the end came. For more than three long days the heroic scholar had toiled at the oar, speaking words of comfort and cheer, and helping to commit the dead to the waves, himself steadily growing weaker all the time, till he finally collapsed on the fourth day. "He passed very rapidly at the end," writes Dr. Rendel Harris, "and was gone before I could get to him. His body was lying on the edge of the boat, and I kissed him for you all and said some words of love which he was past hearing outwardly." A distinguished scholar, coming of a family of scholars, a loyal Methodist, and a

true and beloved minister of Jesus Christ, his large-heartedness and warm human sympathy endeared him to all he came into contact with. As professor at Manchester University he exercised a powerful influence upon student life, and he was the most original and suggestive of theological lecturers and tutors.

China's Great Moral Victory

Almost exactly three-quarters of a century have elapsed since the late Lord Shaftesbury first protested against the opium-traffic from India to China, and ten years have passed since England determined to cease the traffic by a gradual process, conditional upon China's ceasing the native growth of opium. This compact has been kept, and to-day England is free at last from all participation in a degrading traffic. What makes this long-striven-for result a moral victory is the attitude of China. The determination with which the Chinese have grappled with the evil may well take rank among the wonders of history. Those who knew China most intimately asserted at one time that the ruin of will-power brought about by the use of opium was so wide-spread as to preclude all hope of reform. Yet when the challenge thrown out by the resolution of the House of Commons in 1906, and enforced by the message of the Secretary of State for India, was put before the Chinese nation, it was taken up, not by the reformers and elect souls merely, but by all classes and ranks—taken up so vigorously that to-day the impossible is an accomplished fact, and Christian countries are put to shame for their weak and dilatory methods of dealing with national evils.

"India is Watching"

In an interesting article in *The Christian World* (London), Rev. J. Ireland Hasler, of Serampore, describes the effect of the war upon the Indian mind. The Indian peasant knows that we are in the throes of a world-war, for, owing to the dislocation of trade, life has been very hard. Everything he wants to buy is dear, and everything he has to sell is cheap, so the shadow of war has fallen black and menacing across remote and scattered Indian communities, to which news comes slowly and, for the most part, in sorely garbled form. It goes without saying that the disloyal among the "babus" were in-

clined, during the earlier stages of the war, to play upon the ignorance and credulity of common folk, and magnify German successes. Thus in a country town people had come to believe that practically the whole of Russia was in the possession of the enemy, and temporary panics occurred here and there. The Government, aided by English college professors and very notably by the missionaries, soon restored confidence, and India's magnificent loyalty and her generous gifts of men and money, motor-ambulances, hospitalships, and comforts for the troops showed how completely the propaganda of a few rebels had failed. Needless to say, the war brought bitter perplexity to the hearts of many of the native Christians, who can not understand how the profest followers of the Prince of Peace can engage in deadly conflict, one against the other. Here, again, the tact and wisdom of the missionaries did much, and, once the situation was made clear, dismay and bewilderment were allayed. Non-Christian Indian writers naturally interpreted the war as the collapse of Christianity, and a recent book by an Indian gentleman, *The Root Cause of the Great War*, throws a revealing light upon the working of the Eastern mind. The author finds the cause of the war in the Darwinian theory of the survival of the fittest, adopted as a principle of conduct, and claims that the new light which alone can dissipate the darkness of materialism must be sought in the East, where ideals of selflessness, altruism, charity, and mercy prevail. The only answer to such a contention is, as Mr. Hasler rightly points out, a practical one. It is up to us to show

to the nations of the Empire that Christianity has not lost its power by making its ideals operative in our national and social life.

Babylon in the Talmud

In view of present-day events, a new interest attaches to the history of Babylon—that great empire which, like so many before and after her, crusht and destroyed weaker nations in her insane lust of aggrandizement, only to be overtaken by disaster in the end. Mr. Julius J. Price, writing in *The Expository Times* (London), has some interesting notes upon anti-Babylonian sentiment in the Talmud, showing how deeply the oppression of Babylon had bitten into the consciousness of a conquered people. One of the reasons given in the Talmud why the Jews had to be banished to Babylon, rather than to any other part of the world, is that Babylon is "as deep as hell," and therefore a fit place for the purifying of Israel. As soon as an Israelite comes near Babylon he must utter a curse, because a vulture stands in Babylonia looking at Israel and desiring to devour her—which, of course, is a figurative way of saying that Babylon always had an eye toward the conquest of the Jews. The Babylonians are depicted as "flat-heads," void of all sense and morality—a nation of thieves and robbers. So great was the hatred of the Jew for Babylon that even the synagoges found in that country were regarded as of no consequence, and when, after the restoration of the second temple, the first-fruits were brought to Palestine from all quarters, the first-fruits of Babylonia were not accepted.

PROGRESS OF THE WAR IN EUROPE¹

May 4.—French capture Craonne with about 800 prisoners. British transport *Transylvania* sunk by submarine, with loss of 413 lives.

6.—In two days' fighting, French take nearly all of the Chemin des Dames and 6,100 prisoners.

10.—Allied forces make and hold important gains on Macedonian front.

11.—British take Roeux and part of Bullecourt, with 700 prisoners.

14.—*Zeppelin L-22* destroyed in North Sea by British aircraft.

15.—Italians begin offensive on Julian front, in two days taking 3,375 prisoners, a mountain battery and thirty machine guns. Allied attacks in Macedonia make extensive gains against Bulgars.

16.—American naval forces reported to have reached war zone May 4.

17.—British complete occupation of Bullecourt after two weeks' fighting.

19.—Nicaragua and Honduras sever diplomatic relations with Germany.

21.—French and British make new gains on Western front with over 1,100 prisoners.

24.—Italians advance two miles toward Trieste on a five-mile front, taking 9,000 prisoners.

26.—Italian offensive continues with total captures to date of 22,419 prisoners, while the Austrians claim over 13,000 Italian prisoners. German air-raid (over Dover) kills 76 and injures 174.

27.—Austrians lose more trenches to Italians west of Jamiano, with 1,200 prisoners and eleven guns.

¹ We will continue this digest till the end of the war.

Editorial Comment



No duty can be duly appreciated or duly discharged unless the facts which impose it are fully known to those summoned to it. Our peace-loving democracy is now forced into war by a mighty military power, to overcome which our utmost energy must be exerted, every one of us contributing his or her part.

The National Duty of the Church

Both an imperfect preparedness for the gigantic task and the astounding mass of ignorance of the facts that impose it make it imperative on every preacher so to inform himself that he may fully inform his hearers and urge them to their corresponding duty.

What makes it the duty of every citizen? Not merely the summons of our President, nor the corresponding call of Congress, but the naked fact proclaimed by each, that a war which they had done their utmost to avert "has been thrust upon us" by a lawless autocracy. Religion, as well as patriotism, makes it a duty to curb aggressors on God-given human rights. The executioner of public justice discharges a divine function, says Paul: "He is a minister of God: he beareth not the sword in vain" (Rom. 13:4). For a common criminal the sheriff, for a criminal government the army, is God's authorized commissary.

Some otherwise right-minded people, quite willing to have the sheriff put a common felon in prison, protest against employing an army to put a felonious autocracy under bonds to keep the peace. It is doubtless, as they say, "more Christian to suffer wrong than to do wrong"; utterly false to add, "war is never right, but always wrong." Must right ever yield to might rather than resist? These amiable but trying brethren take too much on themselves, standing out against the immense majority of Christian people in face of the historical fact that only by armed resistance to armed tyrants have the most precious rights of humanity been vindicated and established in security.

"For Right and Might, disastrous feud,
Must ever clash as armed foes,
And this be true till time shall close,
That principles are rained in blood."

War is always an awful evil, not always wrong. There are evils more awful, which only war can avert and end. Imagine the domination of mankind by the autocracy responsible for permitting the slaughter of a million peaceful Armenians by its vassal Turks; guilty of the massacres, spoliation, starvation, enslavement wreaked on little Belgium, despite its treaty to respect her neutrality; guilty also of a terrorist campaign of systematic murder, arson, and pillage in France till arrested by the battle of the Marne. Against this foe, not in hate but through inescapable duty, religion calls humanity to a holy war that shall make forever impossible such desecration of the holiest sanctities. Such is the foe that "has thrust upon us," as our President declared, the awful evil of war. Such are the facts, as unimpeachable as any in the world's history, that make it a Christian duty to meet its challenge so effectively as to realize the ancient vision, "Nation shall not lift up sword against nation, neither shall they learn war any more" (Isa. 2:4).

A message with that end in view comes from the Federal Council of the

Churches of Christ in America in special session at Washington, May 8-9, 1917; one hundred and fifty representative leaders of the Protestant Church being present. The message summarizes the President's historic statement to Congress, April 2, of the facts that forced the nation into war. It pledges him the support and allegiance of the churches "in unstinted measure." The inquiry, "What is the mission of the Church in this hour of crisis and danger?" it answers thus: "It is to bring all that is done or planned in the nation's name to the test of the mind of Christ." Recognizing that not all of us interpret that mind alike on one point, it affirms (1) that "most of us believe that the love of all men which Christ enjoins demands that we defend with all the power given us the sacred rights of humanity"; (2) that "we are all at one in loyalty to our country and whole-hearted devotion to her service."

"As citizens," it says, "of a peace-loving nation, we abhor war. We have long striven to secure the judicial settlement of all international disputes. But since, in spite of every effort, war has come, we are grateful that the ends to which we are committed are such as we can approve. To vindicate the principles of righteousness and the inviolability of faith between nation and nation; to safeguard the right of all the peoples, great and small alike, to live their life in freedom and peace; to resist and overcome the forces that would prevent the union of the nations in a commonwealth of free peoples conscious of unity in the pursuit of ideal ends—these are aims for which every one of us may lay down our all, even life itself."

The special duties now devolved on all members of the Church of Christ are set forth in many particulars. The consecrated spirit of the whole message comes to a climax in its close:

"To such service we would summon our fellow Christians of every name. In this spirit we would dedicate ourselves and all that we have to the nation's cause. With this hope we would join hands with all men of good-will, of every land and race, to rebuild on this war-ridden and desolated earth the commonwealth of mankind, and make of the kingdoms of the world the kingdom of the Christ."

The Council also took memorable action on social questions closely related to the war. It declared for prohibition of intoxicants, especially in view of the increasing scarcity of food. It held that, when the physically strong are to bear the brunt of battle, the financially strong should shoulder the chief part of its expenses. If necessary, "profits should be conscripted to the farthest, short of checking production." Our industrial standards of living wages, hours of labor, especially of women and children, must be safeguarded. In the stress and strain of a war to make democracy safe and strong world-wide, the spirit of democracy must be conserved and strengthened. Sound economies should be encouraged, extravagance and wastefulness checked, simple Christian living practised.

Among our practical duties the Council urges these also: Maintain close relations with the army and navy chaplains. Sustain and reenforce the work of the Y. M. C. A. and of the American Bible Society; watch against any lowering of the sex-standards of the community, and the entrance of the social evil into the mobilization camps; increase the membership of the Red Cross and the preparation of hospital supplies; larger giving for war relief in Europe, and for suffering religious bodies in Belgium and France; reform all domestic conditions that impair health and vitality; strive for increased production of food, a war measure of extreme urgency.

How can all this be easily accomplished? Only by a national organization, made up of local units and thousands of churches, in which every member or adherent bears a part of the duty of the whole body. This is the effective mo-

bilization to which the federated churches are called. Addressing the Council at its closing session, its president, Dr. Frank Mason North, said: "Now for the first time in the history of the Church have the Christian forces of a nation been thus mobilized for a great work of service on a national and international scale"—words justified by the determination that the ship just launched shall speedily spread all her sails to the winds of God.

By proclamation, May 18, President Wilson summoned all men of a given age to register, June 5, for such service during the war as they may be selected for, whether in line of battle or otherwise, as required for the common good. Said he: "It is not an army that we must shape and train for war; it is a nation. To this end our people must draw close in one compact front against a common foe. All must pursue one purpose." Such mobilization for teamwork is precisely what the churches are called to by the Federal Council as their immediate duty to God, our country, and mankind. No recreants! no slackers! is the watchword for a long and arduous struggle on the issue of which both civilization and religion are now at stake.

For those who may have occasion to address our young men who are enlisting, or those preparing for active service at the front, we commend the sound advice given by the late Lord Kitchener, which was a last word to the men of the British expeditionary forces. It is as follows:

**Kitchener on the
Duty of the Soldier**

"You have to perform a task which will need your courage, your energy, and your patience.

"Remember that the honor of the British Army depends on your individual conduct.

"It will be your duty not only to set an example of discipline and perfect steadiness under fire, but also to maintain the most friendly relations with those whom you are helping in this struggle.

"The operations in which you will be engaged will, for the most part, take place in a friendly country, and you can do your own country no better service than in showing yourself in France and Belgium in the true character of a British soldier by being invariably courteous, considerate, and kind.

"Never do anything likely to injure or destroy property, and always look upon rioting as a disgraceful act.

"You are sure to meet with a welcome, and to be trusted. Your conduct must justify that welcome and that trust.

"Your duty can not be done unless your health is sound, so keep constantly on your guard against any excesses.

"In this new experience you may find temptation both in wine and women. You must entirely resist both temptations, and while treating all women with perfect courtesy you should avoid any intimacy."

The LITERARY DIGEST announced in its issue for May 19 that the United States Government had come to Belgium's relief, and that all sums of money, up to and including May 31, would be handed over to Mr. Hoover to meet obligations already entered into, and that after that date no further contributions would be accepted. As the public is aware, arrangements have been completed for a Government loan of \$75,000,000 to be used by Mr. Hoover's Commission for the immediate needs of the Belgian people.

It is not as easy as it looks to preach the needed thing. Think of the pastor who is asked to "preach" to the audiences of a moving-picture show that runs Sunday in violation of the laws of the State! He who would be heard must first have an audience; and the audience must be willing to listen. But think of the perplexities Savonarola escaped!

The October issue of THE REVIEW will contain a number of notable articles on various aspects of Luther's life and work.

The Preacher



THE MINISTER FOR TO-DAY¹

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WE hear not a little about crises of history, about strategic movements and hours. Sometimes the expressions are cheaply used and have little meaning. And yet, as we view the path along which mankind has come, there have been days of peculiar significance. The time for the transformation of Israel into a spiritual sovereignty, with the Messiah as its head; the time to reform the Church in head and members by the Council of Constance, to restore the Bible and the preaching of the Word to the people, and to preserve one evangelical and missionary Church for all the ages; the time to make France the foremost nation of Europe by accepting the reforms of Calvin and Coligny and by cherishing the Huguenots; the time for the Church of England, by cordial welcome of the reforms of Wyclif, of the Puritans, of the Wesleys, to unite in one liberal and effective organization a church for the English-speaking races; the time for America, under the leadership of Washington and Jefferson and of the most enlightened men, South as well as North, to abolish slavery in the beginning and escape the bloodshed of an intersectional war—surely there have been times of crisis none more crucial than that of the day in which we live. History has teemed with blunders and crimes, and the blunders have sometimes been quite as disastrous as the crimes. This is the only day we have—the day in which we play our part. What our part may signify in the great whole we may not understand, but we are here to play it, and now is our time. It is the minister for to-day of whom we speak.

It is a far cry from the day when Christ gave to his apostles the great commission. The nearly two thousand years have witnessed notable changes in many directions. Nations have risen and fallen into decay. Social and political conditions have been so altered as hardly to be recognizable as products of earlier conditions. The little tract of earth then known has extended its bound-

aries until practically the whole surface of the globe is familiar to the school-boy's eye. The area of the undiscovered has steadily contracted. Among the changes, by no means the least have been in religious conditions and circumstances. In material matters, the cause of the kingdom which Christ came to establish has wonderfully leapt forward. Millions of people are enrolled as members or communicants of Christian churches. Hundreds of millions of dollars are invested in church property. Enormous resources, great learning, high position in society—these belong to the cause of Christ in its outward manifestation. Church spires pierce the sky on every side. It is to be hoped that there is some correspondence between the appearance and the reality, the material manifestation and its spiritual root. Upon the churches the eyes of the world are turned as representing Christ's cause, and against them bolts of criticism are launched. Unfriendly, hostile criticism ought not to surprize us. The Master warned his followers of it: "Wo unto you when all men speak well of you." A chorus of praise, unstinted and unanimous, would be our worst condemnation. The world which crucified Christ, because his teaching and life were so radically opposed to its desires and practices, could hardly be expected to applaud his followers, either as individuals or as organizations. Societies which are engaged in setting the world right have undertaken a task of tremendous difficulty, and must be prepared to face strictures at every point, their mistakes and frailties being unduly magnified, while their good is evilly spoken of.

But we may not dig ourselves into the trenches of the truth we represent, saying that because we are loyal to truth, therefore enemies of the truth hate us; that because we have the spirit of the Crucified One, therefore the same world-elements are arrayed against us as those which put him to death, and for the same reason. We need

¹Address at Dr. Barbour's inauguration as president of the Seminary.

to look to ourselves, we ministers, we teachers of the coming ministry, we instructors of those who are to lead the churches—we need to look to ourselves in searching scrutiny to see whether we have drifted at all from the spirit of the Master; whether we have clearly in mind the qualities and characteristics necessary for the minister of to-day, if he is not to fall short in his leadership.

I. He will be a man of intellectual alertness, of wide range of study and of culture, much given to mental toil.

In a description of Dr. Alexander Mac-laren, of Manchester, it is said:

"He left little to chance. His preparation for preaching was so thorough and painstaking that there was only the smallest possibility of failure. He knew exactly what he wanted to say, tho the precise language in which he was to express his thought was not previously settled upon and fixt in writing. He secured this unerring certainty of thought and expression by the unwearied patience and unstinted labor given to the previous study and meditation of his themes. He thus acquired an opulent mind, which never lacked good things to say, nor words—the right words, to express them."

Add to this Dr. Henry Van Dyke's well-known phrase, "To think without confusion, clearly," and you have characteristics of mental equipment which amply reward treading the way of long-continued toil to gain—the opulent mind, and the mind which thinks without confusion, clearly. The imperative demands made upon the thought, the sympathy, and the personal energies of the Christian minister are so manifold and so pressing that he must hold himself strongly and firmly to the cultivation, the strengthening, and the enriching of his intellectual life, if he is to be worthy of his high calling. There are some ministers of the gospel who seem to have voluntarily surrendered all idea of specific intellectual growth. The right kind of preaching demands close, consecutive, and prolonged mental effort. It requires the exercise of all the higher faculties of the mind, reason, judgment, and imagination. There must be mental comprehensiveness to see the truth in all its phases and relations, the balancing of conflicting views, mental patience, candor, and courage. He must look with the eye of the mind directly and continuously into the face

and heart of the truth. If sermons are to commend themselves to those who look for substance and mental quickening in what they hear and read, there must be antecedent, originating mental work.

This implies wide and constant reading, study, and thought, especially in the age in which we live, when the pulpit is only one of many agencies which minister to the intellectual uplift of the community. Now, if ever, the minister should be a man of decided mental caliber, and should give a veracious impression of wide, liberal learning. . . .

Naturally, and necessarily, there should be warning against excess, in this as in all else. The real minister of Christ will not seclude himself permanently in the study or the library, enjoying the indulgence of his intellectual exercise. The most successful minister of the present day, whoever he may be, is not the greatest of preachers, or the greatest of students, or the greatest of pastors, but the one who with God's help succeeds best in maintaining the highest average in the manifold duties of his position. There is such a thing as the preacher enjoying his own rhetorical style, his fine suggestiveness, his nice discriminations of thought, without noticing that many of his hearers have utterly failed to comprehend him. Suggestive is the story of St. Bernard. One day he preached scholastically, and the learned applauded him; the next day he preached plainly, and the people blessed him. "Yesterday," he said, "I preached Bernard; to-day I preached Christ." But the best preaching of Christ is entirely consistent with intellectual alertness, wide range of thought and culture, unstinted devotion to mental toil.

II. He will be a man of faith—of faith sane and well balanced, but real. The preacher, if he is to be true to his office, must have something to preach. He is not to speak because he has to say something, but because he has something to say. The largest element in true preaching is the proclamation of truth. But this there can not be unless there is in the soul of the preacher a positive faith in truth, implicit reliance in a body of truth which may be called the gospel, a body of truth which becomes his gospel. The air is filled with the talk of unrest. Certainly marked changes are going

on. But the man of faith is the man of power. Wandering in a room filled with the imageries of speculative thought is well enough, if only the door is open through which we can return to where there are food, and rest, and safety. The child is content to stay in the room alone, if only the door into the next room is open and the mother is there. We are all children. Swimming in the sea of speculative inquiry is pleasant enough, and necessary too, if we are to keep at all abreast of the times, but there must be some rock upon which we can rest. If I apprehend the present at all, there must be a new estimate and emphasis, and in some measure a return to an old estimate and emphasis, where these have been unwarrantably forsaken.

There must be profound conviction as to the fact and nature of sin. We need no argument to prove that superficial and inadequate views of sin involve superficial and inadequate views of redemption. It is easy to theorize and to speculate on such a subject. Indeed, men sometimes have become so intoxicated with the luxury of discussion that they have lost sight of the heinousness of the thing itself.

And there can be no adequate sense of sin without an adequate conception of God and of his law. We find in no other literature a fifty-first psalm. In our work for humanity we have constantly to deal with this dark and tragic background of human life and human history. We are ever face to face with men who have been separated by sin from the best in their day and generation, men who are on their way to a condition where sin has ground the very thought of wholesome comradeship into powder, men in whom sin has blotted out their vision, has held them back from what in their best moments they know they ought to be, men who have lost or who have never gained their sense of fellowship with God.

And there must be a new insistence upon Jesus Christ as the only Savior from sin. This is the culmination of the gospel message, the good news which is the power of God unto salvation to every one that believeth. No man can be said to preach or to teach the gospel message who does not preach and teach this truth as central and controlling—that Christ alone can save men, that Christ can save every man and all men,

and that he offers that salvation to men with all the persuasiveness of his love and with all the pressure of his rightful lordship over the hearts and lives of men. How well does President King say, in his *Seeming Unreality of the Spiritual Life*:

"Christ, and no other as he, searches us, humbles us, assures us, and exalts us at the same time. Only through him do we come with assurance into the great convictions, the great hopes, and the great aspirations, and these measure us as do nothing else. Only through him are we brought into communion with the loving God."

It is good for us also to remember that we come at a great deal of truth in other ways than by the use of mathematical reasoning. The believing heart is indispensable for the recovery of truth. No man by mathematical reasoning can get at the whole truth, for in all that great range of truth that is personal—no man gets at that by logical processes alone.

"If e'er when faith had fallen asleep
I heard a voice, 'Believe no more,'
And heard an ever-breaking shore
That tumbled in the godless deep,

A warmth within the breast would melt
The freezing reason's colder part,
And like a man in wrath, the heart
Stood up and answered, 'I have felt.'"

Thus Pascal writes in his *Thoughts*:

"The heart has reasons which the reason does not know. It is the heart that feels God, not the reason. There are truths that are felt and there are truths that are proved, for we know truth not only by the reason, but by the intuitive conviction which may be called the heart. The primary truths are not demonstrable, and yet our knowledge of them is none the less certain. Principles are felt, propositions are proved. Truths may be above reason, and yet not contrary to reason."

If any one of us is a stronger man than another, if he has more power over other men than others, if he is one of those men who come in time to stand out above other men with something of the eternal power of the hills, so that other men rest their lives upon him, it is because deep down in that man's life the eyes of his heart have been enlightened to see, and he lives by faith. . . .

No minister can be to the people as the shadow of a great rock in a weary land unless, "with malice toward none and with

charity for all," with the windows of his nature wide open to every wind of truth that blows, he is a great believer—no cynical interrogation-mark, with everything held in invisible solution, but with solid precipitation of some great convictions of which he can say, "I know."

III. The minister for to-day will be a man who grasps and applies the social and altruistic message of the evangel. We would not minimize or endure without protest that any one else minimizes the importance of the preaching of Christian doctrine, but the pulpit will lamentably fail if it preach not Christian ethics as well. It ought to be impossible for a man who believes that religion consists simply in holding certain doctrines and in going through certain observances with a degree of propriety—it ought to be impossible for such a man to have a comfortable time in the pews of any Christian house of worship for a series of weeks or months. What application has the gospel to the matter of better homes for the poor, to such provision for old age that honest poverty shall not end its days in the work-house with the brand of pauperism upon it? What has it in the way of the substitution of arbitration for strikes and lockouts in the world of labor? What concerning the matter of the more equitable distribution of profit and loss, between employer and employed; what concerning the saloon, the brothel, the gambling-house—those awful and blasting curses upon the civilization of to-day? What concerning war, which, with garments rolled in blood, strides across desolated lands, impoverished nations, bereaved homes, broken hearts, blasted ideals? What concerning conditions in our prisons and asylums for the insane? Are these things outside the range of the gospel? What a comfortable thing it is to say, and what a comfortable thing it would be to believe, that four-fifths of everything that concerns the every-day life of the day is outside the range of the gospel! "Preach the simple gospel"! What is the simple gospel? The gospel of Jesus Christ is as broad as human need. It touches life at every point. It regards all the waste places of human life as conquered territory for Christ. You remember the message that Jesus sent to John when that eagle soul was pining in prison, when he sent asking, "Art thou he that should come, or look we for another?" And

Jesus said to the messengers, "Go your way, and tell John the things which ye hear and see: the blind receive their sight, and the lame walk; lepers are cleansed, and the deaf hear; the dead are raised up, and the poor have the good tidings preached unto them."

The divorce between faith and works is variously manifested. There are men who count themselves champions of the truth, but who are not men to be trusted in the business world, not men charitable in speech, pure in thought, Christ-like in life. All the religion of such a man is in what he believes; you do not find it in what he is or in what he does. You must look at his creed to learn his testimony for Christ; it does not appear in his conduct at his home, or in the books that he locks in his safe when business hours are over. . . .

The minister for to-day will seek certain characteristics in the ethical message which he gives and the ethical, ministering life which he lives. They will be based so far as possible upon an accurate knowledge of facts. The minister who goes dashing madly into the midst of different ethical questions without having clear and well-founded knowledge of that whereof he speaks will be likely to do vastly more harm than good. Let him thoroughly inform himself, until he has placed himself beyond the liability of successful refutation. Then let him speak, if God gives to him the conviction that he ought to speak. His message, in word and in deed, must be free from the spirit of selfish and sensational self-advertising. The pulpit has not been altogether free from the presence of men who have thundered against sin when, if they had analyzed their motives, they might have found that hostility to sin was not so large a factor in their hearts as the desire to have the name of the preacher on the lips of men.

Nor is this characteristic in the minister for to-day a matter of the pulpit message only. It has to do with the personal contact, the immediate impact of personality upon personality. He will be a chivalrous, knightly, Christian gentleman, with high thought in a heart and life of courtesy, honoring humanity as the children of God. To recur to him to whom the thoughts naturally turn on such a theme as this, men wondered and were offended at his gentleness toward those who seemed to have lost

all self-respect toward publicans, toward harlots. Before the leper knew that he was cleansed he must have felt, with a thrill of joy, the touch of an unshrinking hand. So all with whom he came into contact felt that he who was so pure and strong and high had for them no word or look that was not gracious and encouraging.

IV. The minister for to-day will be a man of vision, holding strongly and unweariedly toward the realization of his own worthy ideal of his calling. What is an ideal? Interpreted literally, the word signifies something seen in idea before it has been realized in practise. It is the architect's plan before the laborer has put a spade to the soil. It is the finished pile seen in vision, a vision which determines the laying of every brick and stone. The ideal which I have of myself is the vision I have of myself as I might be. That conception, that idea, is my ideal, and it has—or ought to have—a tremendous influence in my life.

Two things may happen to an ideal. On the one hand, we may cheapen it. Any one who has been concerned with the erection of a great building will know how often the building committee meets around the plans and discusses how they may be changed—leave out this bit of tracery, take out that piece of decoration. The endeavor is to cheapen the architect's idea, because of the cost of bringing it to realization. So it is with early ideals of life. So it may be with our early ideals in the ministry. They were radiant and beautiful, but as the years pass away we are inclined to cheapen them, to make them less exacting, to render them more easily attainable, which is, tho we are loath to confess it, to reduce them to the common-place, when we come to hold before our life a dwarfed ideal, a poor, lame, imperfect, crippled thing.

Or, on the other hand, our eyes may become so dim that we cease to see the ideal. There is nothing about which the Scriptures are more clear than the insidious peril of a man becoming blinded in the progress of time. There are various contributing causes and various stages of the process. The eyes of the soul grow dim, and the ideal becomes as tho it had never existed.

We all know the man—there are hundreds of them in the common road—the man who began an enterprise with a tremendous passion that laughed at impossi-

bility. He was a burning and a shining light. He had heat and light, he had passion and self-control, and he was a force to be reckoned with in the kingdom of our Lord. Then there came a time when the man began to cool off. He did not give up work altogether, but the work was done grudgingly, with creeping and increasing reluctance. Progress became almost stagnancy. He lost his power. The ideal had faded, the vision was gone.

"Relentless Time, that giv'st both harsh and kind,

Brave let me be
To take thy various gifts with equal mind,
And proud humility:
But, even by day, while the full sunlight
streams,
Give me my dreams.

"Whatever, Time, thou takest from my heart,

What from my life,
From what dear thing thou yet mayst make
me part—
Plunge not too deep the knife;
As dies the day, and the long twilight
gleams,
Spare me my dreams."

V. The minister for to-day will be a man who lives much with the Master, and loses his life in unreckoning surrender and devotion to him, decreasing, if need be, that he may increase.

The Christian religion is for every man, first, a great discovery, then a continued experience. Jesus Christ says to us, "Follow me," and to him who responds there comes that fact in life which we call conversion: "Lord, I will follow thee." Then we follow, this year, and next year, and with every year there comes more evidence of a real Christ, a real salvation, which is so infinitely much more than being saved from hell and saved to heaven—so vastly much more than that; with every year a growing in personal relationship with him, until we walk no more with timid and faltering step, but march like veterans under the banner of the cross, with ever-augmenting knowledge of the Christ who has comforted us, and strengthened us, and delivered us, until we, too, can say, "I know him whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day."

As I read the experience of the apostle to the Gentiles, that is the secret of his steady

and achieving life. Once he met Christ, and Christ revealed himself to him; he committed himself into the hands of Christ. From that day he died with Christ, he rose with Christ, he lived with Christ, he suffered with Christ, he worked with Christ, he triumphed with Christ. As the years came and went there was no person on earth so absolutely real to the Apostle Paul as the Lord Jesus Christ. The whole world was as a dream to him compared with Christ, who loved him and gave himself for him. That is within the reach of all of us, that experience, within the reach of any one of us who will commit himself absolutely to Christ and his service, who will follow him, and trust him, and gather up a wealth of conviction and experience, so that as the years come and go everything may change, but the love and power of the life of Christ in his life will never cease.

That is not mere mysticism; that is Christianity. One may disbelieve in infinite and immutable realities. That is simply ignorance. If a man says, "I can not see anything in music," you say, "Very likely." But if he says, "There is nothing in music," you say, "That is because you do not know; that is because you are ignorant." Listen to this from Thomas Huxley:

"Some people can not by any means be got to understand the first book of Euclid, but the truth of mathematics is no less necessary and binding on the great mass of mankind. There are some who can not tell the difference between the 'Sonata Appassionata' and 'Cherry Ripe,' or between a gravestone-cutter's cherub and the Apollo Belvedere; but the canons of art are none the less existent."

They are not unbalanced visionaries, they who speak of this personal relationship with Christ. Horace Bushnell was no unbalanced visionary, and he said: "I know Jesus Christ better, far better, than I know any man in Hartford. . . . And I think, if he came along this way, he would arrest himself and say, 'Here is a man I know.'" Phillips Brooks was no unbalanced visionary, and he said:

"All experience comes to be but more and

more the pressure of Christ's life on ours. It can not come by one flash of light, or one convulsive event. It comes without haste and without rest in the perpetual living of our life with him. And all our history, of the inner and the outer life, of the changes of circumstances, of the changes of thought, gets its meaning and value from this constantly growing relation to Christ. I can not tell you how personal this grows to me. He is here. He knows me and I know him. It is no figure of speech. It is the most real thing in the world. And every day makes it more real. And one wonders with delight what it will grow to as the years go on."

When I was ordained, in this city of Rochester, twenty-five years ago when May shall come, there were sent to me by one who has long since gone from earth some verses familiar to many of us, as her desire and hope and prayer for me, then newly graduated from the Seminary and about to become her pastor. After this quarter of a century I want to repeat those same lines in your hearing, in this another significant day in my life, and repeat them as embodying an essential part of my conception of the habit of life in him who would rightly be a minister for to-day:

"He held the lamp each livelong day
So low that none could miss the way,
And yet so high to bring in sight
That picture fair—of Christ, the Light—
That gazing up—the lamp between—
The hand that held it was not seen.

"He held the pitcher, stooping low,
To lips of little ones below,
Then raised it to the weary saint
And bade him drink when sick and faint;
They drank—the pitcher thus between—
The hand that held it scarce was seen.

"He blew the trumpet, soft and clear
That trembling sinners need not fear,
And then with louder note and bold
To storm the walls of Satan's hold:
The trumpet coming thus between,
The hand that held it was not seen.

"But when our Captain says—'Well done,
Thou good and faithful servant! Come!
Lay down the pitcher and the lamp,
Lay down the trumpet—leave the camp'—
Thy weary hands will then be seen
Clasped in his pierced ones, naught
between."

The Pastor



A NEW PLACE FOR THE ENDEAVOR PLEDGE

The Rev. D. R. PIPER, La Grange, Mo.

I AM one of those unfortunates who "have to get it out of their systems," and so I shall begin by doing that. I shall say the last thing, and the unpopular thing, first and have it over. It is just this: The Christian Endeavor pledge, as an initiatory requirement for society membership, is superfluous. This I have not always felt, but the conclusion has been forced upon me by my experience in the pastorate and my growing knowledge of the soundest principles of Christian education. I am now thoroughly convinced that the untimely demise of many young people's societies, and the periodic slumps in attendance and interest suffered by many others, are in large part traceable to the place occupied by the pledge in the Christian Endeavor economy. And even if my diagnosis in this matter is mistaken, still the principle involved is unsound, when measured by the accepted theory and practise of Christian education. Note, however, that I am not attacking the pledge as to its content, but only the place it occupies.

Junior, Intermediate, and Senior Endeavor societies should be considered not as independent, but as integral parts of the church organization. This is not generally done. The various agencies of the average church are not correlated in the least. Their work is allowed to overlap, and in many instances pastors themselves have no clear idea of what definite purpose their young people's societies should serve. They were organized because other churches had them, or they are being kept up because they were already in existence when the pastoral relation was established.

The young people's societies have a definite place to fill in the church program. But their work is rarely performed with efficiency and intelligent purpose because their relation to the other working parts of the church is not clearly perceived, and because there is a lack of proper correlation with the other organizations of the church.

The Christian Endeavor societies should bear just as close a relation to the Sunday-school as the various Sunday-school classes bear to one another. The class work of the Sunday-school is largely impressional. To complete the mental cycle and become a part of the pupil's life, the impressions created in the teaching of the lesson must be brought to intelligent expression by the will of the pupil. Says Athearn (*The Church School*, p. 3) in this connection:

"The teaching act must include both instruction and expression. It is now generally believed that all consciousness is motor—that nothing comes in through the senses that does not tend to pass out through the muscles. Not only do bodily acts follow upon consciousness, but each act performed reacts upon consciousness, 'carrying with it a sense of reality and a feeling of appropriation and possession.' The reaction from the physical expression makes the act real. It is then vitally a part of the actor."

The achievement of this result is the function of many organized class activities, and a task which the promoters of the graded series of lessons have added to the burdens of the Sunday-school teacher. But this is in an especial sense the function of the Christian Endeavor society, a task for which it is by its organization and methods peculiarly fitted.

We are finding in the light of our increased knowledge of the psychology of moral actions that the work of the Christian Endeavor organization is far more vital in leading the religious impulses to appropriate expression than we had heretofore dreamed. But if it is so essential an agency to finish and round out the Christian education begun in the Sunday-school, then the connection between the two should be very vital. It should not be felt by the pupil that in joining the Junior or the Intermediate society he is entering a separate and distinct organization. In fact, the matter of "joining" should not be allowed to enter his consciousness. The two agencies are so

vitally complementary that every Sunday-school pupil should be made to feel, upon reaching the proper age for Junior, Intermediate, or Senior Endeavor work, that this work is an integral part of his class work. The junior class should belong in its entirety to the Junior Christian Endeavor, the intermediate to the Intermediate Christian Endeavor, and the senior to the Senior Christian Endeavor.

It is the whole business of the Sunday-school, and all associated organizations, to lead the child to Christ and develop his powers for Christian service. This being so, the little one from the beginners' class up must be made to feel and think of himself as a child of the heavenly Father. He should grow so completely into an attitude of trust and faith in Christ that he will never be able to remember the time when he did not know the Savior. At the proper age every effort should be made in the Sunday-school to lead every member to make a public avowal of this faith and unite with the church; and this should be regarded as a natural step, a perfectly normal promotion into the larger duties of Christian service.

Now in this economy what is wrong with the Christian Endeavor pledge?

In the first place, if this correlation is properly made, and if the Sunday-school is efficiently directing its efforts toward the great aim of creating Christian character, the pledge is superfluous. For it only duplicates the public avowal of the pupil who declares his faith in Christ and his purpose of Christian living. Perhaps the pledge is more specific than that avowal in the recital of some of the Christian's daily duties, but the remedy for this is in making the first avowal of the pupil more specific when he enters the fold of the church.

Far more important, however, is the objection that the pledge, as an initiatory requirement, does inevitably separate between the work of the Sunday-school and that of the Endeavor society, making membership optional and inviting deliberation, hesitation, and the final loss of many who need this training. The Christian Endeavor asks of the child of the Church, as an entrance fee, not his credentials as a member of the Sunday-school and a learner at the feet of the Master, but his signature to a cardboard pledge. The pledge thus placed at the forefront, with the signature of the applicant

required for membership, draws a dividing line. So long as it so stands a properly vital contact can not be made between the young people's society and the work of the Sunday-school. So long as the pledge occupies its present place it will be impossible to make the child feel that this expressional work of the church is an integral part of his training.

For this reason, if for no others, the pledge, as an initiatory requirement, should be employed only with members entering the society from outside the church school. All that would be required for this would be an associate membership pledge. For if the society bears the relation it should to the Sunday-school, no entrance into active membership should be permitted except through the Sunday-school. A term of Sunday-school attendance and membership should be required of associate members instead of the pledge as a condition of active participation in Christian Endeavor work. Impression comes before expression, and goes with it. Therefore, Sunday-school membership comes before Christian Endeavor membership, and goes with it. If it is not understood that any one desiring active membership in the Endeavor society must seek it by first identifying himself with the church school, then in our educational economy we are placing the cart before the horse.

Moreover, this plan would relieve the Endeavor organization of the responsibility of doing any more than a minimum of impressional work. Instead of overlapping the Sunday-school, the church, and the prayer-meeting services with its own devotional services, the young people's society would be left free to perform its maximum expressional work. Its indispensability would then be more keenly felt, and its membership would no longer be on a tentative, quit-when-we-please basis.

What, then, is to be done with the pledge, if it is taken from its present place?

The Junior pledge should be carried over into the Sunday-school and there taught and recited in unison and dwelt upon for its impressional effect, thus in the pupil's thought binding the Endeavor department to the Sunday-school department of the church's work. A similar treatment should be given the Intermediate pledge.

The Senior pledge, or, preferably a similar one, broader and with a deeper motif of

social service, should be adopted as the motto of every senior Sunday-school class, looked upon as any class motto is—the expression of the class aim and ideal—and then embodied in actual practise in the Senior Endeavor society. The pledge belongs to the impression-producing machinery of Christian education, and therefore it should be in the Sunday-school. What seems to be lost in the abrogation of the individual decision secured by the present plan of

pledge-signing is more than regained by the force of the group decision, which is far more powerful on conduct in the formative years than individual decision.

It seems to me that the plan here proposed has every advantage over the present use of the pledge, and that a proper correlation of the educational activities of the church is impossible while the pledge stands in its present place in the Christian Endeavor economy.

THE PERILS OF GOING TO CHURCH

The Rev. CALVIN DILL WILSON, Glendale, Ohio

IT is quite possible that churchgoers are not as sympathetic in their understanding of non-churchgoers as they might be, and in particular perhaps they fail to appreciate the timidity of the latter class as to the hazards they might encounter if they took up with the dangerous habit of public worship. That this is a custom carrying with it risks to certain persons will be granted upon consideration. Reference is not intended here to loss of caste and other such results in non-Christian nations, nor to the bodily pains met by early Christians in days of persecution, nor to times of warfare between Roman Catholics and Protestants, nor to experiences of pioneers when it was necessary to bear arms at public assemblies for protection against Indians. We are not considering jeopardy from rain and cold and heat in weather perfectly adapted to social functions and dramatic or musical entertainments, nor emphasizing alarming drafts in church buildings which are innocuous in theaters. We refer to other present conditions, in our own country, and appeal for sympathy for certain non-churchgoers, who by remaining away from the sanctuary save themselves from imminent perils. On behalf of these faint-hearted persons we propose to say a word.

The man whose life is wrong runs very great risks upon entering a church door. Such can come near to no greater peril. He is entirely right to remain at a safe distance, unless he bravely makes up his mind and steels his courage to take the consequences. To step across the threshold of a church at an hour of service is to enter the trenches, to pass the Rubicon, to come within range of the guns. He finds himself

in a terrible situation. The very church building protests against his ways. It stands for righteousness, for moral law. It has been erected and dedicated to the honor of God, the holy God, the sinless Savior. The organ tones, the words and music of the hymns, are reminders of the spiritual life, the true life. The Scripture lesson of the hour, from the Book that casts searchlights upon sin of all kinds, is sure to bear in some way upon evil-doing, and if he listens he must feel he is out of his element, in an uncongenial atmosphere. He must feel that the Book was especially got up to make him uncomfortable. He can not do even as that pirate who took a copy of the Bible on shipboard on his raids, after erasing the commandment "Thou shalt not steal." For our man would have to expurgate the whole Bible; if the minister should read from the lists of names in Chronicles he could not escape, since those names stand for good men and bad men, and moral distinctions run through these catalogs. The offering of the day is also an accusation against him, for here are people giving of their substance for righteousness while he has been making outlay upon sin. The sermon, even if poor and feeble, bears hard upon him. The text, tho it be the most gentle and tender in the Scriptures, implies, suggests, or asserts that righteousness is life and that God is on that side and against sin, and that blessing can come to the sinner only if he repent and return. If the preacher in that hour proclaims the gospel, the man will be sore wounded in his most vulnerable part. While perhaps physically able to walk down the aisle and retire without external evidences of his distress, our

man goes thence in great need of first aid and of a Great Physician. At a baseball game or on a motor ride or at cards he would have escaped these hurts. Surely this man is right in not going voluntarily into any such dangerous place, unless he is ready to submit his case to him that maketh sore and bindeth up. Let him think of safety first, keep far from the church, adopt and maintain an ironclad rule to avoid churchgoing.

There is no place more fraught with possibilities of wounds and discomfort for a miser, a devotee of selfish idolatry of money for its own sake, than the church. The man who never gives to good causes, who continually shuts his heart against charitable appeals, who lets the heathen and sufferers of all sorts look after themselves, who makes a practise of letting other people build up and sustain the benevolences, the worship, and good works of the world, must arm himself in triple brass as he even passes a church. Some influence emanating thence might pierce him. To enter the edifice or attend for an hour a service of prayer and instruction must not be thought of. He would be shot to pieces before he could flee away. The Church is foolish enough to keep a heart warm and soft toward all the needs and sorrows of the whole world. From the beginning it has been gathering and expending treasure for all sin and ignorance and pain everywhere. Its pulpit holds a Book with an earth-wide outlook upon human necessities and with inculcations of duty in regard to them. The Church draws its faith and inspiration from a Savior who "went about doing good," who lays upon his followers a debt to Jew and Gentile, to bond and free. The Church aims to obey a command very perilous to our miser friend, "Freely ye have received, freely give." There is no telling what might happen to him if he actually were to forget himself so far as to enter and sit down throughout an hour of worship. We are told that Benjamin Franklin, the acme of self-control, fell under the spell of Whitefield at a great outdoor meeting in Philadelphia. After emptying, at the plea of the preacher, his pockets of the money they had contained, he asked a Quaker friend at his elbow to lend him some coins. The Quaker replied: "Friend Franklin, I will lend thee all the money thee asks to-

morrow, but none to-day." If the apostle of common sense could so lose his head, what might not happen to our miser if he dared the perils of attending church? He might give something of his hoard to the support of that particular church, or to a mission, or to a benevolence appealed for, or he might commit the great recklessness of venturing a dollar to the heathen. Wise man he to stay at home or in his business seat, and to plan and count and advise for increase and more increase! The church is tabu, too filled with mighty perils. Expect not from him manifestations of such courage as a venture within a sanctuary would involve.

Some of our friends who are happy in their conviction that the churches are occupied only by hypocrites—masked ones who conceal sinister motives of self-advancement under pious pretenses—should continue to avoid the perils of churchgoing. They have reduced all churchgoers to one dead-level hypocrisy and are blissful in their conception. It would introduce chaos into their mental habits if the contrary were demonstrated. "They are joined to their idols; let them alone." Why disturb this pleasing and satisfying vision? Taking matters as some of us think we see them, these hypocrite-haters might by entering into the life of the church discover that sainthood is not dead, that consecrated lives are here as of old, that zealous and whole-hearted workers for God and man are not a few, and that the pure fire of love burns in the breasts of many in the churches. To disillusion these friends, to demonstrate their blindness, to waken them up out of their self-excusing dreams of the fraudulency of all Christians, would be irritating, cruel. How unpleasant to have to admit to oneself and to others a false estimate, a wrong census of genuine Christians. Yet we fear the only way to hold the faith in the universal-hypocrisy dogma is to remain remote from the churches. To come near, in any vital way, to the general body of Christians is to be disturbed by a suspicion that the hypocrisy-generalization will not hold good universally.

We warn the materialist, who has ruled the spiritual out of the universe, that the church is a dangerous place for him if he hopes to persist in his ideas. If one has committed himself to the opinion that there

is no heat in existence and he really has a fancy for holding that philosophy, it is best for him to keep far from a fire. The glow and warmth, on a cold day, for instance, might upset his theory. So the materialist runs the risk by regular contact with church life of having it dawn upon him that after all there may be spiritual realities in us and around us. Men and women obtain inspiration and power through the Church that make their lives different, stronger, better. It might come to appear to the materialist that he had overlooked certain contents of the universe, that what we call spirit, with its manifestation and influences, can not altogether be forced into the categories of materialism. A man will be far safer to try to hold such views apart from the Church. Somehow in the churches one often gets a feeling that spiritual forces are rather real.

The church is a hard place to maintain continuously a case of first-class self-satisfaction. Some of us have tried it, no doubt. One can be much better contented with himself and his perfections outside the church than in it. He must be rather duller than the average if he can be brought regularly face to face with Christianity as presented and represented by the Church and continue to feel that he is in himself the realization of all ideals. Just about the time he has the cloak of his self-satisfaction all wrapt around him and smoothed out, something happens. A great light shines forth from the Word, read or preached. The figure of Christ, in the beauty of holiness, in divine compassion, in perennial ministry to human need and sorrow, rises before the mind. Somehow, one's own righteousness in such moments seems faded, threadbare. The man who off somewhere in the twilight of his own pride has been flattering himself that he is clad in the purple and fine linen of perfection discovers in the presence of rays from the Light of the World that his garments have been looked at heretofore through eyes of fancy, not realism. Truly, the self-satisfied should avoid the Church.

The friends with low ideals, content to be as good as their neighbors, to do as others do, to be as the Romans in Rome,

are apt to find the atmosphere of the Church disconcerting. The Church quietly ignores averages and exalts the standards of perfection. Jesus and his disciples did not measure conduct and aspiration by Pilate, Herod, and the chief priests and rulers of the Jews. They startled the worshipers of the comparative by summons to the superlative. The best rang with challenging note through all men's souls within their influence. Always the Church, following the Master, heralds ideals that lift far above usual practises in the ruts of human nature. To the men who want the best automobiles, cuisine, architecture, garments, music, art, but are content with average ideals in conduct and spiritual attainments, the Church is urgent that in all realms the highest should be the norm. In the vision of the Church a perfect environment is not an adequate substitute for an inferior character. The fulness of stature of manhood in Christ is even more important. With this, or something like this, or ideals in this direction, the elegance and urbanity of modern highly cultured environment would fit better. A gilded cage for a songless bird suggests unfitness. That the heirs of a brilliant civilization should accept and incarnate the highest spiritual ideals presses hard upon the self-satisfaction of many. For their own peace of mind, the Church, with its arrows of light, must be avoided. No man with low ideals can be happy in the Church. He must change or stand aloof.

It is well, however, that certain daring souls are found who brave all these, and other like, dangers; that in our generation, as in every generation since Christ, many men and women have entered and remained, have been humbled and wounded and purified, have faced the sword of the Spirit and been pierced by it, have stood in the light and had their righteousness become as rags, have seen their old ideals perish and divine ones come and beckon, have beheld old leaders disappear and have found the Captain of Salvation. The world owes its best to-day to such as have risked the perils of going to church and have become new creatures in Christ Jesus.

MID-WEEK PRAYER AND CONFERENCE MEETING

JAMES M. CAMPBELL, D.D., Claremont, Cal.

July 1-7—The Nation and Its God

(Deut. 28:1-14)

UPON reading the Scripture passage here referred to we are struck with two things—the kind of God who was the object of Israel's worship, and the character of the blessings expected from his hand. Jehovah was a tribal divinity—he did not so much own the people of Israel as he was owned by them. The blessings they expected him to bestow were mainly temporal.

From this Jewish conception of God a large portion of Christendom has not yet been delivered. In their religious development they are still in Judaism. They worship a God who is local and limited, who has favorites, from whose reluctant hand special favors must be wrung by human importunity. Nothing influences a nation's life so profoundly as its conception of God. By it is furnished the goal toward which it moves. When Florence Nightingale was asked what she considered the most vital and influential thing in a nation's life she surprised her questioner by saying: "Its idea of God." She was right. A nation, like an individual, will inevitably become assimilated to the character of the Being whom it worships.

What a Christian nation ought to have is a Christian's conception of God.

1. A Christian nation's God ought not to be a national God, but a world-God—a God who is "God and Father of all," without respect of persons or of nations; one who holds the same relation to all men, and to whom all men are equally dear—one who is everybody's God just as the sun is everybody's sun.

Nationalism is the bane alike of our religions and political life. It breeds prejudice and leads to isolation and strike. Internationalism, on the other hand, tends to unity, solidarity, and unrestricted comity. Worshipers of the Universal Father are logically led to the mutual recognition of one another's brotherly interests and rights.

2. A Christian nation's God rules in righteousness. He is seated upon "the great white throne"—the emblem of purity and justice. When men seek to break the bonds

of his authority "He that sitteth in the heavens will laugh; the Lord will have them in derision." In all the great world-controversies he has the final word. From his decision there is no appeal.

3. A Christian nation's God subordinates material means to spiritual ends. Himself a moral Being, he administers the world for the securing of moral results. He will have righteousness at any price—and often the price is staggeringly high. Wo he brings upon the nation that puts material interests first. Rome was struck with paralysis when her coffers were full, because her moral life had declined. Righteousness alone exalteth a nation; and when moral interests cease to be supreme a nation is already lost. Hence he is a true patriot who is seeking to cherish in his nation the loftiest and largest ideals; for high national destiny can be attained only by conformity with the great moral principles upon which the government of God is structured.

4. A Christian nation's God is one whose purposes of grace can not miscarry. The power at work is adequate to the accomplishment of the end in view. In the recent novel, *Mr. Britling Sees It Through*, Mr. H. G. Wells catches a deeper note than the title of his book indicates. It is not Britling that sees the present titanic conflict through, but God. He is the great recreative force behind all things, working for the reconstruction of a shattered world; and because he is constantly at work there is hope for humanity in its upward struggle.

July 8-14—A Knock-Down Argument

(Acts 4:14)

It is a case of ocular demonstration! A paralytic has been healed by Peter and John, in the name of Jesus, at the beautiful gate of the temple. "The rulers, elders, and scribes," trying to discredit the miracle, speak disparagingly of Peter and John as "unlearned and ignorant men"—that is, men without rabbinical learning or ecclesiastical standing; "but beholding the man that was healed standing with them, they could say nothing against it." They were not

magnanimous enough to say anything for it, but were simply paralyzed into silence.

To us a miracle like this has not the evidential value that it had to those who witnessed it. At first Christianity had to make its appeal to an unbelieving world by external signs and wonders, which startled men from their sense-bound dreams. Some outward token had to be given of the operation of higher power. The people said to Jesus: "We would see a sign from thee! What sign showest thou?" Testimony was sought in the outward world for the possession of divine power.

The ground of evidence has shifted. Christianity now rests upon a spiritual basis. Evidence of Christ's power to heal disease is now found in his power to forgive sin; whereas formerly his power to heal disease was taken as evidence of his power to forgive sin.

Many are still looking for external evidence. They turn to physical works rather than to spiritual works, thus reversing the divine order. Modern healing cults rest upon this false basis. They fail to see that Christianity is not only a supernatural religion which requires a supernatural witness, but also a spiritual religion which requires a spiritual witness.

The manifestations of God's power, like the manifestations of his grace and truth, are upon an ascending scale. They begin in the physical sphere and end in the spiritual sphere. Jesus recognized this law of development when he said, "Greater works than these shall ye do"—that is, works upon a higher plane, works demanding a higher kind of power, works that will furnish a higher kind of evidence. It is to these works that we are now to point—works of divine moral power; moral miracles, in which the power and the glory of Christ are displayed more than in physical miracles; for in them is found the irrefutable argument in behalf of Christianity.

The world of to-day refuses to pin its faith to the outward miracles of a bygone age. It wants fresh evidence of Christ's wonder-working power in the transformation of character. It wants to know that Christ is alive, and that he is carrying on his work of redeeming souls from the power of evil. The impotence of the Church of to-day lies in the fact that she has almost ceased to believe in the transforming power of the gos-

pel. To win the world she must be able to produce miracles of grace that speak for themselves. As her converting power declines she will inevitably lose that spiritual testimony which is her distinguishing glory.

July 15-21—The Mount of Providence

(Gen. 22:14)

Words are said to be "fossil poetry"; oftener they are fossil experience. At the time of his greatest testing Abraham coined a word in which the experience through which he had passed is crystallized. He called the name of the mount on which his testing had taken place "Jehovah-jireh"—"Jehovah will provide," or "will see." He had heard a voice, which he believed to be the voice of God, saying to him, "Take now thy son, and sacrifice him unto me." Had the voice said, "Take thy cattle and sacrifice them, every one," the command would have been easier. Or had it said, "Take Ishmael, and not Isaac," the pang would have been less keen. The command, "Take Isaac, thy son, whom thou lovest," touched the heart of Abraham at the tenderest spot. It was the pet lamb that was demanded—as it usually is.

The trial doubtless came to Abraham as the result of a long struggle that was within his heart. The question was borne in upon him whether or not he was ready to do whatever the Lord might command him. Looking around him, he saw his heathen neighbors giving up their children in sacrifice to their gods, and he asked himself whether he was prepared to make the same surrender. He at last stood ready to obey what he understood to be a divine command; and being a man of decision he hastened to carry it out. Arriving at the place appointed, he builds an altar, lays wood upon it; he binds his son, and takes a knife in his hand to strike the fatal blow. It is enough; his hand is stayed—he is forbidden to shed innocent blood. Looking around he sees a ram caught in a thicket. He unbinds his son, and offers the ram in his stead. In gratitude for this unexpected deliverance, "he calls the name of the place 'Jehovah-jireh'; as it is said to this day, In the Mount of Jehovah it shall be provided." Experience was conservative of faith, and he expressed the conviction that

the Lord, who had provided at this crisis, would always provide in the future.

The name "Jehovah-jireh" signifies "the Lord will see," or "the Lord will foresee." He will always have his eye upon his people to attend to their wants, and, looking into the future and foreseeing what they need, he will have it ready when they need it. We can not see far ahead, and, therefore, can not always provide against future contingencies. All our calculations may be baffled. But the Lord will see before, so that he may come in with seasonable succor at the critical juncture.

Three questions are here suggested:

1. What will the Lord provide? He will not provide everything which we imagine to be for our good. We often make mistakes as to what would be a blessing to us. God does not. His infinite wisdom guards him against mistake.

2. When will the Lord provide? Not perhaps when we think he ought to do so, but in his own good time, which is always the best time. Frequently this is when we are brought to the last extremity. He times his providences to a minute. He keeps back the blessing until the need is felt, so that it may be more thankfully received and its source more readily acknowledged.

3. How will he provide? Not perhaps in the way in which we look for him to do it, but in another and better way. The fact that God will provide is enough, and we can well afford to leave the how to his infinite wisdom and love.

July 22-28—The Mount of Intercession

(Ex. 17:8-16)

Here is a graphic picture of intercessory prayer. Catching inspiration from this incident, praying groups have sometimes called themselves Aaron and Hur societies. When shut out from outward activities they have felt that their lives were not in vain; that they could still serve in prayer; and that on the mount of intercession they could join forces with those who were fighting in the valley below.

Moses, lifting up his hands in supplication, is representative of a soul-making connection with Infinite Power. The wonder-working rod which he held in his hand was like the lightning-rod which attracts and

draws the electric fluid from the clouds. It brought down power from heaven upon the brave little fighting host. Christian intercessors like Moses stand upon the mountain top of divine communion and draw down blessings upon the souls of others. The debt we owe to the mountain-top intercessors we can never measure.

Intercessory prayer is difficult to maintain. It implies sustained effort. It is not easy to keep the body in a state of tension, nor is it easy to maintain a spiritual attitude. Hands and hearts grow weary; the strongest wing slackens in its flight. Literally, we must lift up our souls to God—and sometimes we find the effort a dead lift.

Just as we need reenforcement in work, so we need reenforcement in prayer. Moses did so. While his spirit was willing his flesh was weak. When his hands grew heavy he sat on a stone; "and Aaron and Hur stayed up his hands," and his hands were steady until the "going down of the sun."

Victory is the result of cooperation between the prayers and the workers. The youthful Joshua at the head of his army in the thick of the fray, and the aged Moses praying on the mountain top, are taking part in the same struggle. In the victory won he that fighteth and he that prayeth rejoice together. A wife or mother praying for one in active soldiery service joins forces with him.

"He with the sword of battle, she at home in prayer.

Both win a victory, and both the glory share."

It would almost seem that the supplication of Moses was more powerful than the swords of Joshua's army, for it is said that "it came to pass when Moses held up his hand, Israel prevailed; and when he let down his hand, Amalek prevailed." By this lesson it is taught that "the battle is not to the strong"; and that those whose dependence upon God is unbroken are sure to succeed. In every struggle it is God's part that counts. One with him is a majority.

Alike in the prayer and in the fighter God fulfils himself. While they cooperate with each other he cooperates with both. He inspires the one to pray, and he empowers the other to fight. He needs both of them. Let not the one say to the other, "I have no need of thee." Both are "laborers together with God."

Social Christianity



RECREATION

THIS word, when resolved into its elements, gives a complete picture of the daily processes of life: *re*, "again"; create—create again. Here we come at once, in the root-meaning of this word, to the fundamental and most compelling reason for shorter hours of work, that there may be ample time for the recreating process to restore the waste of vital force, and so make us whole for the next day's labor. "All work, and no play, makes Jack a dull boy" is not a flippant old saying that has somehow gained a spurious authority. It is founded in the very structure of our being, and is attested by a long and dark history of world-experience. We may well ask of the world's typical laborer:

"Who loosened and let down this brutal jaw?
Whose was the hand that slanted back this brow?
Whose breath blew out the light within
this brain?
Is this the thing the Lord God made?"

No; the Lord God never made such a thing! The man whom God made in his own image was most delicately balanced and intimately adjusted, action and reaction the primal law of his being, each organ loyal to that eternal law. But when action overlaps reaction then wastage of energy sets in and the life-forces must inevitably run down. Then in time we get that thing which the Lord God did not make—a depleted, broken, and animalized man.

This call for the recreation of both mind and body is one of the most persistent and imperious demands of our being. Here, too, we find the secret of the law of play for all young creatures. From insect to mammoth, play comes first in the order of development. It is an instinct as commanding as necessity. Young things must play or die. Is it not because in the light and joy of play their faculties of both mind and body unfold and take in energy? They are taking in forces of both muscle and brain-cell for the coming days of strain and toil. At last we are coming to understand that work, creation, is im-

possible without play, recreation. Playgrounds, tennis-courts, golf-links, ball-grounds, and leisure to enjoy our amusements are considered quite as necessary and practical as our plowing and sowing, our offices and shops and counting-rooms.

We must bear in mind also that in play both the ease and grace of the body and the higher faculties of the mind come into action. Notice the unstudied grace of little children when absorbed in play. Animals are not a tithe as beautiful when hunting their prey, or foraging, as when they abandon themselves to a frolic. Even the staid, old work-horses become quite other creatures when turned out to pasture, and they break away in a lumbering gallop, heavily cavorting as if the colt in them had suddenly come to life. Staid, important business men behave precisely like the old horses when they attempt to play boy-fashion. How the wrinkles are smoothed out, the eyes shine, and the clumsy, middle-aged gentlemen slip off ten years with their coats. We have made a philosophy to match our practise. If you would retain your youth keep much in the company of the young. Do as the young do—dress in youthful styles and colors, unbend, relax, cultivate some fascinating avocation that is in no way related to your daily vocation.

The same principles apply to the recreation of the mind. The fancy and the imagination are liberated in play. The extravaganzas of children in their make-believes are but a prophecy of the office of a free imagination. Poetry, art, music, drama, romance, even caricature and cartoon—what are these but the joyous fling of the imagination as it breaks away from the drudgery of life into the green pastures of its own rightful domain. We may yet learn that even our dreams are but the effort of the imagination to restore its rightful equilibrium against the dull and gray monotony of the day. The imagination is the spring of eternal youth. It is the revivifying, recreating force. If that be depleted or dried at

its source we shrivel and wither into premature old age.

May we just hint that the spiritual life demands leisure and freedom from care. Is it an accident that we have set apart a seventh part of our time that we may shake

off the weight of daily care, go to our most beautiful buildings, and there, on the wings of prayer and praise and spiritual thought, take joyous flights into the realms of the invisible and eternal?

JAMES H. ECOS.

RECREATION

JOHN COLLIER, Director of the Training School for Community Workers

July 1—Do We Need to Play?

SCRIPTURE LESSON: A fuller and richer life is the purpose both of play and of religion (John 10:10).

The problem of leisure has been called by Dr. Luther Gulick the outstanding problem of modern civilization. The considerations which make this statement true will, when clearly grasped, point the way to a solution and a program.

THE NATURE OF MAN: Every man is natively endowed with a number of instincts which, from one point of view, are tendencies toward action, and, from another point of view, are dispositions toward certain kinds of feelings. These innate dispositions are roused by the slightest excitement. Experience (the environment) pulls the trigger, but the explosion takes place inside the human being, because he is instinctively prepared to explode in a certain way. Take any well-known innate disposition—sexual love, parental love, combativeness, vanity, the disposition to imitate—a great variety of influences can bring any of these dispositions into play, and that which occasions the feeling or action is often small compared with the intensity of the emotion or the energy of the action.

What is the meaning of this? It means that the feeling part of human nature is constantly vibrating. It begins to vibrate at birth, and it never ceases to vibrate until death. These vibrations are the essential energy of life. All that we are and do is compounded of them.

If an individual is put in surroundings only a little complex the stimulus arouses instinct-dispositions, with their accompanying emotions, greatly in excess of the practical requirements of the environment. So an inward urge drives the individual ahead. His need and capacities for life, for the emotions, are so abundant that the working necessities of life are overreached. The in-

dividual is driven forward into play-activities or art-activities or religious expression; he develops hobbies, he cultivates luxuries, and if his education or opportunities are of the wrong kind he dissipates, even becomes habitually immoral.

These native dispositions, while self-centered at first, can operate satisfactorily only in a social situation. The social situation may not breed a desirable human soul. Social institutions are like an artist, who may produce forms of beauty or forms of terror and ugliness.

Christ and his apostles were social psychologists, and they strove to institutionalize the brotherhood of man under the fatherhood of a God of love. Christ projected a militant institution of brotherhood. In his gospel all the immediate surrenders which are called for are but means toward the end of enhanced personal life in an enhanced and purified social world. This institutionalizing of brotherhood in a positive, dynamic, militant way has even yet only begun.

What bearing has this on the problem of recreation and leisure?

THE NATURE OF LEISURE: Most men possess more vitality than they use up in their practical affairs; or, rather, they possess more feeling than they satisfy through purely practical activities. When the first man discovered fire and clothing he released for spiritual purposes a quantity of vital energy that did not need to be burned up simply in keeping the body-temperature up to the level necessary to sustain life. In the same way when men formed groups, thereby purchasing more or less security, energies were released which, before that time, had been consumed in the struggle for existence. The emotion of fear became relatively less important, the desire for joy relatively more important. So leisure had its origin near the beginning of human society.

Passing over all the intermediate stages,

modern man's work is usually specialized. He employs only a few muscles and only a few of the psychic faculties. The machine worker carries out repeated monotonous motions. In modern specialized work there is little self-expression and little expression of fellowship. Most work has been squeezed dry of the romance and danger which accompanied primitive life.

So to-day a small part of life is fulfilled through work. The physical energies are not used up, the emotional hungers are scarcely satisfied at all. By leisure we mean the time, place, and opportunity for the fulfilment of that large part of life which can no longer be fulfilled in work and is silently demanding fulfilment in every normal human being.

We can now see why the problem of leisure is a great problem, why the way we use leisure determines what we are. Leisure is not simply a time for recuperation in order to work again, but, on the contrary, it is the time in which we live, grow, and experience our humanhood, if we experience it at all.

HOW WE HAVE NOT MET THE PROBLEM: For a hundred and fifty years humanity has concerned itself with the production and distribution of material wealth. Genius and organization and hard work have been put into the development of factories and corporate enterprise. We have organized humanity with reference to creating wealth. In this process we have liberated more of the life-hungers. These life-hungers have moved over into leisure. We have shortened the working day, as well as specialized the work-processes. We have squeezed humanism out of work. Our best brains and most of our public enterprise have been concentrated on this task, which was a preliminary to the task which lies ahead, namely, the organization of life for life rather than for the production of wealth—the organization of leisure in order that life may be fully lived.

The past century and a half has not been conscious of this duty. It has disregarded leisure and built its cities without making the physical provisions for a wholesome leisure. Even when we planned public buildings like school buildings and libraries, we had in mind some special use, and disregarded even the fundamental need for places of assemblage. We left to haphazard commercial enterprise work which was the supreme concern of Plato and of Christ.

So children, in order to play games, were

compelled to violate the law, as well as risk their lives, on crowded streets; young people, in order to meet one another socially, were compelled to resort to commercial dance-halls and other more or less dubious institutions, conducted with a money-motive; men, in order to get social life or to organize in labor-unions or in political parties, were compelled to resort to saloons; and thus the leisure life of the family group was split up in crowded streets, dance-halls, saloons, and other institutions which kept husband and wife apart as they kept parent and child apart. The specialization of work had progressed to that point where the members of a family rarely worked together. Now they could not play together.

Such is the situation in most American cities to-day, and we can now say that the problem of leisure has four departments: (1) The regulation of commercialized amusements; (2) the planning and replanning of cities to provide the physical basis for a wholesome leisure life; (3) leadership in the development of wholesome recreation for both sexes in parks, playgrounds, school buildings, summer camps, and other available spaces; (4) so developing these leisure activities that they will lead the individual into conscious citizenship, fellowship, and a regenerated spiritual life.

July 8—The Restrictive Regulation of Commercialized Amusement

SCRIPTURE LESSON: As a mark of the Lord's favor to a redeemed people the streets of the city are to be filled not only with men and women, but with playing children (Zech. 8:4-5).

Why are the commercialized amusements in American cities so much less worthy than similar institutions abroad? In the first place, European countries regulate their amusements either by letting them alone or by legislating with scientific care, and with a view to the indirect results of the law. France lets her cafés alone; Sweden regulates hers under laws which exert pressure toward consuming less alcohol and more food, and toward depending less on material advantage and more on the music, games, and other social attractions of the place. In Europe generally the details of regulation are left to administrative officials who ex-

periment and change their methods according to results.

America regulates her commercialized amusements through legislative statutes which are difficult to amend and are nearly always passed either under the heat of passionate propaganda or under the influence of some special interest which profits by the law, or whose competitor will be hurt by it. The details are fixt, and the hands of the administrative officer are so tied that he is compelled either to enforce the law to the discomfiture of great numbers, or to nullify the law through partial or complete non-enforcement. These unscientific statutes are weapons of blackmail and have much to do with the corruption of American politics as well as of commercialized amusements. Two illustrations will serve. First is the Raines law of New York. This law was intended to control the sale of alcohol on Sundays, and forbade saloons to do business on Sunday unless in hotels with 14 rooms. Hundreds of saloons became hotels; but there was no legitimate demand for such accommodations; to meet the rental costs, these saloons developed illegitimate business, and Raines-law hotels became centers of gambling and prostitution.

A second example is to be found in the regulation of motion-picture shows in New York. Special interests brought it about that theaters seating more than 300 persons could be built only under the most rigid conditions, entailing great cost and making for the building of few theaters. Theaters seating less than 300 persons could be constructed in almost any fashion. As the motion-picture business developed, hundreds of these shows were established, seating less than 300 persons, and few of them either safe or sanitary. The seating capacity was too small to finance a good program. If one seat over 300 was installed the construction-cost became prohibitive, so for years New York City had the most unsafe, unsanitary, and generally bad motion-picture shows in all America. This law has been changed, and the theater situation has responded accordingly.

These laws illustrate the wrong way to legislate about public amusements. The right way is again illustrated from New York City. Vaudeville in motion-picture shows is difficult to control morally, and tends to cause deterioration in taste. The

films can be controlled through standard devices, but vaudeville is fugitive and uncontrollable. So the lawmakers decreed that motion-picture shows could install as many as 600 seats under building laws which made economical, but safe, construction possible. If, however, they utilized vaudeville in their programs, their theaters must conform to the building laws for regular theaters, which immediately doubled the construction-cost. So vaudeville disappeared from the New York motion-picture shows.

This law gava to the Commissioner of Licenses, an administrative official, power to revoke the license of a motion-picture theater at will and without court review save on questions of constitutionality and reasonableness. So the New York License Commissioner can adapt his regulative work to the needs of each theater and each neighborhood, and legal injunctions can not tie his hands. This shows the value of giving discretion to the administrative official. He may, if corrupt, abuse his discretion; but corrupt American officials have the discretion of not enforcing even the most inflexible law. Political blackmail may be levied by not enforcing the law and being paid for granting exemptions. On the other hand, the inflexible statutory law governing amusements will, if enforced, nearly always create public inconvenience and make the official unpopular; so that there is a constant incentive for him to leave the law unenforced and thereby secure contributions to the political treasury by going the easier way.

But when the official has administrative authority he can secure results which are morally and hygienically desirable and also satisfactory to the people. He has a constructive work to do, and what he does can be seen and rewarded. The premium for corruption is no greater than under the inflexible statutory method.

This principle is commended to civic clubs everywhere. It is fundamental to the whole problem of regulating the people's pleasures. Its violation has been one reason why America has developed the worst commercial amusements on the globe outside possibly of Shanghai and some of the Latin seaports.

A word of caution is in place. The regulation of commercialized amusements ought not to be undertaken until all the amusement resources of a given community have been objectively surveyed.

In a district of East New York the dance-halls were investigated. All of them were found to be violating the law in some way. Thereupon every dance-hall was closed. That district, inhabited by thousands of young working people, contained no school building available for dancing, and no public recreation places. What became of the young folks? The saloons were not closed!

Surveys of recreation are valuable in proportion as they contain reports of facts made in terms which have the same meaning to every one.

To understand the amusements of a given group of people, one must get inside their minds and know what a given experience means to them. Amusement is a part of the vital process. The onlookers may be further from the truth, from the moral truth, than the participants in a game, or dance, or song, or drama.

There are excellent manuals on the survey, to be had from the Russell Sage Foundation, the Playground and Recreation Association of America, and from certain books, especially *The Social Survey*, by Dr. Carol Aronovici.

July 15—Constructive State Action Toward Commercialized Amusements

SCRIPTURE LESSON: Play and worship are not opposed to each other, but complementary (see Ex. 32:6).

In Europe we find evidence that even the wisest restrictive regulation is not the only regulation needed from the State. Two contrasting examples are given here.

The first is the policy of Continental communities, especially in Germany, of making public grants of money to theaters which improve their programs up to a certain standard, or reduce their prices, or otherwise do a public service. German cities even go as far as to use the municipal borrowing capacity to construct theaters. These theaters are owned and operated by cooperative groups, to whom the State lends money which it borrows at low interest, and these groups have no direct commercial concern with the result. The whole object is art and education. The outcome has been a far-reaching improvement of the German theater during the last twenty years. Cooperation has created theaters more interesting

than the commercial motive could create, and the drama in Germany has become a valuable aid in education.

Contrast the American method of trying to improve motion-pictures. We have a non-legal, and yet virtually compulsory, Board of Review, which eliminates objectionable films. In addition, we have legal censorship in Kansas, Pennsylvania, Ohio, the city of Chicago, and some other places. Without discussing the merits of censorship, it is enough to say that censorship can not raise the level of motion-pictures, altho it may prevent a decline of motion-pictures below a certain pathetic minimum of worth. The motion-picture is in America concentrated upon commercial purposes. There is practically no freedom in the choice of programs, and even the best films usually pass to extinction in about six months. Less than five per cent. of the motion-picture output of the last fifteen years can be purchased in America to-day. The good and the bad have perished together. Thus there is no way by which the good film can be rewarded, and no incentive to genius to go into the making of motion-pictures. And there is little incentive for enterprising talent other than one purely commercial to exhibit motion-pictures. The school and the Church are virtually excluded from access to the motion-picture. The entertainment business has the monopoly, and means to keep it.

This condition is not capable of being reached by censorship, since the cause is neither the manufacturers nor the exhibitors, but the middlemen—the exchanges which distribute the films.

The solution is the establishment of public film libraries. These libraries could be established through money borrowed by States or cities, and could be conducted at no cost to the taxpayers through moderate rental charges for films. The creation of such libraries would soon revolutionize the system of motion-pictures. To the motion-picture business should be applied the principle which Germany applied to her theater problem when she used the State's borrowing power to create theaters available to good talent at a low rental.

Is this idea practicable? It has never been seriously debated, because the attention of American reformers has been concentrated on the censorship problem.

The public or endowed film library will

come when public opinion directs itself to the real issue.

Then the motion-picture will be found hardly less important in education and propaganda than the printing-press itself. If the means existed of getting anybody's motion-picture to everybody, such as a public film library would provide, we should have a new birth of free discussion and of liberal education in America.

The question of censorship is too complicated for discussion here. It is at best a temporary substitute for the thing really needed. Any plan for allowing governmental or other agencies to control the channels of public discussion and of transmission of ideas is antidemocratic, antimodern, and fraught with danger to the institutions for which free peoples are shedding blood to-day. If motion-pictures were liberated from the anomalous commercial restraint which now holds them the question of censorship would appear in its true light, and one would no more propose to censor motion-pictures than he now proposes to censor books or pulpits.

Other details of the regulation of commercialized amusement relate to dance-halls, pool-rooms, and the places of assemblage which are primarily recreative in nature, but are conducted as money-making institutions. Most American cities still permit adolescent boys and girls to meet for social life and for dancing in commercial resorts where liquor is sold and conditions dispose toward extravagance and recklessness. The remedy is not the prohibition of dance-halls, but an extension of the licensing system, enabling the proper administrative authority to force upon the dance-halls whatever good standards the community desires. The more fundamental remedy lies in the extension of public, municipal recreation. The dance is not a thing to be enjoyed by itself, but ought to be an integral part of the social life of the community, in places owned by the municipality and representing the enlarged home of the people. Hundreds of such places already exist in America, under the name of community centers and social and neighborhood centers, in school buildings, park houses, and other public spaces.

To regulate commercialized amusements is a delicate operation, and is more easily mishandled than almost any other police function. It should not be entrusted

to persons who are hostile to pleasure. We should eliminate saloons, and we must provide social life for men. We must provide places where workingmen can gather for discussion. We must provide that atmosphere of tolerance and hospitality which exists in most saloons, and is often to be found in no other place to which the ordinary man can go. This opens up the vista of our problem—the development of public recreational institutions.

July 22—City-Planning for Recreation and Leisure

SCRIPTURE LESSON: Saul sent for David, that by playing on the harp the evil spirit might be expelled. David had occupied his leisure hours well, and his accomplishment was not only a joy to him, but a help to others (1 Sam. 16:14-18).

The State should provide the places for recreation and the leadership needed by the people in organizing to use their leisure effectively. Beyond this, the individual and the group must act for themselves. This means that most of the work in the field of recreation must be done for love, and that the small group which is pursuing recreation must be free not only to expend effort, but to raise and expend money toward desirable ends. The demands on public taxation are already varied, and are becoming increasingly burdensome. Those who insist that recreation must be wholly tax-supported must be prepared to see the money for recreation taken out of other services, such as health, city-planning, and formal education. We must therefore look forward to the voluntary provision of recreation places, and to the development under public leadership of programs of recreation. These programs will not be carried out through tax support alone, but by groups of citizens acting and raising and spending money cooperatively. Such groups of citizens are community centers in so far as the advantages which they create by their efforts are made available to every one.

The provision of recreation places is a city-planning problem first, and then a problem of utilizing existing spaces which may or may not require adaptation for the new use. If a city is built with no open spaces, and with narrow streets, it becomes necessary for the city's children to play on thoroughfares, in tiny back yards, or in cellars c.

alley-ways. The city thus built faces an almost impossible problem. Adults can go to a distance for their recreation, take it at long intervals, and still get certain benefits. But play is the child's normal continuous life, and must be had near his home.

City-planning for recreation means: (1) The provision of numerous small open spaces, rather than of a few large distant parks; (2) locating these open spaces near the buildings which can be used in winter months and at night for recreation and social life. The ideal small park is the big yard lying around the schoolhouse. No expenditure on park houses can take the place of the schoolhouse as a recreation and community center; (3) providing means of transportation to the distant parks and to the countryside; (4) the large parks should be so planned as to be usable and beautiful at the same time. The best way to conserve the promenades, flower-beds, and forests of a park is to sprinkle through the park numerous places designed for intensive play. People then have no reason to break foliage or throw refuse on lawns; (5) care for the structure of the school building. More than a half billion dollars in American school buildings lie partly idle because these buildings were constructed for use only as day-schools. We should consider carefully the need in every community of auditoriums for public assemblages, with stages for theatrical and choral work; the need of open spaces for indoor dancing and pageantry, and the need of smaller rooms, with movable chairs, for club meetings and intimate gatherings. In addition, every community should have a welfare center, which ought to be located in or near the central schoolhouse, where the people can get into day-by-day relations with the health officer, the housing inspector, the public employment agent, and the other representatives of public and private social service. All these facilities can be inexpensively provided. Bowling-alleys in the basements of school buildings require little space, and are cheap to construct. Kitchenettes can be so furnished that they will be available for day-school use, as well as for extension use at night. If these things are done the community can use its school buildings for social life and recreation, even tho most of the classrooms are unavailable because equipped with small fixt seats. At small expense every school building

could be so planned that its roof might be a playground and social center in summer.

The importance of placing our libraries within the school can not be overemphasized. If this is not desired in a given community, at least an effort should be made to place the library in the immediate neighborhood of the school which is to be used as a community center. Every school basement could be equipped with gymnastic facilities, including basket-ball apparatus. Swimming-pools are of course desirable; shower-baths at least can always be provided.

The city-planning program is not primarily an architectural or engineering problem, but a civic and human one, just as home-building is a practical human problem first, and, secondly, an architectural problem.

July 29—Public Leadership in Leisure Life—Organization

SCRIPTURE LESSON: Some forms of "play" are dangerous, because destructive of the higher powers (Job 41:5).

What are we to aim at in our public recreation program, and how are we to reach our goal? We must not model our program on what commerce has done. Public recreation can beat commerce at commerce's game only by playing the public game intelligently. We may not duplicate under public auspices the saloon, the dance-hall, the public picture-show. Amusement is cheap in America, and the people have developed a habit of passive, receptive amusement in place of active, constructive recreation. Our public program must aim to counteract this slothful habit.

In conceiving this program, therefore, let us go back to the life of the child. The child is active, and tends to form into groups under leadership of his own choosing. These groups are mistakenly called "gangs." They are really the social units of child life, and are evidences of the fact that man is a social being.

Most public recreation through years past has followed one of two false extremes. First, it has tried to superimpose educational play on the child, using methods of artificial play-leadership modeled on the way a teacher is supposed to teach in the day-school. Reacting from this extreme, some recreation leaders have said, "Give the people what

they want." By this they meant, "Duplicate the commercial amusements and continue to cultivate the habits brewed in the commercial resorts." Applied to children, this policy of "giving what they want" means allowing the child group to compete unsupervised with other child groups for the use of spaces, thus turning the "gang," originally a social instrument, into an anti-social instrument.

Intelligent public recreation avoids these extremes. It recognizes that people must have what they want, but also that people constantly discover what they want through suggestions brought them from without. The boy's "gang" wants to follow a leader, and also to compete with other gangs; it wants to satisfy the combative disposition. All these are good. The boy's "gang" does not primarily want to conduct knifing contests, or to engage in stealing or the smashing of windows. We must discriminate between the innate forces which drive the child in his gang life, and the particular route along which the environment drives the gang. We must give the gang a motive for doing the right thing, and a chance to do it. This motive must take the shape of an opportunity to compete and excel in the things which are genuinely worthy—which tend to lead the boy and his group toward an ever-widening experience in the great world-life.

We must provide the boy's environment, which should make its appeal to the basic instincts, and use them as a means of drawing the child into permanent significant social relationship. Among the basic instincts which will respond to the proper stimulus are constructiveness, sense for rhythmic motion, delight in form and color, the herding instinct, sympathy, combativeness, vanity. Even vanity is a manifestation of that force which is known to psychologists as "positive self-feeling," and is at the root of the idea and sentiment of the self which, when properly organized, means character, ideals, stability, serviceableness, and patriotism.

The deepest of the psychic forces with which we must reckon in public recreation is the sexual interest, which is of greatest practical importance at adolescence. How are these interests to be dealt with in recreation? The educator and recreation leader must furnish a harmless and helpful outlet to the sexual forces in the young people. They must have adventure, color, excitement,

appreciation, romance. The recreation of the adolescent must take on esthetic qualities, must include the dance, drama, song, oratory. Camping and big adventure in the open are good for the adolescent boy or girl. The sexes ought, at this age, to be brought together in wholesome and emotionally vital pursuits. Thus it is possible to "sublimate" the sexual interests of the adolescent, and to turn the energies into healthful channels.

The two parts of the recreation problem most neglected are the needs of the adolescent and those of the family. Most public recreation tends to disintegrate the family group almost as completely as commercial recreation does. This is neither normal nor moral. The child ought to live, to experiment and fail, to achieve and go forward, within the atmosphere of sympathy and knowledge of his elder brothers and sisters and his parents. The parent ought not to be forced to seek his own life away from his children.

The community center, i.e., the people themselves, organized for play, for discussion in school buildings and other public places, is the only method yet put forward which promises to bring alive again the habits of family leisure. The modern home, isolated from the community, can not provide adequate recreation for its members. The community center must, therefore, be the larger home for the different age groups.

The time has passed when a complete life can be lived by one who is not a citizen. Being a citizen does not only mean voting—it means infinitely more. Citizenship means entering into a living and continuous relation with the big purposes of the community and the society of which we are parts, taking part in the execution of the social purpose, taking civilization into our own hearts. Leisure is the time when we can experience our citizenship. The life of the spirit is the life of leisure; to-day all men have some leisure, the quantity of which is increasing enormously. Our leisure program must be aimed at these supreme results of citizenship, at conscious participation in the final outcomes of civilization.

The method must be to develop a recreation which in its very nature, and in the nature of the human relations to which it leads, tends toward a full employment of the native emotions, toward ends at once pleasurable and useful.

The Book



STUDIES IN THE OLD TESTAMENT

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July 1—Isaiah's Call to Heroic Service (Isa. 6)

Few things in literature are grander than the story of Isaiah's call and vision (740 B.C.). The national life of Judah was honey-combed with pride, materialism, greed, drink, superstition (see chaps. 2 and 5), the people were "a people of unclean lips" (6:5); and a heroic voice was needed to protest against the prevalent tempers and practises, and to proclaim the true way of national health. The call came to Isaiah "in the year that King Uzziah died." This is more than a note of time. Uzziah had had an unusually long, brilliant, and prosperous reign; and in the year in which he died it must have seemed to many as if the floor had fallen out of the world—so much had he been identified in their minds with the security and prosperity of Judah. But God does not die. In that very year Isaiah, who must have been a young man at the time—not more than twenty-five—saw that God was reigning. He had a vision "of the Lord upon a throne, high and lifted up." When borne down by the weight of some individual sorrow, domestic loss, or national disaster, happy the soul that sees beyond it to the Lord upon his throne, reigning and working out his great purpose through this thing as through all things. The regal serenity which marks the prophet's ministry is explained by this vision of a reigning God, with which that ministry had been inaugurated.

It is worthy of note, too, that this vision came to him in the Temple. The strange figures called seraphim—which is the word used for the serpents that plagued Israel in the wilderness (Num. 21:6-9)—may have been suggested to his imagination by the brazen serpent which was to be seen in the Temple at that time (2 Kings 18:4), and the song they sing may have been suggested by the music of the Temple choirs. It is clear from the form which the young man's vision took that the Church must already have been dear to him; her practises and

services haunted his thoughts. The vision comes to a mind prepared for it.

The song was followed by a mysterious shaking, and the Temple began to fill with smoke, symbolic perhaps of the divine displeasure with sin. In the presence of such a king Isaiah feels his own infinite unworthiness; but it is striking that he singles out his lips as the seat of special uncleanness. It is there, so to speak, that his own sin and that of his people are concentrated; and as he is to be a preacher, who exercises his ministry largely by means of his lips, it is there that the sin must be burned off; for without purity there can be no worthy service. And this is just as applicable to the average man or boy as to the preacher, for we all of us make use of our lips every day in our relations with our fellows, and, until they are purged of all profane and unclean speech, we are not fit to be servants of the Most High God. So one of the seraphim burned off the sin upon the prophet's lips, and announced to him the divine forgiveness. The first essential in his equipment is his forgiveness; and, now that he is forgiven, he hears the call. It is the forgiven man who is sensitive to the voice of God; and what it says is this: Whom shall I send and who will go? It is of great interest and importance to notice that this call to service is couched in quite general terms; it is address to all who have ears to hear, now as then, whether they have unique religious experiences or not. The intense need of the world is itself a call, one of the loudest; a noble soul living among "a people of unclean lips" longs to help them to a cleaner, happier life. All that is foul, mean, unlovely, unworthy, in our village, our city, our country, all that is degraded and degrading in heathen lands and religions—is a loud call to service.

But noble service is always hard. Many of those to whom we are sent and whom we yearn to win will prove pathetically sullen and irresponsible. Isaiah was warned of this on the threshold of his ministry—that, despite all his earnestness, many of those to

whom he spoke would only grow the more blind and deaf, the more careless, callous, and stubborn. How long, he asks in sorrow, is this irresponsiveness to continue? And he receives the significant answer, "Until cities be wasted without inhabitant, and the forsaken places be many in the land." In other words, the only thing that would really awaken a people so sunken in indifference, pleasure, and sin would be war, with its horrors and desolations. Desolation, however, can never be the last word of God. Out of the ruins a new world is to be built. The "holy seed" which survives the destruction is to form the nucleus of a new religious community.

The sequence of the story may be helpfully grasped by noting: (1) the preparation for the vision—in Isaiah's love for the temple and interest in his countrymen; (2) the nature of the vision—God reigning; (3) the effect of the vision—(a) to prostrate Isaiah, and then (b) to encourage and inspire him; (4) the call to service.

July 8—Ahaz, the Faithless King (2 Chron. 28)

In the lesson-scheme Ahaz the faithless is contrasted with Hezekiah the faithful, whose story falls to be discussed next week. But even more striking is the contrast between Ahaz and Isaiah, whose vision of God occupied us last week. This contrast comes out with peculiar power in the great scene described in Isaiah 7, where prophet and king stand face to face, representing opposite views of the world—Isaiah, with his faith in the supremacy of God, Ahaz with his faith in the supremacy of human scheming. In a great crisis, when Israel and Syria are threatening Jerusalem, the capital of Judah, the heart of Ahaz and his court shakes like the leaves on the forest trees before the wind, and he bribes the king of Assyria to help him (cf. 2 Kings 16:7-9); but the heart of Isaiah is serene and steady, because his eyes had seen the King, the Lord of Hosts (cf. Isa. 6), who, from his throne, rules all the world and controls all history.

The Book of Chronicles covers the same ground as the Book of Kings, but it is a much later history; and to understand the spirit which controls it and inspires its occasional modifications, omissions, and additions, it should always be read in conjunction

with the corresponding passages in Kings. Here, *e.g.*, it is most instructive to compare 2 Chron. 28 with 2 Kings 16 (and Isa. 7). The differences are serious and worthy of note; but the broad features of Ahaz, as painted by all three passages, are the same. He is, for one thing, an idolater; he is guilty of heathen practises, and he worships other gods—*e.g.*, of Syria, or more probably Assyria, but this is due to his defective faith in Jehovah. Isaiah believed in one holy God, who was Lord of all and whose glory filled the whole earth; Ahaz believed in the big battalions and in the gods of the people to whom they belong—that is why, in his hour of distress, when Isaiah urges him to remain calm and quiet, he prefers to take the perilous step of calling in Assyria, a step which involved the recognition of Assyrian gods and the setting up of an Assyrian altar in the very precincts of the Temple. Isaiah and Ahaz—what a suggestive contrast! Ahaz timid and temporizing, Isaiah calm and steady, whose motto was, "In quietness and confidence (*i.e.*, in calm trust in God) shall be your strength" (Isa. 30:15). The steadiness of Isa. 7 is explained by the vision of chapter 6: Ahaz lacks the steadiness because he lacks the vision, and is therefore drawn into entangling alliances with foreign peoples and foolish worship of foreign gods.

Of much interest are the verses 8-15 (which have no counterpart in the Book of Kings) dealing with the defeat of Judah by Israel, and with the prophet Oded's exhortation to the conqueror to treat their captives kindly, bearing in mind how guilty they themselves were. The story involuntarily reminds us of our Lord's parable of the good Samaritan (Luke 10:30ff.). The wonder of both stories is not only that such a wealth of kindness should be lavished upon the needy—in the one case a stranger, in the other an enemy; but still more that this kindness should have been exercised by men whose religious privileges had been inferior, men from whom such heights of generous devotion would antecedently never have been expected. We are reminded—and this is part of our hope for the world—that even in the least promising there is the capacity for nobleness.

This generous treatment of men on the part of others into whose power they had fallen by the fortunes of war is a reminder of the obligations to chivalry at all times, and not least in time of war, when racial

passion is apt to choke the nobler instincts. It is significant that the man who urges this obligation upon the victorious Israelites is a prophet, *i.e.*, one of those who most truly interpreted the divine will. Men who make profession of religion have a peculiar obligation to be not only just, but generous, in their treatment of those who happen to be at their mercy.

July 15—Hezekiah, the Faithful King (2 Chron. 30)

Hezekiah was the son and successor of Ahaz upon the throne of Judah; and Isaiah stood in the most intimate relation to both monarchs, rebuking the faithlessness of the one (Isa. 7:4-9), and encouraging the timid faith of the other (2 Kings 19:20). Generally speaking, the interest of the chronicler is in the religious rather than in the political aspect of history, and, more narrowly, in the ritual aspect of the religion. The political events of the reign of Hezekiah are described with considerable elaboration and dramatic power in the next passage we shall study; the religious interests of the Chronicler, on the other hand, are conspicuously illustrated by the chapter we are now considering, which deals with the story of Hezekiah's passover, associated with the cleansing of the Temple, which, significantly enough, Hezekiah carried through at the very beginning of his reign (29:3). The necessity for a radical religious reform (*cf.* 30:14) becomes clear when we remember the idolatries which Ahaz had introduced into Jerusalem (28:24).

The story of this suggestive chapter is briefly as follows: After cleansing the Temple at the beginning of his reign, Hezekiah determined to celebrate the passover at Jerusalem on a great scale. To this end he dispatched letters throughout all Israel (whose independence the Assyrians had recently destroyed) and Judah, inviting all to come to Jerusalem, and assuring them that if they would but turn to their gracious God he would look again with favor upon them and bring their dear ones back from the exile to which the Assyrians had carried them. The message was at once gracious and stern, reminding them alike of the compassion of God and of the need of repentance, and also of what we may call the vicarious effect of goodness—that their re-

pentance would beneficially affect those of their friends who had been carried into captivity. This message had a varied reception. In Israel (recall the noble conduct of Israel in the last lesson) many laughed it to scorn, tho some humbly obeyed; but Judah was inspired to a unanimous response. So the great congregation gathered at Jerusalem, where, after removing all traces of idolatry, the passover was celebrated, priests and Levites now taking such parts as were prescribed in the law of Moses. In some ways the celebration was irregular. It was held in the second month—that is, a month behind the legal time (*cf.* Ex. 12:2; Num. 9:1-5); and further, many from Israel were ceremonially unclean, and therefore legally disqualified from eating the passover. But they were allowed to partake, for there was a higher than a legal spirit at work, as is seen in the king's large-hearted prayer to Jehovah the Good for pardon upon all, if only they worshiped in sincerity. Popular feeling expressed itself not only in the sacrifices of animals, but in deeper and more spiritual ways, by confession and thanksgiving. The enthusiastic people resolved to prolong the festival for a second week, and this was made possible by the munificence of the king and the princes. Since the days of Solomon (*i.e.*, for over two centuries) Jerusalem had not seen such a festival.

Worthy of imitation by modern rulers of men is the interest taken by the king and his court in the religious welfare of his people, and worthy of note at least is their munificent support of public worship. But the chief interest of the passage centers in the nature and necessity of worship, its essentials and its accidentals. It suggests (1) the importance of ritual. Vital religion ought to express itself in public as well as in private worship, and the form which public worship will take is determined by the experience and the genius of the particular church of which we are members. These usages may vary widely; but the soul that is accustomed to them is helped by them, and the soul that rejects them impoverishes itself. (2) The comparative unimportance of ritual. Forms are much, but they have value only as the expression of a spirit. God looks upon the heart. While, for reasons of expediency and to secure concerted worship, a certain conformity to established usage may, as a rule, be advisable and even

necessary, the only conformity which is absolutely indispensable is conformity to the law and will of God. Inward sincerity is of infinitely more importance in worship than outward conformity, and it is instructive to note how generously Hezekiah condones unavoidable technical irregularities. Alike in our religious theory and practise we must believe that "Jehovah the Good will pardon every one who sets his heart to seek him, even tho he be not cleansed according to the purification of the sanctuary."

July 22—Sennacherib's Invasion of Judah (2 Kings 18:13-19:37)

As the last lesson dealt with the reformation and the festival at the beginning of Hezekiah's reign, so this deals with the great Assyrian blockade of Jerusalem, which took place toward its close. The historical interest of this section is unique; the whole story is told again in Isaiah, chapters 36 and 37; and it is not too much to say that the incidents which it records are epoch-making in the history of religion and, to that extent, in the history of the world. But besides its historical and religious interest, we have the peculiar good fortune to possess in this narrative a clear-cut picture of the prophet Isaiah, whose faith shines out with glorious luster against the timidity of the beleaguered king whom he is seeking to encourage.

But no one can read these chapters intelligently without being struck by the seeming repetitions in the story they tell. Two attempts are made by Sennacherib, the Assyrian king, to induce Hezekiah to surrender Jerusalem. First an Assyrian deputation comes, which discusses the matter orally; in the second case a letter is sent, but its terms closely resemble the words of the deputation. Both times Hezekiah is thrown into consternation, and both times he is heartened by the word of Isaiah. The probable explanation of these facts is that we have here not two narratives of different events, but two parallel narratives of the same event, which, while they differ somewhat in detail, agree in the main fact that, in accordance with the prophecy of Isaiah, Sennacherib was compelled to withdraw from Judah without capturing Jerusalem. Should this explanation be correct, we should then have here the phenomena we so frequently meet with

in the gospels, where the same incident is related, with slight variations, in two or even three gospels.

The insolent letter of the Assyrians terrifies Hezekiah and drives him to prayer. Immediately Isaiah announces the divine answer. A man of fearless faith and courage, he does not share Hezekiah's trepidation because his eyes had seen the heavenly King (Isa. 6). His calm is all the more wonderful when we consider the real peril of Jerusalem. The Assyrians had cruelly overrun Judah, and were now not far from the capital. We have the singular good fortune to possess one of Sennacherib's own inscriptions, which vividly describes the menace of his hosts and the ruin wrought by them. He says: "Hezekiah of Judah, who had not submitted to my yoke, . . . I besieged forty-six of his strong cities, fortresses, and small places in their neighborhood, and took them: 200,150 men and women, horses, mules, asses, camels, oxen, and sheep without number I carried off from them and counted as spoil; (Hezekiah) himself I shut up like a bird in a cage in Jerusalem."

The simplest form of Isaiah's answer to the terrified king is found in verses 32-34, which announce that there will be no siege of the city. The inscription we have just quoted is the proof that the prophecy was fulfilled. The city was really blockaded, the king being "shut up like a bird in a cage," but there was no siege. The more elaborate form of Isaiah's answer is found in the taunt-song contained in Isa. 37:21-28, where the insolence of Sennacherib is ridiculed and he himself is compared to a wild beast, caught and carried away into captivity.

Verse 29 announces that agricultural operations, which had been suspended by the presence of the Assyrians in the land, would be resumed within two years.

It is true, as Isaiah had declared, that the Assyrian had to return home with his malicious design against Jerusalem unaccomplished. What particular cause brought this about we are unable to say; the Bible ascribes it to the destructive work of an angel of Jehovah upon the Assyrian army. In 2 Sam. 24 pestilence is ascribed to an angel, and probably here, too, we are to think of pestilence, which from time immemorial has been associated with the swampy land northeast of the Nile delta, where a large part of Sennacherib's army was at the

time. In any case, Jerusalem was saved and Isaiah's word was vindicated.

The points to note are chiefly: (1) the doom of pride. Assyria was the embodiment of ancient military power and arrogance; but in boasting of the exploits of his armies (verses 23 and 24) Sennacherib forgot that there was One mightier than he—even the heavenly King whom Isaiah had seen upon his throne, the only real King in all the world. Pride goeth before destruction, and in a world where God rules and so much is precarious, for men and nations humility is the only wisdom. (2) God's care for the triumph of true religion. So far as we can see, had Jerusalem perished in 701, as Samaria did twenty years earlier, all that she stood for in the world would have been irretrievably swept away. In the mercy of God she was spared yet for over a century (till 586 B.C.) to learn more thoroughly the lessons she was afterward to teach the world. God has his purpose over which he watches (Isa. 14:26-27); and that must and shall be accomplished. That is what is meant by the lofty words, "The zeal of Jehovah shall perform this."

July 29—God's Gracious Invitation (Isa. 55)

The historical background of this passage, which was written after Judah had been swept into exile by the Babylonians, is different from the last; but it breathes the same assured confidence in the certainty of the ultimate triumph of the divine word and purpose. It forms the close of the splendid appeal which the prophet makes to his people (chapters 40-55), holding before them the emptiness of life in Babylon, the brilliant future in store for them, and the speediness and certainty with which God will fulfil his redemptive purpose.

It begins with an invitation—modeled on the call of the water-sellers in the East—to those who are thirsty, i.e., longing and languishing in exile. Their worldly efforts and ambitions in Babylon having brought nothing but dissatisfaction, they are urged to grasp that better thing which God has been preparing for them, namely, the restoration of Israel, now made possible through the rise of the great and generous conqueror, Cyrus (45:1). That restoration is described in material terms—wine, milk, bread—but it

represents spiritual as well as material things, not only restoration to the homeland, but new avenues of religious privilege and opportunity. To a people either too incredulous or too content with the glitter and the commercial gains of life in Babylon the prophet extends his invitation to lay hold of this nobler thing, to accept their deliverance and return to the homeland dear to their fathers, and he reminds them that all this is offered to them for nothing, as God's own free gift. The real prospect held before them is described more specifically in verses 3-5. By a new covenant the people are to realize completely what had been adumbrated in the olden time by "the sure mercies of David," i.e., the gracious promises given to and realized in David; for, whereas those touched only Israel's material and military supremacy, it is a spiritual supremacy to which she is now summoned. The meaning of verses 4 and 5 becomes plain as soon as we substitute "as—so" for the two "beholds"; as David, by his subjugation of foreign peoples, was a witness to Jehovah's power and glory, so the later Israel, by a spiritual victory and in virtue of her religious power and message, was to be, as she is called several times in this prophecy (cf. 43:12), Jehovah's witness to the world—in a deeper and a nobler sense.

But, in order to become this, she must believe in and accept the great salvation offered to her in the form of a restoration to the homeland; the prophet therefore urges the people to enter into the high purpose of God for the nation—a purpose so much higher than their own, which was to remain where they were, content with the flesh-pots of Babylon—and accept the gift so freely offered. Those who refused would stultify their own lives, but they could not stultify the great purpose of God, which was as sure of fulfilment as the great processes of nature, like the fall of the rain, which inevitably fulfils its function of watering and blessing the earth. "For ye shall go out (i.e., of Babylon) with joy." We know from Ezra how this prophecy was fulfilled. The prophet's heart leaps with joy as he summons before his imagination the gladness of the return, a gladness in which he conceives all nature as participating. Beyond the transformation of the fortunes of his countrymen in Babylon he sees with the clear eye of faith the transformation of the world.

Sermonic Literature

SUMMER

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Thou hast made summer.—Ps. 74:17.

SPRINGTIME with its promise, autumn with its pathos: these always inspire the poet's song; why does no one ever sing of summer? Our language possesses no great lyric or sonnet on summer-time. How is this? Can no one sing of perfection? The springtime, for all its tender beauty, is crude, harsh, and cold. It is only the promise of which summer is the fulfilment. Can it be we find the promise better than its perfecting? The autumn is a richer feast of color, but it fades so fast: its fires die as you watch them, its glory is dropping to the grave. To-morrow there will be less, and the next day less again. No one can deny the sadness nor evade the depression which come with the fall of the year. Yet spring and autumn set men singing: summer goes unsung.

The reason must be within us, in some curious defect of mind, some morbidity of nature, some apprehension of perfection. It is partly because we can hardly realize beauty unless it is set against something stern and forbidding. It is the tender blade that thrusts itself through the cold, hard ground, the faint mist of green upon the dark, rough tree, the feeble flower that faces the fierce wintry wind; these move us strangely. We sing "the daffodils that take the winds of March before the swallows dare"; but no one sings the rose of summer, unless it be the last one dying alone. Where beauty is triumphant we lack the stimulus of comparison and find ourselves unmoved. The dawn is chill and gray, and only the faintest flush is on her pale, wan face. The golden sunset is threatened every moment by advancing gloom and dies in darkness. Yet prime and evensong are religious hours. The attempt to praise God at high and glorious noon produced that strange monastic sin, *acedia*; as if the soul were deprest to find its prayer too fully answered, and being now called to soar to the full height of praise falls back into petulance for want of painful steps by which to

climb. We are so accustomed to the twilight, so inured to imperfection, so sure pain must be hidden somewhere, that the unclouded sun, the perfect beauty, the untroubled day make us uneasy, suspicious, out of temper, grumbling because there is nothing to grumble about. We are such fallen creatures, so used to the broken, the spoiled, the half-revealed, that without them we can not feel at home. We can be happy only if we have just been miserable. Our song lacks inspiration unless there be some sadness in it. We are unfitted to enjoy perfection.

It is partly because perfection leaves us bereft of the power of expression. We have nothing left to say before the surpassing glories. We have lavished all our highest praise on lower revelations, used up all our superlatives on the lesser beauties, piled exclamations high to express our admiration for the half-tones and the broken lights, and when that which is perfect is come we are silent. So the finest days leave no mark in the memory. "Happy is that country which has no history," for happiness leaves nothing to record. Before the song of the redeemed breaks forth we learn that there was silence in heaven for the space of half an hour. The mystic experience is eloquent, even garrulous, until it reaches its consummation; and then its lips are sealed, and it is no longer lawful to speak. So the greatest joys are never recorded; perfection is never described, the birds do not sing in summer-time. And forgetting this, we forget that the memory is treacherous, that history is one great lie since it is but half the truth, that the spirits of just men made perfect can not speak to us, and that the silence beyond this Babel earth is not the silence of death, but the silence of perfect life.

I. This is the highest type of perfection.

Man reaches the idea of perfection chiefly through negation.

Philosophy attains to the idea of the perfect Being only by denying to him all those

things which are human. The *via negationis* is its favorite method of approach. The highest reach of pagan philosophy, blending metaphysics and mysticism as never before or since, is found in Neo-Platonism, and it has been said, not unfairly, that it deifies the attribute "not." It can tell you everything that God is not; it can not tell you one thing that God is. It is doubtful whether we can even predicate existence of him. He is the Nothing, the Abyss, the Divine Dark.

Classical art reaches its perfection through its rigorous rejection. In architecture we have the simplest lines, the purest forms, the fewest decorative devices. The Greek temple is fitted to stand only on the mountain-top and against a cloudless sky—for it is as white and as cold as snow. It has attained this perfection by studiously refusing everything that would disharmonize, rejecting all complicated lines, cutting down everything to sheer simplicity, so that the whole thing is grasped in a moment. Its perfect statuary is the same. It found in the hard, clear marble the medium it preferred. It set to work to reduce the human face and form to its perfect type, balanced, calm, passionless, detached. Greek sculptures are so still they seem asleep, their eyes look nowhere, they are as oblivious of outward trouble as they are superior to inward pain. And this is the classical idea of the divine; not God become man through pain, but man become God through *apatheia*. The moment their architecture or their art attempted more it became decadent and all its beauty and inspiration fled.

This is typical of many of our modern proposals. The thought of the impersonal has been adopted in order to clarify our idea of God. This leaves him free from moods, arbitrariness, jealousy, preferences, which seem inseparable from personality. Granted that God is impersonal, then everything is explained, and the idea of deity is purified and simplified. Then he can permeate all things equally; he becomes the great, deep ocean of rest beneath the surface fretted and fuming with the storm; he is the end of all differences, oppositions, inconsistencies. Science promises help for humanity by intense simplification. When things are analyzed to their ultimate constitution, then we have explained existence. Mankind is to be redeemed by systems, by laws based on averages, by the truth gained by statistics. Re-

ligion will cease to be the cause of quarrelling and division that it has been in the past, if only we reduce all religions to their lowest common denominator. Simplicity is the one salvation.

The perfection of summer-time is quite different. It is prodigal, luxurious, lavish. All feeling of economy has vanished; restraint is abandoned. There is a majesty of form. Trees clothe themselves until they are as massive as hills, and they stand together like towering cliffs of green. Clouds pile themselves higher and higher in the vast dome of blue until they look like mighty mountains. The green background of the all-covering verdure is only a setting for a riot of color. The flowers have been gathering in depth of tone, in variety, and in great heaped masses, until they assault the eye with their brilliance as massed bands would assault the ear. Gold is the prevailing tone; hills, meadows, corn-fields—all compete in their hoarding of gold; the sea itself is paved with gold and breaks itself in laughter to make a million mirrors of the golden sun.

Life reaches its supreme display of vitality and variety. Close examination of earth or sea will reveal that it is swarming with life. Peg out a little square of meadow-land and see how many kinds of grass are growing there. Take a short walk and see how many varieties of wild flowers are growing in the hedges. Turn into the woods and see how many trees, shrubs, and climbing plants you can name. Examine a pool left by the tide upon the shore and try to count the forms of life it holds. Everything is a very madness of multiplication, a prodigal display of wealth, an unending variety and fulness. The finite has almost become infinite.

Summer speaks of the potency of nature to satisfy, and more than satisfy, man. There is no suggestion of penury, no fear of exhaustion, no need for economy. Thrust out of our rooms, dispersed from our cities, we find there is plenty of room—vast expanses of sea and sky—enough and to spare for all. Our fears are rebuked, our fierce competition is shown to be the product of delusion. The eye is satisfied with seeing, the body with warmth, the heart with delight. All is surely well. If this is nature, the mere garment of God and the veil of his glory, what is God himself; what are the height and depth and breadth and length

of his love; what his many-colored wisdom; what the fulness of joy at his right hand? We need fear no monotony, no incapacity for further surprises, no coming to an end. God is the fulness which filleth all in all.

II. Christianity especially emphasizes this perfection of fulness. It is the summer religion. Christianity, like all propagative religions, was born in the summer lands, under the Syrian sun; and it issues forth to make battle with all the dun gods of darkness, the dim gods of the twilight, the cruel gray gods of the frosty North. Its great competitor in those early days was Mithraism, the religion of the sun, and it beat it in fair fight, winning by a glory greater than the sun. The light that smote Paul on the Damascus road was brighter than the sun at noonday. The city of our God has no need of the sun or the moon, for the glory of God lightens it, and the lamp thereof is the Lamb. The general tendency of Christianity is toward extravagance. That is seen in its artistic forms. The great type of Christian architecture is the Gothic, which breaks away from the classical perfection to seek a perfection more embracing. It takes every variety of line and form, and throws them together until they mount by sheer pressure in the soaring spire. It dares the architecturally impossible, matches stress and strain, carries the thrust of its high-pitched roof in flying buttresses that leap like cascades from the gable to the ground. It frets the roof with spreading branches like a forest; capitals, canopies, and tabernacles break into blossom; pinnacles burst into angels with wings as if they would fly away; waterspouts make faces at you. The whole thing is alive, and the very nature of stone is transubstantiated. It finds a new medium in color; covers the walls with frescoes or sparkling mosaics; filters the light of common day through ruby, emerald, and indigo; and with the joy of Fra Angelico and the genius of Titian brings all heaven before our eyes and makes the glory of God manifest.

It is seen in its worship. No one can say that Christian worship is dull. At its best it is as full of splendor as the heaven above and the earth beneath. Nothing is too gorgeous, too bright, too gay for the house of God. It has turned the simple supper of

the Lord and the commemoration of Christ's dying into a pageant to the scandal of those who feel that the religion of grace should be the very opposite to the religion of nature. And when all this is forbidden then it seeks another expression, that of music and singing, and breaks forth into hymns and psalms and spiritual songs. The one thing about which all Christians are agreed is that they should sing, and it is the one exercise where they grow catholic and overstep all boundaries. In its hymns the Church is already one.

This is sometimes too much for some of us. We have Puritan movements in Christianity. They are sometimes necessary. Worship, like art, tends to luxuriate and riot, and a 'rigorous pruning is necessary. Doctrines run wild and multiply until the plain man is lost in their tangled wilderness. Saints increase until they threaten the unity of the Godhead and throng heaven's gates so thick that some of us can not get through. Religion threatens to overgrow life, and man's natural needs get almost forgotten. Piety develops too rank a growth and threatens to become decadent. Then we have to cut things back to save the parent life, to simplify in order to recover strength. Christianity has continually to check its overexuberance by a series of self-denials; yet it only grows again more strong, more pure, more free.

We moderns find a difficulty in believing Christianity because it is too full for us to grasp. Its chief hindrance is that it offers us more than we ask. Many of us could manage quite well without God becoming man. Some of us could dispense with the benefits of Christ's passion. Others could believe quite easily without the resurrection. The Christian doctrine of Godhead has too many persons in it to please some people. Some would be quite content with one. Others find two sufficient, no one seems quite to understand the need of three. That there should be twelve gates into the Holy City, open day and night, is a bewilderment to many who feel there should be only one, and that one strictly guarded. They want to get all the flock into one fold, stop the vine from throwing out so many branches, reduce the whole body to one member.

The constant complaint about Christianity is that it encourages extremes, produces fanatics, goes too far. It has made of Christ

too universal a figure, filling heaven and earth. Its dreams are too ambitious; it babbles of world-evangelization and in this generation. It wants to give Christianity to so wide a domain and apply it to economics and international relationships, when every one knows it ought to be confined to private life and is inapplicable to State problems. It forgets evolution and becomes apocalyptic, ignores the slow development of character and expects instantaneous conversions. We are referred back to nature, which is said to be slow, and then Christianity produces parables from nature of the rapid working of heaven, the wonderful growth of the mustard-tree, the four months which is all that separates seed-time from harvest. It expects perfection, and urges that "He made summer."

III. Whatever Christianity means it means that.

The New Testament is quite definite on this point.

Its message is an evangel; it is good news. The life of Christ is set in rejoicing. It begins with an announcement of good tidings of great joy. It ends with the All-hail at Eastertide. The teaching of Jesus is full of a sunny joy. He likens the Father to the beneficent sun, and bids us let our light shine. He is continually likening the kingdom of heaven to a feast, to a marriage. He apologizes for his disciples not mourning or fasting because they have one with them whom he calls the Bridegroom; this was the character in which he liked to picture himself. His complaint about his generation was that he had piped unto them and they had not danced.

This is all the more emphatic since the gospel is so alive to the sorrows of life, treats sin so seriously, warns men of what they may miss. Because it finds the great way to life in a willingness to lay it down; because it embraces the cross, because it finds joy where the world never dreams of looking for it, we have rather lost its emphasis. We always fall into plaintiveness when we chant the Beatitudes, but their one emphatic word is happy, and Christ meant it. If he speaks of death, endurance, sacrifice, the end to which it always looks is life, joy, cheer. It is human enough to believe in a reward at the end. It tells sad stories of lost souls, but everything ends up happily. It brings the prodigal back from

his famine and dejection, but it is to music and dancing he comes home.

We get entangled in the doctrine of the epistles, and find St. Paul's logic rather a burden; but we can tell quite well whether we have really understood his message by the effect it has had upon us. The Holy Ghost means to him righteousness, and joy, and peace. Epistles written in prison, under the sentence of death, sing to one merry note: "Rejoice, and again I say rejoice." Revelation, with all its awful pictures of blood and fire and smoke, ends in the clear view of heaven, with tears gone, sorrow and sighing fled away, and night no more. Put the New Testament among the literature of the world, and it is distinguished at once by its note of ecstasy.

Christianity at its best has always been sure of this. If its reformations have generally leaned to a more sober view of things—and all reformations tend to be negative and to be something in the nature of a mistaken Christianity—its revivals have always meant a recovery of joy. Everything in Christianity that can be turned to the discovery of something positive comes into existence in a wave of joy, from Franciscanism to Methodism and the Salvation Army. Distrust anything that professes to be Christian and yet ends in sourness, gloom, depression.

We want to clear away some misunderstandings here. There have been many times when Christianity has had to protest against a life of false pleasure and perilous gaiety, and in doing so has seemed to be severe. But in the heart of its severity it treasured a joy that was in danger of being surrendered. Savonarola was set against the art and the carnivals of his day, but he would not have attracted Botticelli, Bartholomew, and Michelangelo if he had been the enemy of true art or true enjoyment. Monasticism has been too often traced to a hatred of life and the world, and described as a gloomy and morose affair. Yet it enjoined *hilaritas* as a virtue, it spent more time in praise than prayer, and it sought in fellowship a joy which the world with its feuds and fightings was denying.

The reactions from Christianity show perfectly well that they fear its joy. From Manicheism, which held matter to be evil, to Nietzscheism, which despised blessedness,

the opposition helps to draw attraction to the optimism of Christianity. When men leave Christianity for some other religion it is a pessimism they choose, whether it be a Schopenhauer's doctrine that existence is an evil or Buddhistic processes that regard personality as something to be escaped. There is no alternative to Christianity which does not conceal despair at its heart; and all the heresies may be detected by their tendency to gloom.

IV. Christianity is not afraid that a perfect joy would ever pall. Here it is opposed to the prevailing opinion.

It is not at all afraid of a perpetual peace. Voices have been warning us that peace was not able to bring out the virility of human nature, that unless each generation had a taste of war it would become flabby, oversentimental, soft; humanity constantly needs the purifying discipline of suffering and the healthful surgery of a little blood-letting. Grave persons were always shaking their heads over modern youth, because they were having such a good time, because they seemed to be entering upon a more leisured inheritance. And now the youth of Europe has been called upon to die for their sins. Have they manifested any inability to endure pain, any reluctance to face death, any signs of decadence in their magnificent heroisms? Why, even those whom these same apoplectic old gentlemen call skulking cowards, the conscientious objectors, have proved themselves willing to face revilings, insultings, threats, bullyings, punishments, the sentence of death. There is nothing that our lovely youth is not capable of. Will any one ever dare to say for a generation a word against youth?

It is not afraid of the coming of the kingdom of God on earth. If poverty could be abolished, the fear of starvation removed, and the bribe of wealth no longer in operation, there are those who tell us that every one would become lazy, that society would simply tumble to pieces. They hate these doctrines of socialism, they fear universal education, they despise internationalism, they are enraged when they hear that the poor are beginning to earn better wages. They are certain no good can come from life being made easier for every one. What is called in the New Testament the kingdom of God they call "the end of all things." So it is, and the beginning of a new heaven and a new earth.

It is the same type of thought that has even dared to rob us of our faith in heaven. It has declared that an existence of unalloyed bliss, everlasting sunshine, and sinless happiness would prove intolerable. It likes to make fun of the endless praise in which the Bible describes the heavenly existence. It wants to know what it would do with a harp. It proposes instead an eternity in which one toils on and never gets anywhere—a sort of everlasting moral treadmill. There need be none of these fears. It is rumored that there are other places besides heaven for those who prefer them, where all sorts of endless tasks that never accomplish anything are the order of the day. And arrangements will be made so that every one will go to his own place. Some of us think that we could stand a lot of heaven after this earth, which men are so busy converting into hell.

Let us not then fear to raise the standard of joy for all. The beauty of nature, the glorious perfection of summer-time, are a continual reproach to man for his penury, his fear, his misery. There is no greater condemnation of the mess we are making of God's fair world, the needless sorrow with which we are burdening life, the blasting and maiming and poisoning which are our only ways of saving the world, than the grace of the sunshine, the purity of the clouds, the gladness of the earth. If we will not listen to God let us at least learn from nature; if we are in doubt about what Christianity teaches it is clear enough what summer has to say.

When the war is over are we to keep hate alive, perpetuate its suspicions, follow military by economic strife; or, like nature, make haste to cover over its ugly seams and dark stains with beauty and fertility? Shall we endeavor to portion out the world and its riches according to our ideas of moral desert, or shall we emulate the sun which shines with fine indiscrimination upon good and evil alike? If the forgiveness which Christianity counsels is to be rejected, there is still the message of the sunshine. If perfection is not to be believed in there is still the encouragement of summer.

What shall we do for the men when they return? Is not the very best thing we can do for them to see that they get a good time: beautiful surroundings, opportunities for recreation, space for leisure, access to

nature's storehouse, a chance to forget? Shall we not try to realize Christianity afresh with all its tenderness, its joy in simple things, its great faith in forgiveness? Let us try to recover its medieval expression, at least in the song and dance, the festival and the holiday, the thrill of moving worship, and the uplift of mighty praise. Some of us are feeling our way back to the

joy Christ purchased for us at such cost; there is coming to us an assurance in him that sets us not arguing, or preaching even, so much as singing. We are craving an expression of religion, both in worship and in life, that uses beauty, happiness, and joy. When we see the fig-tree beginning to put forth these leaves, after so long a winter, may we not believe that summer is nigh?

CONDUCT OF CHRISTIANS IN TIME OF WAR

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Be at peace among yourselves.—1 Thess. 5:13; *Let your speech be always with grace, seasoned with salt, that ye may know how ye ought to answer each one.*—Col. 4:6; *Then said Jesus unto his disciples, If any man would come after me, let him deny himself, and take up his cross and follow me. For whosoever would save his life shall lose it, and whosoever shall lose his life for my sake shall find it.*—Matt. 16:24-25; *And I, if I be lifted up from the earth, will draw all men unto myself.*—John 12:32; *Love your enemies and pray for them that persecute you.*—Matt. 5:44.

IN HIS oration on the death of Lincoln Henry Ward Beecher produced a paragraph of singular impressiveness. The great preacher described with dramatic solemnity the dazed and bewildered state of the American people as the shadow of the tragedy fell darkly over the entire country. Said Mr. Beecher:

"Citizens were like men awakened at midnight by an earthquake, and bewildered to find everything they were accustomed to trust wavering and falling. The very earth was no longer solid. The first feeling was the least. Men waited to get straight to feel. They wandered in the streets as if groping after some impending dread or undeveloped sorrow, or some one to tell them what ailed them. Every virtuous household in the land felt as if its first-born were gone. Men were bereaved and walked for days as if a corpse lay unburied in their dwelling. There was nothing else to think of. They could speak of nothing but that, and yet of that they could speak only falteringly. All business was laid aside. Pleasure forgot to smile. The city for nearly a week ceased to roar. The great leviathan lay down and was still. Even avarice stood still, and greed was strongly moved to generous sympathy and universal sorrow."

Such solemn sentences as these are necessary to describe the emotions of our citizenry during these days in which we are tried as by fire. For all citizens these are somber days. For the Church it is a season of sackcloth and ashes. It is Lenten season for

Christendom. It is a time for reflection on the part of the Church the world over. Followers of the Prince of Peace, what is our duty these days? Subjects of the Swordless Sovereign, what should be our conduct during these purgatorial days and weeks and months?

I. It is necessary that we charitably accept the fact that there is a conscientious difference among Christians in their attitude toward war. There are those who can not conscientiously bear arms at all, who accept unreservedly the doctrine of entire non-resistance. They are not many, but they are a majestic company. This is the attitude of the Quakers, and also of a few individuals in the various Christian communions. Such questions as "Can a man be a Christian and a soldier?" have been raised in every war since the Christian era dawned. Some of the early disciples of Christ were drawn from the ranks of the military, and some threw down their arms and refused to fight because they believed it was contrary to the law of Christ. Tolstoy is a conspicuous example of non-resistance, and the influence of his life and writings is great. One can not but respect the views of Christians who accept literally here and now the teaching of the Sermon on the Mount.

There are other Christians equally sincere who are unable to accept this literal view of Christ's teaching. Their difficulty is that while one may accept this standing for himself, and refuse to answer blow with blow when attacked, another principle is involved when the weak and helpless are brutally attacked. Bishop Greer, at the annual meeting of the Church Peace Union, expressed what is in the minds of many when he made a statement to the assembly. In substance, he said:

"I shall not undertake to say what I should do if a thug rushed on me, threatening to kill me, but I trust I should let the thug kill me rather than make any effort to kill him. I think that is Christian. It is my deliberate thought now that it would be better to be slain than to become the murderer of another man in my own defense. But if I saw a big brute of a man slinking up to attack my two little granddaughters I should kill him if I could, and think I had done God's service."

Still again, one must concede that all wars are not alike in purpose. There are wars and wars; some of conquest and glory, others in behalf of the oppressed and the long-wronged. Ideally and ultimately, the Christian State must not resort to force. Practically, Christianity has had to live in a militant atmosphere. As society is now constituted, it is doubtful if any individual can be fully Christian because the State is not yet wholly Christian. Fully orb'd Christianity is not possible in a society only partially regenerated. Perhaps it is not too much to claim that Christians everywhere, even those who bear arms, do not regard armaments as a permanent part of Christian society, but as a temporary means to be laid down at the first possible opportunity. In times of crisis like the present there is some service for every Christian to render, whatever may be his personal attitude toward war. Thus twenty-three prominent Quakers living in New York City recently issued a statement "To Friends and Others" declaring that "There will be work for Friends and other lovers of peace," and further, "The members of the Society of Friends will give this Government their hearty, unwavering support in the war." The words of Paul to the Thessalonians apply to Christians everywhere to-day—"Be at peace among yourselves."

II. Be kindly considerate toward those Americans whose racial ties place them in embarrassing position. It is difficult for us who are American-born to appreciate fully the delicate and perplexing position that foreign-born citizens must needs occupy in this present crisis. Their traditions, inheritance, and in some cases their early environments, are radically different from those who are American-born. For the greater part these citizens are suffering mental agony, and Gethsemane is their portion. As one such citizen expresses it, "I look upon Germany as my mother and upon America

as my wife. I love both of them, but since I must choose between the two, I stand by my wife, and will protect her with every drop of blood and every ounce of strength I possess." There is great need that there be a sympathetic understanding among American-born citizens of the position of German-born citizens at this hour. It is good to believe that ninety per cent. of them are loyal to the land of their adoption, and are ready to sacrifice possessions and life, if need be, for the principles of democracy and the flag that protects them. The average German-American has had nothing to do with the militaristic development of the Fatherland throughout the past fifty years, and a nation or people should not be condemned for the diabolic acts of a few individuals.

The noble words of President Wilson should find a cordial response in every Christian heart:

"We shall, happily, still have an opportunity to prove that friendship is our daily attitude and actions toward the millions of men and women of German birth and native sympathy who live among us and share our life, and we shall be proud to prove it toward all who are in fact loyal to their neighbors and to the government in the hour of test. They are most of them as true and loyal Americans as if they had never known any other fealty or allegiance."

There should be no needless wounding of feelings by coarse or inflammatory speech these days. It is more important just now to watch your tongue than it is to watch your step. It is a time for forbearance, for level-headedness, and for sympathy. With peculiar fitness an exhortation of Paul to the Colossians applies to us in our relation to foreign-born Americans; and, indeed, it applies to our entire citizenship as a noble ideal for every one, "Let your speech be always with grace, seasoned with salt, that ye may know how ye ought to answer each one."

III. It behooves us to cultivate the spirit of sacrifice and self-denial, and thus find fellowship with the suffering millions across the sea. The sacrificial spirit in modern Christianity is not outstanding. Here and there, of course, are notable exceptions; but the rank and file of the Church are complacent, ease-loving, lacking enthusiasm in missionary passion. A missing note in modern discipleship of Christ has been the heroic, and the idea of renunciation is abhorrent to multitudes who wear Christ's name. To-day

all countries involved in war are manifesting a spirit of sacrifice that is as touching as it is heroic. In France nearly every woman is in black. Death has visited practically every home, and, in numerous instances, not only once but thrice. Gone are the frivolities, the luxuries, the gaieties from the cafés and the boulevards of Paris. Renunciation is the rule, not the exception, in France; and her citizenry have willingly laid their all upon the altar of the Republic. Women who before the war were unused to labor have taken the places of men in the field and store and shop; not only uncomplainingly, but gladly, willingly, grateful for the privilege of serving France. The finest manhood of the countries at war has perished in trench and on battle-field.

We of the United States must duplicate, in some definite way, the sacrificial spirit of our Allies. We shall have to think more seriously of life, nor count any sacrifice too costly. We shall have to give less time and place to frivolities, to ease and luxury and sport. If, by America's participation in this world-war, permanent peace shall dawn at last, then, indeed, not a mother or father in the land should shrink from offering upon such an altar our noblest young manhood. But our sacrifices are more likely to be of another kind, tho we must be prepared to give life itself if necessary. There need to be plainer living and higher thinking; there must be more economy and less extravagance. We must enter into fellowship in the suffering of our brothers and sisters over the sea. Little children in Europe by the tens of thousands are dying of hunger. There is no milk for multitudes of babies. Thousands upon thousands are homeless. Clothing and fuel are, in many cases, as serious a problem as food.

There must be a real fellowship of our American people with those whose sacrifice is so complete. Such high fellowship will do us great good. We need a baptism of sacrificial ministrations for our own and the world's good. Especially is there a need of a larger loyalty and a deeper consecration on the part of church members to the great Head of the Church. In time of war the hope of religion is needed more sorely than at any other time. Members of churches should be in their places in the house of God both at the morning and evening services on the Lord's day. The opportunities to com-

fort and relieve want and suffering are manifold. The very crisis that is upon us is additional reason for new sacrifices and larger devotion. A Christian who deserts his post of duty in such a period as this is disloyal to the Christ in the neediest hour of his Church. Now, if ever, we must take Jesus's teaching seriously. Now, if ever, we must have fellowship with him in sacrificial gifts for the work at home and abroad. The necessary retrenchment that all of us will have to make must not begin at the house of God. Our meager gifts for definite Christian work should be the last, not the first, to show the marks of reduction. Retrenchment must begin with our luxuries, our frivolities, our superabundances and excesses, the things we can get along without and be the better for the renunciation. The great law of discipleship as laid down by the Christ applies most intimately to the Christian forces of America in these trying hours: "If any man would come after me, let him deny himself, and take up his cross, and follow me. For whosoever would save his life shall lose it; and whosoever shall lose his life for my sake shall find it."

IV. Difficult tho it may be amid the loud alarm of war, we must cherish the noble patriotism of peace. While our nation prepares for war it is our bounden duty as Christian men and women to think peace and talk peace. This is a time for apostolic optimism. This is a day for the faith of an Isaiah, who, living in a time when war was the natural order, raised his voice and proclaimed the day when nations should beat their swords into plowshares and their spears into pruning-hooks, and should not learn war any more. This is an hour for the fortitude of a Jeremiah, whose lot it was to preach righteousness when the ears of the people were stopt to his prophetic voice. Think you it took no courage for him to raise his voice in hopeful strain, and to proclaim, even in the midst of awful gloom: "The voice of joy and the voice of gladness, the voice of the bridegroom and the voice of the bride, the voice of them that shall say, Praise the Lord of hosts: for the Lord is good; for his mercy endureth forever; and of them that shall bring the sacrifice of praise into the house of the Lord. For I will cause to return the captivity of the land, as at the first, saith the Lord."

Christendom must not lose its idealism.

Everything is at stake. We must be dreaming of the light in the very shadows of the night. We must dream of peace even in the midst of war. Like those heroic souls who, hating traffic in human flesh, raised their voices in protestation against slavery and predicted its overthrow in a day when the masses of mankind believed the institution could never be uprooted from our soil, so should Christian men and women think of peace and her victories while martial music fills the air.

V. Finally, the crisis that is upon us calls for Christians everywhere to pray much and passionately for the mind of Jesus Christ. Why pray for anything? Let David Livingstone answer: "The Almighty knows his mind about me, and over that I need not concern myself. His mind is unalterable because he is all perfect. What I have to do is to find out by obedience what that mind is and make it my own." Prayer is as a searchlight on the soul. Sincere, passionate prayer deals death-blows at selfishness, greed, and avarice. As men and women pray to do God's will, as revealed in Jesus Christ, straightway a channel opens through which a flood of spiritual power pours in upon their lives, driving out wrath, envyings, foolish pride, and selfishness, and establishing in their stead peace, mercy, justice, and love. How beneficent would be the result if tens of thousands should continue like their Savior all night in prayer at this juncture of national and world affairs! The Church is in the Gethsemane of sorrow now, but if it triumph it must also linger in the Gethsemane of prevailing prayer.

We must pray for peace because in so praying we shall perforce work for peace. As we turn to God, confessing our dependence upon him, we shall come to know his dependence upon us, and that he accomplishes his will through his children only as they give him place. Peace will come to bless the world when mankind is willing to do God's will, as set forth in Jesus of Nazareth. In the light of our President's address to Congress, the purpose of our nation's participation in the world-war is declared to be unselfish and only for the cause of liberty and the spirit of democracy the world over. It is a high and noble purpose, such as even the most radical opponent of war must concede. Our country enters the world-conflict with no thought of conquest, additional ter-

ritory, or indemnities. Contrast this purpose, this lofty program, with the militaristic ideals and imperial designs of Old-World monarchies, and, in the light of such contrast, let every Christian decide how best he can serve his God, his country, and generations yet unborn.

There have been darker days than these in the history of the world, and sadder seasons for mankind; but it is doubtful if there ever was a period when more momentous issues were at stake than in this present crisis. An old world is in the throes of death, and a new world is being born. The death-wail of the one mingles with the birthcries of the other. At this hour Emerson's words are strangely appropriate:

"God said, I am tired of kings;
I suffer them no more—
Up to my ears each morning brings
The outrage of the poor."

Is it possible that the God of our fathers is not the God of each succeeding race? Has he forgotten us? Has he abandoned the world? Has he forsaken his children? Are we sheep without a Shepherd? These questions rise in our minds and tarry with us through the night. God answers them in strange ways; sometimes by parable, sometimes by analogy, sometimes by means of a little child. Thus he answered me the other day while I pondered over the issues of the hour.

My train had stopt at a station in Indiana. Directly across the street I observed a baby just learning to walk. The child was a year and a half old, or thereabouts. He toddled along with the awkward grace of a little child. He was not at all sure of himself; every step was an adventure, and, as he took it, it was not clear that he would be able to proceed, but likely that he would fall down. I watched him with interest. He was so little, and so helpless. He looked about him with wonderment, and I tried to imagine what his eyes saw: Why, that city block to his childish vision was immense—it was a continent in area. That cement walk stretched, it seemed, to the end of the world. And the trees—surely they touched the sky! And the strange men and things that passed—how big and rough and queer they looked! The horse trotting along the street hitched to a buggy—what a terrifying animal, how big and wild! The little

fellow's eyes turned toward our train, and rested in frankest astonishment on the engine, which stood panting and hissing like some living thing. What a monster, in his eyes! Oh, how big and full of strange and fearful objects the world was to him; and yet, that little child was not afraid. At any rate, not very much afraid, for, just back of him and close to him, and watching him constantly was the little fellow's father, and the child knew he was there, and was satisfied. Once, when the little toddler almost fell, his father reached out and caught him in his arms, held him close to his bosom, and then set him down again. And once, as the little fellow walked and took his queer, wabbling steps, he reached out a hand backward in the direction he thought his father must

be, and lo! his father took that little hand in his big one and steadied his little son, and kept him from falling.

What a parable of the human race, and of God, our heavenly Father! Does any one believe that the world, as we see it at this hour, is any more fearful, or strange, and mysterious than the world that a little child first looks out upon, and into whose mysteries it ventures with weak and faltering baby feet? Are not we children crying in the night with no language but a cry? Ah, but the heart of faith can not despair. Our heavenly Father knows. By faith we sense his presence, and, as we reach out toward him, the everlasting arms are thrown about us, and in their sustaining power we meet our God in Jesus Christ, our Lord.

THE GREATER AMERICA¹

The Rev. ALBERT E. BENTLEY, West Farms, New York City.

For the Lord thy God walketh in the midst of thy camp to deliver thee, therefore shall thy camp be holy.—Deut. 23:14.

THE battle-ground of social progress is now, as always, the human heart. This is the citadel to which advancing intelligence has driven the demons of tyranny, impurity, and vice, and it is to the heart I speak to-day.

In the broad sense of the term civic problems are national problems, and the "Greater America" holds the key to every vital question of the hour. Indeed, the identification of the city and the nation is one of the most astonishing visions of Scripture.

Notwithstanding apostate Jerusalem, apathetic Athens, corrupt Corinth, and persecuting Rome, the last of the apostles so identifies the city with the nation, in the very first glimpse he caught of the Christian faith, that he even lost sight of any temple in the Holy City, and saw the final conquest of Christianity in a "new Jerusalem," a city of God, the redeemed humanity, the social salvation.

Mankind, from the dawn of history until almost within the memory of living man, has been busied in his political activity with but three things. Until a period which may roughly be indicated as lying between the English, American, and French revol-

tions, men's energies have been taken up either with freeing themselves from the tyranny of others, or with imposing their own religion or rule upon other peoples. There always has been a king to be dethroned, a yoke to be thrown off, a tax to be evaded, or a creed to be escaped. Man had to struggle, first, to protect his life; secondly, to get a living; thirdly, to protect his property; fourthly, that he may think and say the things that came forth from his conscience.

The history of mankind has hitherto been in what we may call its defensive or destructive stage; it has been necessary to avert evil rather than seek after good. But with the permanent coming of democracy all these things have changed. And we have now at least one country where, for over a century, there have been neither king nor oligarchy, nor desire for conquest, nor alien enemies, nor armed propaganda.

It has been said that the United States is God's country. That fact spells tremendous obligation and responsibility. In a more profound sense than patriotism has ever taught we should be believers in divine worship, that we may hope, by the blessing of God, that our country will become in fact, as well as in name, the "Greater America."

I ask you if our national history has not

¹ Preached before Douglaston and Little Neck Civic Associations.

been written by the hand of God? The American Republic has sprung from a Christian ancestry. This continent was not settled by colonies of infidels, pagans, or atheists, but by people who believed in the ennobling power and uplift of the Christian religion. In every case it was Christian men who laid the foundation of our civic institutions, and our civic and national life is strong or weak according to the emphasis we put upon the claims of the Christian religion.

The name of God may not be written in the Constitution of the United States, but, my brethren, it is written deeper than all documents which emanate from men, in the very heart and genius of our national life.

Columbus, in his journal, speaks of "the means to be taken for the conversion of the natives to Christianity." Parkman shows the spirit higher than advantage or the pursuit of wealth which actuated the French discoverers. Humphrey Gilbert, saying, "We are as near heaven by sea as by land," reveals the spirit of not a few of the English discoverers. "Every enterprise of the Pilgrims," says Bancroft, "began from God." Lord Baltimore had a deep religious purpose in the founding of Maryland. Christian philanthropy was the controlling thought of Oglethorpe in Georgia. William Penn founded Pennsylvania as a religious movement. And the man is blind to the facts who does not see the same purpose in the very beginning of our national councils in the wonderful career of the immortal George Washington. The fact is the real cause of American aggrandizement and progress is intellectual and spiritual rather than material. The greatest chapter of American history—a chapter yet to be written out by some God-sent genius—will not be the record of wars and policies, but rather the chapter which shall recount the high endeavor, the lofty dreams, the enormous sacrifices of the men and women who, in the midst of privations and hardships untold, kept their faith strong in the Unseen.

We have inherited our liberty from men and from generations who earned it; yes, and paid for it by their sufferings and their life. The price paid was paid in blood, and our wars waged against foreign tyranny and domestic strife have been the most beneficent agency in molding our future and confirming our destiny. Indeed, history, in

all its earlier chapters, has been one long war of emancipation, and we are free, not because we made ourselves free, but because of a glorious ancestry who fought the battle out to the very death, achieving victory and liberty for us who are their heirs. In all our struggles, political, civil, and religious, God has walked in the midst of the camp. He trod the path on which stood the gallant patriots of 1776, as he stood in spirit with the brave boys of '61.

He, the great Commander of all those who love righteousness and seek freedom, has walked amid the suffering and the dying, delivering this mighty nation from the scourge of failure and despair. Shame on us if we forget the debt! Shame on us if we fail to remember the God of battles!

We call ourselves Americans, but we are Americans in a larger sense than the inhabitants of a free-born State. We are recipients of priceless privileges that compel attention to the mightier issues of life, the spiritual side of life, for we are a fused people, a world-people, the fire of whose fusion has been a common love of freedom, ennobled and sanctified by the divine presence of God.

What is back of this nation? Do you remember, a century or more before the Declaration of Independence, a memorable scene on the bleak and barren snow-coast of Massachusetts? About 100 people had just landed from a small vessel which rides at anchor in the harbor. We find them kneeling on the cold ground in worship, not the worship of the almighty dollar, but the true worship of the almighty God, offering to the divine Father a prayer of heart-thankfulness for his care and guidance during a stormy voyage. Those weary pilgrims realized at that sacred hour that God was in their midst, that he was their support and shield, and that the camp set on that romantic shore was the abiding-place of the Most High.

It has been said that America represents the sentiment and future of mankind. It has given the world the statesmanship of Washington, Hamilton, Webster, and Lincoln. Our wars have been in the line of human progress because waged for principle and liberty. Other wars than ours are the earthquakes that have riven and dismembered governments; our wars the electric storms, terrible to contemplate, but which

have cleared the atmosphere of political and social impurities.

Our future. What is it to be? The "Greater America" is the watchword of the hour, but have we not, individually and collectively, a war to wage, a fight to win, before we can realize the ideal democracy and the country of God? Believing that under God we shall not fail, I believe utterly in democracy as the final experiment of time. If this idea is bankrupted, all goes down. I believe in democracy because man is not a mechanism, but a mechanic, that every individual soul of the race is sacred, that the progress of mankind lies in the human equality of the common brotherhood.

In the ideal republic there are no favorites of fortune. One boy named Garfield comes in from the canal-path and arrives at the White House. Another boy named Daniel Webster comes from the granite hills of New Hampshire to be the first statesman of his generation. A poor boy called Lincoln, and another called McKinley, become the desire of nations and martyrs for liberty. Under every fresh impulse of civilization has lain a great moral conviction, crude and mistaken as Mohammed's was, and yet a conviction that God and humanity are the secret of power. Therefore, I hold that Christianity intends democracy, and that only in its reality and fullness can democracy thrive and endure. All other foundation is built upon the sand. If the Son of Man shall make us free we shall be free indeed, not otherwise. His autonomy is theirs! His valuation exalts them! His blood redeems them! His life transforms them! In him, who is all in all, they are victorious and complete.

America spells "man." My brethren, with all our boast of democracy are we not slow to grasp the meaning of patriotism and obligation? In the light of our spiritual history dare we say that we are loving God above everything else on earth? The practical structure of which true life is made—is it not crushed and neglected while we really worship the god of pleasure and the plague of avaricious desire? In our daily toil are not the vast majority allowing business cares and the smoke of the shop to shut out completely the God of our security and heaven from our lives?

Tho we boast of our institutions we

are living in a very riot of materialism, where the Church and Christian obligation are forgotten in a mad rush for amusement and the idle gossip of the hour. The old fable which talked of soils sown with the teeth of dragons looks like reality in a land which ought to be the safest and happiest on earth. Legions of unseen troubles are hovering around us, ready for a dash like the formidable cavalry of the days of Haggai. Robberies, murders, defalcations, divorces are details for every morning, and the cry of tramping thousands for bread proves, as my poor words can never do, the lawlessness, the anarchy of our so-called civilization. The rich seem to have lost the finer ideals of patriotism, and the poor are maddened by privation and injustice.

Now, here is the situation of peril facing this nation. Our fathers paid for civil liberty and equal rights with their blood and treasure, and we are being engulfed with greed and the devil's policy of forgetting the common brotherhood of mutual helpfulness. Many of our boasted Americans are poor in patriotism and character and rich only in dollars and cents. That, mark you, is exactly the condition upon which autocrats and dictators feed, and our American life is full of them. It is the beginning of slavery not to realize that you are becoming enslaved. Many a man is a slave in his own soul because he has never gained the mastery over himself. Many a good man is a slave because he is controlled by slavish, unfair conditions.

It is a crime before God and history to receive a blood-earned legacy from our fathers, and hand it down reduced in quantity and tarnished in quality to generations yet unborn. One-half the money spent on material reforms and judicial administration, if spent on an aggressive and positive evangelism, would save the nation and her sacred institutions. Thoughtful people are learning to-day, as never before, that the very height of folly is for them to try to get on without God; that the man who takes no stock in religion and contributes nothing for its support is a traitor to his country and is out of touch with the better social and political influences of his age. To cut loose from the Church is to cut loose from the greatest social factor of human blessedness under the sun.

The "Greater America" demands greater

men. The man of action must buttress the man of thought. And in the world's history, behind the philosopher and the statesman stands the Church, the inspiration of God. We talk and think much about democracy, but democracy in itself is no more sacred than monarchy—it is man that is sacred—man made in the image of his Creator. I wish I could force that truth into the brain of every man, woman, and child before me, for in it and from it comes the only correct conception of true greatness and good government.

We can not serve God and man by proxy. What this nation needs is not glorification, but salvation. What our own town needs to-day is applied personality in willing and noble service on the altars of patriotism and religion. By the constant, unflagging efforts of Washington's soldiers there were established, remember, not our own freedom only, but the freedom of France and

the democratic sovereignty of Great Britain.

For democracy America stands! Signally, before the nations, we are to chasten, uphold, defend that idea, wide as the earth and deep as the sea. Let us set our house in order, as we can not evade the duty and we dare not sell the blessing. To retreat, to retract, will be to relinquish the glorious opportunity of which the "Greater America" is the trustee, not to exploit a continent, but to uplift a world. Is it not enough to make our cheeks flush with honest pride when we remember God and liberty is our birthright, Christ is our commander, as we hear the acclaim of hundreds of millions shaking the very earth in honor of the guns of Lexington?

In his name, "Son of Man and Son of God," the great Emancipator has power to execute judgment upon all oppressions. May he lead and save our country and the world by the light divine!

CHRISTIAN FREEDOM

GEORGE A. GORDON, D.D., Boston, Mass.

For freedom did Christ set us free: stand fast therefore, and be not entangled again in a yoke of bondage.—Gal. 5:1.

FREEDOM and slavery are in uttermost contrast in the lives of human beings. The Greeks, whose tongue Paul wrote and spoke with power, divided their race into two classes: the class of the slave and the class of the freeman. Slavery they regarded as the lowest degradation; freedom as the highest exaltation alike of the outward life and the inward life. Such has been the feeling of all the greater peoples through the whole of human history. Slavery has meant physical, intellectual, and spiritual misery, an afflicted existence, an existence robbed of worth and joy; freedom has meant physical, intellectual, and spiritual worth, power, gladness, and hope. Here all Americans, of whatever origin, whether native or adopted, stand.

Americans were born into freedom; they inherited a world of freedom! Their country is the monumental symbol of freedom, first for the white man, then for the black man and the red man, and finally for all men who come here and are worthy to enter our fellowship and our service of freedom, who are ready to uphold the institutions

and the ideals of the American Republic. The poet Burns, riding over the battle-field of Bannockburn, and composing the ode which Carlyle said should be sung with the throat of the whirlwind, sings not only for all the true sons of his native country, in all their generations, but also for all true Americans everywhere:

"Wha will be a traitor knave?
Wha can fill a coward's grave?
Wha sae base as be a slave!—
Let him turn, and flee!"

The sovereign gift of Jesus to the world was freedom—freedom for the spirit that should eventually cover the earth with its own forms and institutions. And Paul, the greatest disciple of Jesus here, as elsewhere, seized his Master's religion at the heart, and in the text, translated accurately in the Standard Bible, set before the world this double gift of Christian freedom: "For freedom did Christ set us free." Here are the two great aspects of freedom: the interior freedom of the spirit and the gradual, progressive freedom both in religion and in political life. These are the two aspects of Christian freedom that I am to discuss with you this morning.

I. FREEDOM OF THE MIND: Christian

freedom begins in the mind; it is interior, it is spiritual. It is freedom from the domination of wrong ideas, false notions, base superstitions, evil purposes, brutal passions; it is emancipation from a world in the mind that is false, wrong, wretched. According to Christianity there can be no freedom that does not begin in the mind; and this interior freedom takes two great directions: it concerns the being and the character of God, his disposition toward mankind, his government of the world. Think of the notions, false, base, horrible, that have for ages darkened the face of the Most High and made men cringe in his presence and try to bribe him into doing right, to propitiate him into good-will toward his own children! Christianity is, first of all, an emancipation from this vast and wretched world of false and degrading notions that have blotted out the benignity of the Supreme Being from the sphere of human vision.

This emancipation concerns not God only, but also man. An equal number of false, mistaken, debasing notions have grown up in regard to human life; this tyranny of false and debasing ideas and views holds men in wrong-doing, drives them into courses of shame, and will not let them escape. Christianity makes men free in their ideas about themselves, their kind, their constitution, the good for which they were made, and enables them to see what is essentially good. Inward freedom—that is the first word in Christianity—freedom of the mind. Jesus spoke no greater words in all his ministry than these: "Ye shall know the truth, and the truth shall make you free." True ideas on any subject, sincerely entertained, make a true mind; a true and a truth-loving mind is the free mind, and it alone is free.

Jesus was persecuted by the State, and finally he was put to death by the State; but he founded a kingdom of truth in freedom and a kingdom of freedom in truth. He had perfect confidence in the truth in the hands of freedom, and of freedom as the child of truth. As I have said, his greatest apostle, free-born, a citizen of the Roman Empire as he was, perhaps because he was first-born, seized upon the great central gift and promise of his Master to mankind of immediate interior freedom and of ultimate external freedom. That double

freedom was Paul's gospel to the Empire. There is an epic in the life of this monumental man who had so long and in vain sought freedom from a world of evil superstitions and false notions about God and about himself. The great emancipation came to him when he became a disciple of Jesus; then he stepped forth as a man made free within and made for freedom in a free world.

In this apostolic succession we must place the Phrygian slave, Epictetus, who loved freedom with a mighty love and asked this great question: "Who made thee a slave, Nero or thyself?" Freedom began with him in the mind, in the soul, and this is the story behind the achievement of real freedom everywhere.

The Pilgrims, our prophets of freedom, began here. Freedom was first of all a mental passion with them, cherished in old England, cherished in Holland, cherished in the wilderness of New England; more and more they sought to be free within. We think of the mistakes, the blunders, the inconsistencies of the Pilgrims and the Puritans; we dwell on these altogether unmagnanimously and too much. Here is their central bequest which made them great and which makes them greater as the generations run. They began with freedom in their souls; that was their passion; more and more it came to them; more and more it is coming to the world, and the Pilgrims specially are among the prophets of this greatest thing in human history—the free mind in the truth, the mind made free by the truth.

II. OUTWARD FREEDOM: Turn now to the other aspect of Christian freedom. While Christian freedom begins in the mind it does not end there. It is bound to flow outward in its true ideas, and more and more it seeks forms and institutions accordant with its own character. In the life of each tree there resides a plan, and that plan conforms to itself the tree in which the life is to dwell: oak, ash, pine, maple, elm—each becomes the form, lifted into existence, grown into existence by the impulse of the interior building life. In the same way the free mind seeks to utter itself in forms and in institutions accordant with its own character. Here we touch the deepest struggle in all human history—the conflict between the true mind, the mind made true by true

ideas, seeking to express itself in institutions correspondent with itself, and the darkened mind, the mind in bondage, calling upon compulsion and force to maintain it in the world. There is the central conflict in the history of the world: the mind made free by true ideas, seeking to express itself in institutions and forms accordant with its own character, and the mind under the domination of false ideas, in part or in whole, employing force to maintain itself supreme against freedom and against truth; there, I repeat, is the central conflict and the glory of human history.

More and more for the last one hundred and fifty years Providence has been throwing into the hands of the people, among growing democracies, the cause of freedom and the cause of truth against autocracy, against absolutism, against those whose false notions of their majesty are supported by compulsion. The first great movement was the American Revolution. This was seconded by the lurid splendor and magnificence of the French Revolution; there modern democracy was born; there the people began to live in true ideas and in freedom; there and then they began to build the free commonwealth.

I beg you to note this great development of democracy employed, as it would seem, and as I believe, by Providence to create freedom under true ideas and with freedom to create institutions for the benefit—not of certain classes, but of all mankind. Modern France is a democracy; modern Britain is a democracy; the United States of America is a democracy! We speak of the blunders of democracies, and it is well that we do; we call attention to their mistakes, follies, extravagances, and that is well. But fasten your eye upon the central thing—men under the domination, on the whole, of true conceptions and thereby made freemen; men seeking to express this truth and this freedom in institutions created for the good of the whole body politic.

1. Religious Freedom. Here the State touches two great interests of the individual man—his religious life and his political life. We in America declare the State shall not say what we shall believe or what we shall worship, or how we shall worship what we deem all-worthy. The State must leave us to decide what we regard as true, what we regard as worthy of worship; it must leave us

free to adopt what we regard as the best method of worship. And here again we are close to the Pilgrims as prophets of freedom; this is our inheritance from them—this distinction between State and Church. The authority of the State stops at the door of the sanctuary, and a man's creed is of his own thinking; a man's worship is to the being in whom he believes, and the mode of his worship is according to his convenience and preference.

No man can estimate what this inheritance is yet to do for the world. We are only beginning to see what religious freedom means. When men are free to believe in what they regard as the truth, free to worship what they hold to be the Eternal Excellence, free in all their methods of worship, that will mean a new world of sincerity, of insight, of character, of power in religion.

2. Political Freedom. The second point at which the State touches freedom concerns the individual citizen. This country was founded to give reasonable and just opportunity to individual citizens, for the expression of whatever gifts the Almighty had implanted in them—industrial, intellectual, and spiritual. The American State is the guardian, the authoritative guardian of the utmost ordered opportunity for all men, that they may work out the gifts that are in them. The American State is not a nurse, it is not a hospital, it is not a syndicate of capitalists, it is not a union of laborers, it is not a paternalism of any kind; it is a majestic umpire in the free development of all American talent; it is the great guarantor of fair play for all individuals; and, in the third place, it is the benevolent friend of the defeated and the unfortunate.

This is the American conception of the State, the conception of the founders, and of the second founders; of those who fought that this Republic might come into being and of those who fought that it might continue in being. I repeat that the American State is not a nurse, it is not a hospital, it is not a syndicate of money-changers, it is not a union of laborers, it is not a paternalism of any kind; it is an umpire in the free development of manifold power, it is a guarantor of fair play in the realization of the universal opportunity!

This system is not without defects. It has this immortal merit, however; it has bred a race fit to found, fit to maintain, fit

to defend, fit to perpetuate the institutions of free men! To-day is a solemn day in the life of this nation. We are on the verge of war,¹ and our population is made up largely of the kindred of those who are fighting one another in the continent of Europe: Scot, English, Irish, Italian, French, Belgian on the one side; and of the nations fighting on the other side, all but one are generously represented in the American Republic. I would be the last to speak a bitter word or a word to hurt the sensibilities of any man whose blood is derived from either of the Central Powers. But we have on our hands a problem, and our question is, how shall we face it as a united America? The answer is, we must face it as our forefathers faced the Revolution.

3. The Lesson of the Founders. Here is the great, impressive lesson for the composite America of to-day. Whom did the colonists fight? Their kindred, their fathers, their brothers, those who were bone of their bone and flesh of their flesh. It was Englishman against Englishman, Scot against Scot, and Irishman against Irishman. It was a war between kindred and between kinsmen who twenty years before had been profound and happy friends! Kinsmen, with the same language, the same religion, the same literature, the same traditions of freedom and power and manhood, went forth to meet each other in battle. There is nothing like so tragic a situation in the America of to-day as we confront the possibilities of the future as there was when the Tea Party took place at the hands of those who gathered in the Old South Meetinghouse; or when Washington took command of the Continental Army under the old tree in Cambridge. What was their argument, conclusion, motive? It was that every tie must be like tow in the fire when it comes to the question of the existence of freedom among men born for freedom!

I commend this example to my fellow adopted citizens of other blood than my own, and I know if the case were reversed I should take the lesson to myself. What did I mean when I took the oath of allegiance to the Constitution of the United States and foreswore specially and specifically all

allegiance to the Queen of Great Britain? Preparation for any emergency and readiness to count freedom, American freedom, first, last, and all the time above every other interest.

One lesson more from the Revolution. The revolutionists made a distinction clear and deep between the Government of Great Britain and the people, between King George III. and his lackeys and blind servants and tyrants, and the whole people. They knew that Chatham was with them, that the greatest political genius of the English race was with them—Edmund Burke; they knew or might have known that the poet Burns was with them, who after the war wrote a great "Ode to Washington," who after the war sacrificed all possibility of a pension from the Government by writing "A Dream" to George III., which I beg you to read. Let our Teutonic citizens, who are among the most substantial and the ablest and the worthiest of the adopted sons of America—let them draw the distinction which your fathers drew in the day of their distress; let them draw the distinction between the Teutonic peoples and the Teutonic Government. And remember that if he were free to speak the true Teuton would say that no nation has a right to limit the just freedom of the United States, subject it to indignity, to murder its women and children on the high seas, or to confine its industry and influence within its own bounds.

We are one to-day, one in our belief in free institutions, one in our sense of obligation to the American Republic, and all ties even of the most sacred character must be, as I have said, like tow in the fire when it comes to the question whether America shall be first or the country of our descent or our birth.

The President of the United States has been patient, patient to the utmost limit, so patient that the world has been in danger of misunderstanding him. Let us thank God to-day for his patience, for his clearness, for his solemn decision, and for his hope that war may yet be averted. Let us be ready, with our faith, our prayer, our manhood, and all our resources to stand behind the Government that guards the heritage of the American people.

¹This sermon was preached February 4, 1917.

FINDING GOD BESIDE THE TREES

The Rev. MARSHALL DAWSON, Chaplain of the Connecticut Agricultural College, Storrs, Conn.

And Jehovah appeared unto him by the oaks of Mamre.—Gen. 18:1.

THE shadows of the ages have lent an atmosphere of wonder and mystery to those oaks beside which Abraham found Jehovah—the “oaks of Mamre.” We can not think of them as ordinary trees; it must have been a group of notably fine trees. In a semiarid region, interspersed with patches of desert, trees of any kind would not be despised. The shadows of the veriest scrub-tree or bramble-thicket would be accepted with gratitude by the Bedouin at noon-time. Trees were not given them with a lavish, superabundant hand by nature; hence they learned to appreciate a tree as in an especial sense a gift of God—indeed, sometimes, as a divinity itself. “Even unto this day” you will find, in parts of Arabia, trees decorated with bits of rag or ribbon tied to the branches by some passing Bedouin. Perhaps he believes the act will bring him good fortune, or keep away ill-luck. But for whatever reason he does decorate the tree with his offering, as he passes, the custom is one which, in ancient times, meant a definite act of worship. The Bedouin of old time recognized a divinity in that tree, and felt impelled, in some way, to show his recognition of it. By some act he sought to utter his sense of relationship and obligation to unseen powers of which the tree was, to him, the symbol or the dwelling-place.

We recognize a fine tree as God’s masterpiece in the vegetable kingdom—needing no decoration from our shops or bazaars. Our artistic sense is, here, superior to that of the Bedouin. But what of our spiritual sense? The question yet remains for us to ask ourselves, “Have we found God, beside the oaks, the maples of New England?”

Wise is the man who seeks out, for his vacation period, a neighborhood where there are great trees, notable trees, and who pitches his tent so that, when he sits in its doorway, he faces great oaks, great maples, or great pines. If he can go to such a place, or stay in such a place, he need not then pity himself, tho he can not visit, that summer, the Dresden art-gallery, or the Pitti and Uffizi palaces, the Louvre, or the Metropolitan. Tho he may not be able to pass

beyond his own doorstep, he will find revelations of beauty and wonder, which can engage and challenge every power of attention and study, and awaken faculties without which we are not all that God intended us to be. It is an interesting sight, in an art-gallery, to watch some student or artist copying a masterpiece—to note the color-transformations on the canvas, as touch after touch is added. But it is a more wonderful sight to watch, from day to day, from week to week, the color-transformations in a larch-tree, in spring. It is a sublime sight, when passing through the Pitti and Uffizi galleries, to come upon a group of masterpieces in the little room called the Tribune. But it is a no less sublime experience, when passing through the fields or woods in midsummer, to come upon a tree, or group of trees, preeminent for stature and beauty, to find them set in just the right frame, and bathed in just the right shadows and light. The traveler who has gone abroad is but a poor sightseer if he comes back without having formed a deep acquaintance with at least some one masterpiece of art, whether in the Louvre or the Tate: some one masterpiece to which he has returned time after time, until he has saturated himself with its spirit and the personality of its author. But there is a poorer sightseer than he. That poorer sightseer is the man who, having lived for months or years within a few steps of notable trees, has not come to know any one of them deeply—has not assimilated, into his own spirit, something of their nobility, their calm, massive, or graceful power.

Have we thought as much as we should upon the influence of trees in character-building? Either one must have trees or else spacious and unmarred horizons for getting his best growth. On the campus at Amherst is an inscription which tells us that Henry Ward Beecher, the illustrious graduate, loved the hills “and trees” of Amherst, and that their influence helped to make and keep him “genial and valiant.” There is something in great trees that forbids one who holds companionship with them from ever lapsing into pettiness or a fevered way of life. As you pass beneath them they lay a calming hand upon you, and say to you,

as they did to Emerson, "Why so hot, my little man?" "Unhasting, unresting"—that is the way they live; they know more of eternity than any other dweller on our earth. They can teach us more of the "eternal life that now is" than any other thing in nature except a mountain-peak, an ocean, or a horizon that is without break. If our trees—the trees that we have known, or ought to know—affect us as deeply as they should, we shall sometimes find ourselves shaping a prayer beneath them. That was what Lowell did—his lines "To an Oak-Tree" are the words of prayer:

"A little of thy sturdiness,
Rounded with leafy gracefulness,
Old Oak, give me—
That the world's blast may round me blow;
And I yield gently to and fro,
While my stout-hearted trunk below
And firm-set roots unshaken be."

Is it not true that your spiritual equipment is never quite complete unless there has been, in your life, a comradeship with some tree which you have made your own forever; so that, in your times of stress and trouble you can rest, in memory, beside it, and renew your soul there—as Jesus found strength, beneath the trees of Gethsemane, to do the Father's will with content?

Beneath our trees, this summer, shall we find God?

Why Does Not God Stop the War?

WHY does not God stop the war? God could stop the war, but in mercy he abstains from doing so. Now, we can not question that God could destroy the men that made the war, and that the question who they are does not concern us; it is enough to say that God could destroy the authors of this war at once. . . .

Could not God alter the view of Germany? Could not he remove the delusion? Could not he, therefore, change this disastrous purpose of a great country? And the answer is: Certainly, he can; he has done and is doing it, but he is doing it in his way, not ours, because it is not God's way to override our human freedom; it is not God's way to force men into sanity, humility, charity, and wisdom. It is, when you come to think of it, the very meaning of human life, the very essence of real human personality,

that we have freedom to act; God does not coerce; God does not immediately destroy us if we disobey; each one of us can divide the universe with God, keeping our will unbent and living in a world where he is not supreme for a time. . . .

If once God abrogated the freedom which he has granted to men to achieve holiness by moral struggle and personal choice unimpeded; if he swiftly and decisively punished all who take the wrong course, all who deviate from his holy ways, the results would be such as to make us all shrink back in horror. . . .

The war, which is the product of human sin, of ambition, and greed, and pride, and stupidity, might easily be stopt by God, but only on the principle that would stop the whole race, and put an end to the failure of the experiment of human life. We must face that.

"Why does not God stop the war?" I have to answer thus: For the very same reason that he lets me take my course, so wayward and faulty, and does not visit upon me my sins which have injured me and injured others and outraged him. The same God that spares me spares Europe when it runs mad, spares and waits when one nation specially enters upon a course of insanity. He does not stop it abruptly; he does not intervene; the plan has to work itself out; the judgment is sure, but it lingers; the war is made by men, and men must bear the results of that war they have made, and, unhappily, the innocent people who do their best at all times to prevent war must in this sad world suffer with the guilty who produce it. No one escapes the great crime of humanity; we all come under the terrific burden of the guilt of the race and the sins of our fellow men. But let us feel sure of this: the result, tho to us it seems so slow, is quite sure, and it will be good. Not one guilty person who brought on the war will escape. It is not for us to say who is guilty, but it is for us to say, with the absolute confidence of faith, "He shall bear his iniquity." The result will be good, and if the war were stopt by the fiat of omnipotence and by the exemplary destruction of those who were the authors of it, that good result in the sum total of things would be missed. There is some great result achieved by the vast sin of man, because in man's appalling rebellion against

God he finds what he is and he finds what God is, and ultimately he finds his way back to God. The wheat and the tares are to grow together until the harvest; to pull up the tares would be to destroy the wheat also. That was the divine order. We must accept

it, and we only make it more difficult to accept when, through a foolish skepticism and a blind unbelief, we refuse to see that that is the way of the infinite and holy God who governs the world.—ROBERT F. HORTON, in *The Christian World Pulpit*.

THE CHILDREN'S SERVICE

OUR FLAG¹

J. H. SELLIE, D.D., Buffalo, Minn.

Lift up an ensign to the nations.—Isa. 5:26.

THESE pieces of cloth are all new, good, and beautiful. You girls would be glad to have a dress made of one of them. You boys would like to carry these flags in a parade. But beautiful as these bits of cloth are, and attractive as these flags are, I am sure you all agree with me that the most beautiful of all is this piece of cloth which we call our flag.

I want to tell you how I came to know that I really thought this was the most beautiful piece of cloth and the most glorious flag in all the world. A number of years ago I was one of a party of about forty tourists to visit the North Cape, the most northern point in Europe. We climbed to the top of the mountain—not an easy climb, either, as some of us discovered. We reached the top a little before midnight. We had come to see the midnight sun, and there we saw it in all its glory shining in the middle of the night, almost down to the horizon, its rays not as bright, yet beautiful—a sight no one ever forgets. It paid for the trouble of coming across an ocean to get that view. After we had looked at the sun for an hour or so we turned to the pavilion erected there for the benefit of tourists, where light refreshments and souvenirs could be bought. Under the roof of the pavilion were displayed flags of all nations like these, only bigger. It was a fine sight. Every one looked for his own flag, and found it. When I saw the "Stars and Stripes" I knew that I was an American in spite of the fact that I was born under another flag, and that this was the most beautiful piece of cloth and the most splendid flag that I had ever seen. One of the four American tourists had a fine voice, and as he saw the flag he began to sing:

"Oh, say, can you see, by the dawn's early light,
What so proudly we hailed at the twilight's last gleaming,
Whose broad stripes and bright stars through the perilous fight,
O'er the ramparts we watched, were so gallantly streaming?
And the rockets' red glare, the bombs bursting in air,
Gave proof through the night that our flag was still there.
Oh, say, does that star-spangled banner yet wave
O'er the land of the free and the home of the brave?"

Some of the people of other nations sang their own national songs in honor of their flags. Each loved the flag of his own country best. Tho we had flags in our state-rooms on the steamer the first souvenir we bought was a United States flag.

The colors of the flag are not only beautiful, but instructive—red, white, and blue! Let the white stand for and admonish us, as boys and girls, to purity of heart and life, that we may be like him who said, "Blessed are the pure in heart, for they shall see God." Only the pure in heart can see him. You want to grow up to be strong men and women. Only the pure in heart can be truly strong. "My strength is the strength of two because my heart is pure," said the knight of old. The same will be true of you. Let the red stand for and suggest to us the courage that comes from red blood in our veins as well as pure thoughts in our hearts—the courage which is demanded of us as citizens of our country and as followers of him who had the courage to shed his red blood on the cross to save us. Let the blue stand for and teach us the loyalty which we should have to our flag and to our Christ, who said, "Whosoever therefore shall confess me"—that is, be loyal to me—"before

¹ Objects: A package of samples of cloth, a bundle of flags of all nations, and a United States flag.

men, him will I confess also before my Father which is in heaven."

I think of the flag as representing life—yours and mine. The bars that run parallel through the flag represent and stand for the monotonies of life—the large number of days that come and go much like their predecessors and successors. There are so many of these. The stars, to me, stand for the exceptional, the unusual, the goals we reach, the prizes we carry off, the successes we make, and the victories we win. Without those stars the flag would not be perfect, and without these successes our lives would be intolerable. Be not satisfied with being merely an average man or woman. Determine, like Longfellow, to be "eminent in something." The bars, too, may stand for the principles that govern our actions, that keep us from turning to the right or left, that keep us "straight," that make us do the right when we don't feel like it, and keep us from doing the wrong that we feel

like doing. It was such a principle that kept Joseph when he was tempted in the house of Potiphar. He cried, "How can I do this great wickedness and sin against God?" And the stars may stand for the rewards given for such uprightness of life. "Godliness is profitable unto all things, having promise of the life that now is, and of that which is to come." See to it, boys and girls, that you render such service that you may merit the stars spoken of in Dan. 12:3: "They that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars forever and ever."

I promised you that to-day there would be something for you to see, to hear, and to receive. You have now seen the flag, you have heard me tell about it, and I will now give you a flag as a souvenir of to-day. Take it, keep it, love it, and honor it. Let it remind you of the purity, courage, and loyalty you should have to your country and your God.

THEMES AND TEXTS

The Rev. JOHN W. SPERRY, Spencerport, N. Y.

Safety First. "Neglect not the gift that is in thee."—1 Tim. 4:14.

Learning Christ. "But ye did not so learn Christ. . . ."—Eph. 4:20.

The Conquest of Circumstances. "In your patience ye shall win your souls."—Luke 21:19.

The Efficiency Test. "Therefore by their fruits ye shall know them."—Matt. 7:20.

The Gospel of Have. "And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up; that whosoever believeth may in him have eternal life."—John 8:14-15.

The Gospel of Much More. "If ye then, being evil, know how to give good gifts unto your children, how much more shall your Father who is in heaven give good things to them that ask him?"—Matt. 7:11.

The Gospel of True Neighborliness. "All things therefore whatsoever ye would that men should do unto you, even so do ye also unto them: for this is the law and the prophets."—Matt. 7:12.

The Origin of a Name. ". . . The disciples were called Christians first in Antioch."—Acts 11:26.

Christian Espionage. ". . . Not looking each of you to his own things, but each of you also to the things of others."—Phil. 2:4.

THE TEMPTATION OF JESUS.

Spiritual Culture Through Temptation. "Then was Jesus led up of the Spirit into the wilderness to be tempted of the devil."—Matt. 4:1.

The Personality of the Devil. "And the tempter came and said."—Matt. 4:3.

The Secret of the Spiritual Life. "But he answered and said, It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God."—Matt. 4:4.

The Temptation of the Spectacular. "If thou art the Son of God cast thyself down"—Matt. 4:6.

The Devil's Big Lie. "All these things will I give thee, if thou wilt fall down and worship me."—Matt. 4:9.

The Optimism of Jesus. "And he saith unto them, Come ye after me, and I will make you fishers of men."—Matt. 4:19.

The Unknown Christ. "Jesus saith unto him, have I been so long time with you, and dost thou not know me, Philip?"—John 14:9.

The Rev. GEO. H. CLARK, JR., Blue Rapids, Kan.

Hyphenated Citizens. "Our citizenship is in heaven. Here we have no continuing city but seek one that is to come."—Phil. 3:20; Heb. 13:14.

A One-Sided Conflict. "Wo unto him that striveth with his maker."—Isa. 45:9.

The Down-and-Out and His Prayer. "Out of the depths (the low dungeon) have I cried unto thee, O God."—Ps. 130:1.

The Stages of Sin, or The Strides of Death. "When lust hath conceived it bringeth forth sin; and sin when it is finished bringeth forth death."—James 1:15.

OUTLINES

Are We in the Will of God?

And it came to pass, as Peter went throughout all parts, &c.—Acts 9:32-35.

ONE would always rather be embarrassed by riches than by poverty. In this narrative we suffer from this desirable inconvenience. It is packed with riches of grace.

I. The Itinerating Apostle.

"Peter passed . . . the saints dwelt." But both the itinerating apostle and the settled people were in the will of God for them. Some are called to go and others are called to dwell. Let not either envy the other; each is where he can do the best for God and where God can do the best for him. Whether we dwell or whether we travel does not matter: It only matters whether we are in the will of God. "Mr. Spurgeon," urged a pompous promoter of some enterprise, "if you come, you will have 10,000 people to speak to." The blunt apostle replied: "I am not ambitious to speak to 10,000 people; I am only ambitious to do God's will."

II. The Home-keeping Saints.

"As Peter passed, he came down to the saints." Saints draw apostles to them. They are magnets to draw into their communities many blessings, but the chief of visible blessings is a Christian apostle. The world knows not its debt either to the saints that dwell in it or to the apostles that pass throughout all its quarters. A day is coming when men will behold with amazement this debt. How many prayers were answered when the Apostle Peter came that day to Lydda who can say? The secret of the Lord, in this matter, is known to many faithful home-keeping hearts, who share God's travail for the Church and the world. Moreover, what a refreshment is it to Peter that he finds a place, in his self-denying travels (do not forget that family the itinerant has left behind him), where saints dwell. It is like an oasis in the desert, like a glimpse of home to the lonely soul. He that will live godly will find himself a stranger and a pilgrim. His only home-finding is in a company of saints, conforming not to the earth-spirit, but to the heavenly.

III. The Bed-ridden Invalid.

"Æneas which had kept his bed eight years." He took his bed about the instant

Jesus began his public ministry. Eight marvelous years to the great public; but to Æneas eight years of prolonged anguish and blank despair. Who can say but that a family was dependent upon him; loving parents, perhaps, prayed and yearned over him. In the winter he hugged the fire, and in spring he sought strength in the sunshine. Friends prayed for him, we can not doubt, since "saints dwelt" there, and it is a trait saints have always that they are zealous of good works for others. "In the fulness of time" the prayers are answered. Perhaps repentance, restitution on Æneas' part; a submissive spirit toward God; a dawning faith in that Christ of whom "the saints" no doubt had often told him. So prepared, Peter needed only to speak the word and faith was full grown and health of body and soul both manifested richly.

Was it not worth suffering that eight years to be used to save a whole village and the people of the fertile Sharon plain? To one who loved his Lord, it was no doubt a pleasure sweeter than the fragrance of the noted roses of Sharon (verse 35).

The Reception of the Incarnate Christ

He was in the world, and the world was made by him, and the world knew him not, &c.—John 1:10-18.

I. The preincarnate Christ. Unrecognized by the world which he had made. Christ's cosmos still blind, tho with vague longing for light (cf. Rom. 8:19f.).

II. The incarnate Christ in Palestine (his own country or home, *εἰς τὰ ἴδια*) but not accepted by his own people, the Jews (*οἱ ἰδίαι*). This the Hebrew tragedy.

III. The choice of some to whom Christ granted the privilege and power (double meaning of *ἐξουσία*) of the new birth. The true children of God begotten of God.

IV. The recognition of the primacy of Jesus by the Baptist.

V. The vision of the glory of Jesus as proof of his sonship and deity. This vision beheld by the author of this gospel and others (*ἐθεασάμεθα*).

VI. Sharing the grace and truth of Christ, part of his pleroma or fulness. Rich flow of grace, grace to take the place of (*ἀντὶ*)

grace, grace for each day. The characteristics of Christianity as law are from Judaism.

VII. The vision of God is Christ who alone has seen God face to face.

St. Stephen, the Enthusiast

Stephen, full of faith and power, did great wonders and miracles among the people.—Acts 6:8.

Introduction: Stephen was not one of the twelve; he was one of the seven. He was not an apostle; he was only a deacon. He was consecrated to the task of seeing that every one got a "square deal" at the apostolic table. He accepted this office with enthusiastic humiliation. His life illustrates the fact:

I. That man proposes, but God disposes.

II. That you can not hide a radioactive personality under any amount of rubbish.

III. That martyrdom is not an end in itself, but only an event in the life of the martyr.

Conclusion—

"All service ranks the same with God,
If now, as formerly, he trod paradise
His presence fills our earth.
Each only as God wills can work;
God's puppets, best and worst, are we,
There is no last nor first" (Browning).

Man's Sovereignty in God's Kingdom

Jesus called them unto him, and said . . . Whosoever will be great among you, let him be your minister, &c.—Matt. 20: 25-28.

There was one thing in which Christ and his disciples were of the same mind—that is, that he was the promised Messiah; yet they differed greatly from Christ in their ideals and thoughts regarding his Messiahship. In Christ's idea the Messiah was to suffer and die, a thought which was repellent to them. When he taught them "that the Son of Man must suffer many things," Peter "took him and began to rebuke him." They viewed the Messiah in the light of tradition and personal interest—not to suffer but to cause suffering to the enemies of his kingdom. That was the kingdom in which they sought the "right

and left hand." They viewed the kingdom as similar in all points to an earthly kingdom, but he as unlike it as a kingdom could be. "Ye know that the princes of the earth," &c. Tho his kingdom was as different as it could be from theirs, he acknowledges one thing—that was the sovereignty of man, and he goes on to expound in this paragraph the idea of man's sovereignty in God's kingdom. It was

I. The Sovereignty of Service. "Let him be your minister." Christ measured greatness not according to man's ability to rule but to serve. 1. The dignity of service is the dignity of Christ's kingdom. 2. Humility is the way of greatness.

II. The Sovereignty of Spirit. "And whosoever . . . chief . . . let him . . . servant." Not the outward greatness of the earth's kingdom, but inward greatness of spirit. It is not a crown—a throne and riches of earth, but an inward spirit of humbleness and thought.

III. The Sovereignty of Sacrifice. "Even as . . . but to minister." The king in Christ's kingdom is he who sacrifices most—sacrifices are the kingly and royal deeds. Sovereignty rests on our power of self-sacrifice.

IV. The Sovereignty of Suffering. "And to give his life." Suffering in order to remove the sufferings of others. The last act of Christ was an act of suffering—suffer the cross. His greatness rests not on his power to number the stars and rule the waves, but on his power to suffer for others—his cross.

Self-Preservation

For what is a man advantaged, if he gain the whole world, and lose himself.—Luke 9:25.

Does a man gain—

I. If he think as others think and lose his personality?

II. If he become more critical but less sensitive?

III. If he multiply acquaintances but lose his friends?

IV. If he gain ease but lose the zest of living?

V. If he gain gold but lose "the golden touch"?

VI. If he live long but only "exist"?

SELECTIONS FROM THE MODERN POETS

WILFRED J. FUNK, Montclair, N. J.

WE have spent some delightful hours recently with a volume called "The New Poetry"—an anthology edited by Harriet Monroe and Alice Corbin Henderson, who are also the editors of the splendid little magazine called "Poetry." Possibly the reader may be interested in the definition of "new poetry," contained in the authors' preface:

"The new poetry strives for a concrete and immediate realization of life; it would discard the theory, the abstraction, the remoteness, found in all classics not of the first order. It is less vague, less verbose, less eloquent than most poetry of the Victorian period and much work of earlier periods. It has set before itself an ideal of absolute simplicity and sincerity—an ideal which implies an individual, unstereotyped diction and an individual, unstereotyped rhythm. Thus inspired it becomes intensive rather than diffuse. It looks out more eagerly than in; it becomes objective. The term 'exteriority' has been applied to it, but this is in or the concrete environment, whether these be beautiful or ugly, it seeks to give more precisely the emotion arising from them, and thus widens immeasurably the scope of the art."

We give below the three poems that have appealed to us most strongly. They have that simplicity, both in choice of subject and in manner of expression, that is the most engaging characteristic of the new school.

But, after all, even the technically classed as "new poetry," they do not seem to us to differ very widely from the accepted and ancient classics of the first order.

MUSIC I HEARD

CONRAD AIKEN

Musie I heard with you was more than music,
And bread I broke with you was more than bread.

Now that I am without you, all is desolate,
All that was once so beautiful is dead.

Your hands once touched this table and this silver,

And I have seen your fingers hold this glass,
These things do not remember you, beloved:
And yet your touch upon them will not pass.

For it was in my heart you moved among them,
And blessed them with your hands and with your eyes.

And in my heart they will remember always:
They knew you once, O beautiful and wise!

TREES

JOYCE KILMER

I think that I shall never see
A poem lovely as a tree.

A tree whose hungry mouth is prest
Against the earth's sweet flowing breast;

A tree that looks at God all day,
And lifts her leafy arms to pray;

A tree that may in summer wear
A nest of robins in her hair;

Upon whose bosom snow has lain;
Who intimately lives with rain.

Poems are made by fools like me,
But only God can make a tree.

From "THE GARDENER"

RABINDRANATH TAGORE

Over the green and yellow rice-fields sweep
the shadows of the autumn clouds, followed by the swift-chasing sun.

The bees forget to sip their honey; drunken
with the light they foolishly hum and hover;
and the ducks in the sandy river-bank clamor in joy for mere nothing.

None shall go back home, brothers, this morning;
none shall go to work.

We will take the blue sky by storm and plunder the space as we run.

Laughters fly floating in the air like foams in the flood.

Brothers, we shall squander our morning in futile songs.

Keep me fully glad with nothing. Only take my hand in your hand.

In the gloom of the deepening night take up my heart and play with it as you list. Bind me close to you with nothing.

I will spread myself out at your feet and lie still. Under this clouded sky I will meet silence with silence. I will become one with the night, clasping the earth in my breast.

Make my life glad with nothing.

The rains sweep the sky from end to end. Jasmines in the wet untamable wind revel in their own perfume. The cloud-hidden stars thrill in secret. Let me fill to the full of my heart with nothing but my own depth of joy.

My soul is alight with your infinitude of stars. Your world has broken upon me like a flood. The flowers of your garden blossom in my body. The joy of life that is everywhere burns like an incense in my heart. And the breath of all things plays on my life as on a pipe of reeds.

ILLUSTRATIONS

Plow Work

"Our minister is always talking about sacrifice. I am getting tired of it. He expects us to give, give, give all the time. He seems to think the church is the greatest institution in the world."

"Perhaps he is right. But I agree with you that we can't always be giving to the church. There are other things that we must think of. I am afraid our minister is visionary, rather than practical."

The first speaker was a wealthy business man and the second was a successful lawyer. Both men had very large incomes, they lived not only in comfort but in luxury, and denied themselves nothing that they felt it desirable to have. They were church-members and gave "generously"; but neither of them really knew the meaning of the word "sacrifice."

A few months after this conversation the two men joined a party that was going round the world. Before they started their "visionary" minister earnestly asked them to observe and remember any unusual and interesting things that they might see in the missionary countries through which the party was to travel. The men promised—carelessly, perhaps—to do so.

In Korea, one day, they saw in a field by the side of the road a boy pulling a rude plow, while an old man held the plow-handles and directed it. The lawyer was amused, and took a snapshot of the scene.

"That's a curious picture. I suppose they are very poor," he said to the missionary who was interpreter and guide to the party.

"Yes," was the quiet reply. "That is the family of Chi Noul. When the church was being built they were eager to give something to it, but they had no money, so they sold their only ox and gave the money to the church. This spring they are pulling the plow themselves."

The lawyer and the business man by his side were silent for some moments. Then the business man said: "That must have been a real sacrifice."

"They did not call it that," said the missionary; "they thought it was fortunate that they had an ox to sell."

The lawyer and the business man had not much to say; but when they reached home

the lawyer took that picture to his minister and told him the story.

"I want to double my pledge to the church," he said. "And give me some plow work to do, please. I have never known what sacrifice for the church meant. A converted heathen taught me. I am ashamed to say I have never yet given anything to my church that cost me anything."

How much does the average modern church-member ever sacrifice for his religion? How many that call themselves Christians ever sold the ox and then harnessed themselves to the plow?—*Youth's Companion*.

Some War-Contracts

Some of the contrasts of life in war-time are vividly brought out in a speech delivered last month by the head of the police administration in Munich. The Commissioner quoted the words of a soldier who, after a short period of leave in Munich, said he could not stand it any longer. He could not go on watching the life of dissipation in such contrast with the sacrifices which had to be borne every day in the field. The Commissioner continued: "The judgment sounds hard, but the feelings of this brave soldier are intelligible. The troops regard their fight as a fight for higher things and for *Kultur*. One suffers gladly for friends of simplicity and moderation, and one dies gladly for German simplicity and German idealism. But it is hard to make sacrifice for extortioners and hunters after enjoyment, for selfish, superficial *viveurs*, and hoarders of food, and for vain, coquettish women—because they are not worth it. Let me call attention to the following contrast: On the one hand, afternoon concerts in the cafés, where well-drest women, girls, and children, in the company of careless *viveurs*, riot in luxury. On the other hand, 4,000 or 5,000 soldiers' wives and small shopkeepers gathered together outside the food-markets from 1 A.M. onward, in order to be able to buy a scrap of meat at a price which they can afford. They wait their turn patiently, and without complaining, for six hours or eight hours, in any weather, and scantily clad. And when, as is almost always the case, there is nothing left for 300 or 400 or 500 of them, they quietly accept their fate. These poor people practise self-discipline

and restraint. I call attention to the luxurious living of many rich families for whom the war seems not to exist. They hold their parties just as in times of peace, and avaricious shopkeepers make their gluttony possible by secretly sending them the necessary delicacies. I should also like to refer to certain *viveurs* who managed to prove themselves 'indispensable,' and then, while living in comfort, devoted themselves entirely to sport and amusement. We have succeeded in removing them to the trenches. . . . While I am talking about women I will mention two curious cases. A girl sent in an application for a milk-card for her cat, and another smartly drest woman expressed the utmost indignation when a shopkeeper refused to sell her 9 pounds of oatmeal for her lapdog. What must be the thoughts of our poor and of our soldiers' widows, with their anxiety about their children?" The police commissioner also complained of theaters which are producing "frivolous and slimy trash," and ended with an appeal to all decent people to help in effecting reforms.—*The Churchman*.

Heroism

A man's courage—that is, his habit of reaction in time of danger—is doubtless pretty well developed rather early in life, certainly before the age of military service is reached. Hardly a day passes that does not record somewhere in our land an act of notable heroism by a child.

Of 1,163 records of heroism gathered by Dr. S. Weir Mitchell in a period of ten months through newspaper clippings, there were 717 cases which included no soldier, coastguard, policeman, or fireman on duty, and no mother acting for her children. Of these 717 cases of heroism, fifty-three were of children under fifteen years of age, and three of these were cases of rescue by boys five and six years of age. Dr. Mitchell stated that, aside from these, he personally knew of six children from six to seven who had performed notable acts of bravery.

The spirit of risk is so inherent in boys that the danger under ordinary conditions is not that they will be timid, but that they will be foolhardy. Witness the stunts of boys: the dares in high jumping, swimming, diving, climbing, skating over thin ice, holding heads on the car-tracks in front of ap-

proaching trains, and other incredibly reckless acts which are constantly occurring.

It appears, then, that heroism is common long before the age of military service; and it may, with a show of justice, be claimed that war gives opportunity for the display of heroism rather than develops it in those who do not already possess it.

Some attempts have been made to study the psychology of heroism. It appears that the heroes who have risked their lives to save others from drowning or fire or accident can give no very clear account of how they felt or why they acted as they did, and often they are surprized to learn that they have done something heroic. They seem, in most cases, to act without deliberation and from an almost instinctive impulse. Since this is so, I wish to point to an interesting analogy in play. Our competitive games, like baseball and football, particularly, develop in the players almost instantaneous and accurate motor reaction to situations, as in running and sliding to bases, throwing to bases, double plays, tackling, falling on the ball, dodging, and the like. This puts the boy's nervous and motor mechanism into just the condition psychologically in which some incident finds its hero.

If we are to develop heroes, it is right here in the impressionable age of games that we can most successfully predispose mankind to heroic action. The moral attitude of the policeman, of the surfer, of the fireman, of the soldier, is "readiness." These games are essentially a continual trial of readiness. Whenever the muscular and nervous mechanism, trained in this way, is swayed also by a conscious ideal, heroism is its surest and most natural reaction whenever occasion arises. The difference between the heroism of war and the heroism of peace is this: The spirit of war is to risk your life to take a life; the spirit of peace is to risk your life to save a life.—*Survey*.

Quietness and Strength

Lord Roberts and Lord Kitchener were shining examples of men whose lives are stamped by intensity of action and quietness of temper. The showy, vociferous soldier has generally more of the journalist than of the successful leader in him. There are, and have been, great fighters who have the gift of making the telling phrase; but that gift does not necessarily go with the telling ac-

tion. Wellington, like Lord Roberts, was a small man, and a quiet one, to whom boasting of every kind was intensely distasteful. When a very old man he was once crossing the Strand, and a man on the sidewalk, seeing him in the tangle of busses and vehicles, ran out, caught his arm, and hurried him to safety on the opposite side of the street. Wellington thanked him; and then his helper burst into a eulogy, explaining that the greatest joy of his life was to have been of some use to the savior of England. Whereupon the Iron Duke said: "Thank you for your kindness; but don't be a damned fool."

General Grant was famous for his reticence, his dislike of any kind of ostentation, and avoidance of the tinsel of the military career. Mr. Joseph Jefferson used to delight in recalling a little incident in his own life. He was in the elevator of a New York hotel when a small man standing in the corner of the elevator, his face shaded by a soft hat, said to him quietly: "Mr. Jefferson, I want to thank you for the pleasure you gave me last night in *Rip Van Winkle*." Jefferson, with characteristic geniality, held out his hand and expressed his appreciation, and then said, "But you have the advantage of me; I do not think I know you"; whereupon the little man said, "I am General Grant." Jefferson used to say that he left the elevator at the next floor for fear he might ask the little man whether he had been in the war!

General Nogi, whom the Japanese honor as one of their heroes, was a conspicuously quiet man, averse to every kind of parade or adulation; and it was almost impossible to believe that the Admiral Togo, who went about this country so quietly and whose small stature made him so inconspicuous, could have been the chief figure in the daring naval exploits of the war with Russia. There are many effective men who take pleasure in chanting pæans to their own success; but the majority of men who carry great enterprises through, like the soldiers who have been named, are men of quiet tempo.—*The Outlook*.

Forgiveness

A young girl was once giving concerts in Germany. To add to her renown she advertised herself as a pupil of the great master Liszt. One evening, soon after she arrived

at a small provincial town, she learned that the celebrated man had put up at the same hotel at which she was staying. She was in despair, for she knew that she could not possibly escape being detected. She did the best thing she knew of—she went to the great man and humbly confessed her wrong and implored his forgiveness. He talked with her a while, and learned that she was an orphan struggling with poverty. He then asked her to play for him. She immediately went to the instrument and began playing. He stood near and directed, and gave instruction. When she had finished, he said, "Now I have given you a lesson; you are a pupil of Liszt. Add another song to your program, and announce that your master is going to assist you."

Such forgiveness, freely given, brought tears of penitence and joy to the girl. Such is the forgiveness of our heavenly Father to every penitent believer that comes to him for forgiveness.—*The Gospel Messenger*.

God of the Open Air

These are the things I prize
And hold of dearest worth:
Light of the sapphire skies,
Peace of the silent hills,
Shelter of forests, comfort of the grass,
Music of birds, murmur of little rills,
Shadows of clouds that swiftly pass,
And after showers,
The smell of flowers
And of the good, brown earth—
And best of all, along the way, friendship
and mirth.

So let me keep
These treasures of the humble heart
In true possession, owning them by love;
And when at last I can no longer move
Among them freely, but must part
From the green fields and waters clear,
Let me not creep
In some darkened room and hide
From all that makes the world so bright and
dear;
But throw the windows wide
To welcome in the light;
And while I clasp a well-beloved hand,
Let me once more have sight
Of the deep sky and the far smiling land—
Then gently fall on sleep,
And breathe my body back to nature's
care,
My spirit out to thee, God of the open air.
—HENRY VAN DYKE.

Preachers Exchanging Views

Was Jesus a Militarist?

Editor of the HOMILETIC REVIEW:

THE article, "Was Jesus a Pacifist?" in the May HOMILETIC REVIEW, shows that those who approve of war feel increasingly both the need and the difficulty of supporting their position on Christian grounds. For, if Christianity means the teachings and principles of Jesus, the example and method of Jesus, the earliest Christian interpretation of his life and message, and its practical application to the problems of the primitive Church, then Christianity and war are incompatible.

It must be confessed that the extant sayings of Jesus contain no explicit reference to war, either condemning or commending it. The texts which have been used by militarists for their purpose have to be perverted from their natural exegesis. The saying about rendering to Cæsar the things that are Cæsar's, which, in Dr. Gordon's judgment, "contains a conclusive negative answer" to the question of his article, while it compares and commends loyalty to the State and loyalty to God, does not deal with cases where these parallel loyalties conflict, tho there can be little doubt what would be Jesus's choice in such a conflict. Nor does it declare that war is not a conflict of this sort. It does not deal with the question of war.

Appeal to Jesus's teaching must be made rather to the principles and their applications. Jesus taught certain distinct and revolutionary standards of conduct, service as better than being served, giving as better than receiving, duties rather than rights. He aimed to establish in his disciples those qualities of character that would make them forgive wrongs indefinitely, pray for those that spitefully used them, love their personal enemies and do them good, and so overcome evil with good. These principles if applied to nations as units exclude the spirit of war.

In the same way the example of Jesus excludes the method of war. For the pacifist objection to war is not to its aims—its aims are often just and good—but to its method. The problem is not a problem of ends but of means, of means that are both effective and morally consistent. Jesus lived and

died for great and noble ends, but he confined himself to the method of persuasive love. Tho he was not indifferent to the sufferings of the oppressed, to the greatness of his cause, to his own innocence, he definitely refused the use of force in the defense of any of these interests. He gave us, therefore, not only an ideal of character, but an example of method.

The simplest interpretation of Jesus' significance is as a revelation of the character of God as the ideal of character for men. Through his life, death, and teaching he revealed God as a loving Father. When Jesus commanded men to love their enemies he appealed to the example of God, "who is kind to the ungrateful and the evil." According to Paul, the death of Jesus was significant as the act of God's reconciling love to "enemies." "God commendeth his love toward us, in that while we were yet sinners Christ died for us." And he has committed unto us a like "ministry of reconciliation." For Paul, as for Jesus, the unstinting love of God for enemies is the standard for men.

No qualities of Christ's teaching were more emphasized by the earliest Christian writers than his non-resisting and non-coercive love. The epistle to Diognetus says of him: "God sent him to save, to persuade, not to use force, for force has nothing to do with God." Many Christians understand that since Christ's kingdom was not of this world his servants should not fight. "By disarming Peter," says Tertullian, "Christ unbelted every soldier." The young Maximilianus testified in the year 295 before the tribunal by which he was summoned by conscription and later executed as a conscientious objector, "I am a Christian and therefore I can not fight."

The antithesis between war and Christianity is clearer to-day than ever before. We must choose either Barabbas, the popular patriot and murderer, or Jesus, the prince of life, either Corsica or Galilee. The way of the sword is not the way of the Cross. Christianity for a person, for a nation, means to trust Christ's methods to the uttermost and to practise them now.

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Notes on Recent Books



Religious Experience. Its Evidential Value. By GEORGE PRESTON MAINS. The Abingdon Press, New York, 1917. 7½ x 5 in., 272 pp. \$1.25 net.

The position of the author, that "the validity of religious experience must have final attestation on ethical rather than on emotional tests," we believe to be sound. When abundant proof from a variety of sources is added to one's conviction, especially "the conviction that God has direct and vital relations with the human soul," it should at least have the effect of disarming hostile criticism among the ranks of the indifferent or those who are opposed to Christianity. And this proof is not by any means confined to Christian lands; God's spirit is at work in all places, in all climes, and among all religions, molding characters worthy of his kingdom. It has always been true, and ever will be true, that the "seat of revelation for all ages and races is alone in the human breast." It is not an overstatement of the case to say that Christianity throughout its long history "has been the creator and always the promoter of every good which has ministered to the social, intellectual, and moral life of mankind. . . . The spirit of Christianity tested by its own intrinsic quality is a power which works always and only in the highest interests of human-welfare. Judged by its fruits, Christianity in its very nature must be counted worthy of the highest pragmatic sanction."

We feel that the author would have strengthened his work if he had given a chapter to Christian nurture with its teaching evidence of religious experience. It is all very well to quote Paul and Augustine and a modern type of the cataclysmic order of conversion like S. H. Hadley, of New York City; but what of that countless number who have been trained and educated in the Christian home? What about the great silent forces in human life?

Virgil C. Hart: Missionary Statesman. Founder of the American and Canadian Missions in Central and West China. By E. I. HART, D.D. George H. Doran Co., New York, 1917. 7¾ x 5 in., 344 pp. \$1.50.

"A son's unpretentious account of his father's life-long missionary services in va-

rious parts of China" fairly sums up the contents of this work. The story embodies the life-history told chronologically, beginning with the boyhood, conversion, education, and devotion of the missionary to the uplift of China. From it much can be learned of the difficulties met and conquered by workers in the Middle Kingdom in the period beginning with 1866. The life of the Chinese, their prejudice and machinations against the "foreign devil," and the revolution in his favor upon closer acquaintance, the social life, the cast of popular thought, the graft and corruption among officials, the circumvention or conquest of these by kindly but often firm action, and the large success which attended faithful effort are modestly told.

The narrative is closely personal, but the incidental information imparted and the insight given into conditions and methods of work make the volume easy but profitable reading. Local mission circles may find it especially interesting and useful.

The Prophecy of Micah. By ARTHUR J. TAIT, D.D. (The Short-Course Series, edited by Rev. John Adams, B.D.) T. & T. Clark, Edinburgh, 1916. 7 x 5 in., 127 pp. 2s. net.

The method of this commentary on the book of Micah commends it in the first place to unprofessional students. It is not a word-for-word exposition, but masses the comment on connected passages. Thus Micah 1:1, "The word of the Lord," gives occasion to set forth the function of the prophet as "forthteller," not eliminating, however, the element of prediction. Micah 1:2-16 gives occasion to develop the divine-human phase of judgment; chapter 2 suggests a discussion of sin; chapter 3, of responsibility. The other themes, each based on one of the following chapters, are: The Faithlessness of God, The Divine Method, The Divine Pleading, and The Response of the Child of God.

For its brevity and clarity in treatment of great subjects, its adaptability to lay readers, and its suggestiveness to the preacher and modern social prophet this inexpensive little commentary is almost beyond praise.

American Poets and Their Theology.

By AUGUSTUS HOPKINS STRONG, D.D., LL.D. Griffith & Rowland Press, Philadelphia, 1916. 8½ x 5½ in., xxiii-485 pp.

At one time the author declined to undertake to prepare such a work as he has now produced, on the ground that "American poets have no theology." He says: "Most of them being spokes of 'The Hub,' Harvard men, and Unitarians, I unwisely took it for granted that their theology was either nebulous or *nil*." He finally concluded to make a trial of Bryant and discovered that his poems contained "a large amount of theology." This experiment emboldened him to go on with the principal American poets, representing as they do "various phases of poetic art and almost as many phases of theological belief." The standard of judgment applied to the theological views of these illustrious men is that of the evangelical faith, and by evangelical the author means "A modified Calvinism or the theology of the New Testament."

The theme is certainly a great one, but to do it justice it requires a mind detached from any particular school of theology. Less obtrusion of the author's own conceptions would have made the work more acceptable.

England's World Empire. Some Reflections Upon Its Growth and Policy. By ALFRED HORT GRANGER. Open Court Publishing Co., Chicago, 1916. 7½ x 5 in., 323 pp. \$1.50 net.

A large proportion of American books that deal in any way with the European war have a distinctly pro-Ally basis. This one is different. Its thinly veiled purpose is to stimulate antipathy to Great Britain in the present crisis. The author, an architect, is no novice in literary composition, and has a clear vision of his mission and the way to accomplish it. He has selected and set forth the principal episodes in the upbuilding of the British Empire from the days of Elizabeth to the present. The material suited to his purpose is abundant. Every student of history knows that British history affords abundant grounds for condemnation of aggressive action. And it is well that these be not forgotten.

But the book's implication does not follow—namely, that basis for condemnation of England's course in standing now squarely beside Belgium and Serbia and France is found in her earlier history. The present

conflict is peculiar, and the future will judge between Great Britain and Germany on the basis of the causes of this war, not on ground furnished by events between, say, 1575 and 1895.

The author asserts, in "Part III, Conclusions," pages 222-223:

"We have supplied the Allies with munitions and have been most severe in our treatment of German infringements of international law, and . . . the German people have *naturally* (italics ours) resented this treatment."

He then argues for an American *Kultur* which is to follow Mr. Santayana's definition of the German variety. And he protests against the tendency of the United States, which now is "to irrevocably tie ourselves up to (Great Britain)" whose government is "autocratic" (pp. 224-226).

The volume has the merit of a calm statement and a dignified exposition that never descends to vituperation. Its description of the course of negotiations in Europe in the last week of July, 1914, is, however, garbled. Germany is made to appear pacific, Great Britain as aggressive! "Germany (July 28th) continued her efforts to bring about some agreement between Austria and Russia" (p. 185). The "agreement" aimed at was that Russia give Austria a free hand in Serbia!

Early Egyptian Records of Travel. Materials for a Historical Geography of Western Asia. By DAVID PATON. Vols. I and II. Princeton University Press, Princeton, N. J., 1915. 12 x 9½ in. \$7.50 net per volume.

This is another of those valuable works which few clergymen can afford to buy, yet many desire to know about. It is an example of extreme specializing which yet indexes material that nearly all ministers at some time need for foundation study or exact reference in sermon or lecture. The prime purpose is to bring together notices of geographical terms and places in early Egyptian records. But in doing this practically every important work bearing on Egyptian inscriptions is not only mentioned, but the place of mention of particular texts from those inscriptions in those works is located. It serves then as a pointer to reference works on Egyptian records unexampled in its completeness, and for that reason should

be in every library which aims to furnish the highest class of reference material.

The work is to be in four volumes, of which two are published. The most important texts which bear on the subject are here brought together, transliterated, translated, and annotated, and the literature indicated in which discussion and elucidation are to be found.

These volumes are noteworthy, and except for certain works on Assyriology, unique in their form. The author's manuscript was typewritten in masterly fashion and then the whole was phototyped on Strathmore Japan paper printed across the entire open folio. The result is a sumptuousness rare if not absolutely unique. In order that part of the text may not be obscured or broken in the fold, each folio is mounted on guards, which individualize the separate folios. Moreover, only one side of the sheet is used.

Studies in Christian Evidences: First and Second Series. Charles H. Kelley, London. $4\frac{1}{2} \times 7$ in., 162 and 194 pp. 1s. net.

The two volumes are the 24th and 25th in the Library of Theology, and consist of lectures by fifteen men, all well known and authoritative writers; among them are D. W. Forrest, W. F. Adency, A. S. Peake, A. M. Fairbairn, and J. Scott Lidgett. The subjects treated are the Old and New Testaments, Protestantism, the Trinity, Atonement, the Miracles of Christ, Future Rewards and Punishments, and the Value of Spiritual Discernment. The "Studies" appear to have been given as lectures, but whether in one or two series is not indicated. They are in general marked by much of the modern spirit with the vividness and interest which belong to the spoken address. That the chapters are brief is nothing against them, since their aim is limited to the presentation of such points of view as will make clear to careful readers what cultivated men are thinking on great themes which have to do with Christianity.

Israel's Account of the Beginnings contained in Genesis I-XI. By Professor W. M. PATTON, Ph.D., D.D., Carleton College, Northfield, Minn. Pilgrim Press, Boston. 182 pp. \$1.25 net.

The ground covered by this volume has already been ably covered by other schools—by Professor Ryle in "The Early Narratives

of Genesis," by Professor Mitchell in "The World before Abraham," and more elaborately by Professor A. R. Gordon in "The Early Traditions of Genesis." Professor Patton has done his work in his own way, which is a thoroughly scholarly and educated way. Beginning with a brief sketch of the background of Israel's world, he goes on to deal with the various narratives that emerge in Gen. 1:11. Creation, Paradise, Fall, Flood, Tower of Babel, &c. Keeping the prophetic and priestly accounts apart, and thus giving his readers a useful and convincing lesson in documentary analysis. But useful as this is, Professor Patton has more useful work to do. He sets forth the profound religious ideas that underlie the narratives. These he does not as a rule expand or discuss, but he states them suggestively in a way that would stimulate the mind of a thoughtful student. It might be worth Dr. Patton's while to apply the method he adopts in this volume to some section of the Old Testament which has been less frequently treated and is more in need of elucidation than Gen. 1-11.

The Social Teachings of the Jewish Prophets. By WM. BENNETT BIZZELL, President Agricultural College of Texas. Sherman, French & Co., Boston, Mass. 234 pp. \$1.25 net.

There are now in existence several books on Biblical sociology, most of them written for theological students and ministers. This is the first attempt as far as the reviewer knows to bring this important matter to the attention of the general public. Needless to say the attempt is not a real success, but it is satisfactory in most respects.

The first division deals with the establishment and development of the prophetic office, and the general plan of the book. The treatment of the individual prophets is divided into three parts: (1) A brief description of the social conditions; (2) a brief biographical sketch; (3) the social message of each prophet as determined by the social conditions and his personal experiences. This plan is excellent because it gives the reason why a particular man brings a specific message under given conditions. Needless to say, the office of prophet is not construed in a narrow sense, but includes Moses and others who worked for social betterment either in their own times or in the future by socially constructive schemes.

The other three divisions take up the men generally known as prophets and treats them in chronological order. Amos of Tekoah is the first and Jonah is the last in this order. The author is able to show that owing to the plan adopted the social message of each prophet differs of necessity from that of every other—one prophet laying the emphasis on social corruption, another on political oppression, still a third on immorality.

John Fourteen. *The Greatest Chapter of the Greatest Book.* By JAMES H. DUNHAM, Ph.D. Fleming H. Revell Co., New York, 1917. 8 x 5¼ in., 320 pp. \$1.50 net.

The opening sentence of Dr. Dunham's preface is as follows: "The aim of this book is twofold: first, to present in consecutive form the spiritual principles developed by Jesus in what many readers regard as the most impressive of his discourses; and, secondly, to interpret these principles so far as convenient under the shadow of the method made familiar by the inquiries of modern psychology." The form in which the book is cast makes it seem like what it is not—a volume of sermons, with text, explanations, and application. But the discussion is often so involved that one may doubt whether it will bring home to its readers any real sense of "the spiritual principles" spoken of.

We question further the correctness of calling the method of interpretation used here "psychological." The volume is, in effect, an attempt at an apologetic for Christianity. But aridity will, we fear, prevent any large appreciation of whatever excellences the book has.

The Apostles' Creed To-day. By EDWARD S. DROWN, D.D. The Macmillan Co., New York, 1917. 7 x 4½ in., 129 pp. \$1.00.

Creeds and Liberty, The Origin and Character of the Apostles' Creed, The Creed and the Bible, The Interpretation of the Apostles' Creed To-day, The Value and Use of the Creed To-day—these constitute the five brief but illuminating chapters in this volume primarily intended for the layman. We summarize some of the main ideas:

"A creed is primarily an expression of religious allegiance and a badge of religious fellowship.

"The final witness to Christian faith lies not in the creeds and not in the authority of the Church, but in the Bible.

"The creed is the product of the Church, and is the expression of the Church's belief in and loyalty to Jesus Christ. . . . The final test of the creed is Christ himself.

"The Creed is a corporate rather than a merely individual utterance; . . . is not an absolute finality, but is the product of a long development and goes back to Scripture for its verification.

"The creed necessarily contains a permanent element. The permanent element is loyalty to Jesus Christ. The progressive element is found in the various and necessarily changing forms in which that loyalty is expressed.

"The creed is at the very heart of worship. It carries with it the thrill that belongs to the flag of one's country. It is the banner of our faith, the symbol of loyalty to the Captain of our salvation."

Friends Beyond Seas. By HENRY T. HODGKIN, M.A., M.B. Headley Bros., London, 1916. 7½ x 5 in., 256 pp. 5s. 6d.

The "very definite purpose" of this volume "is to trace the history of foreign missionary endeavor in the Society of Friends from the days of George Fox until now, and to discuss the relation of Quakerism to the missionary movement." Underlying this purpose it is "maintained that the Society of Friends, as the guardians of the ideal of 'inviolable peace,' has a distinctive place in helping to solve the problem of meeting and mixing races." Friends did not begin missionary service early, that is, in any wide way, but during the last fifty years they have done extensive work in many parts of the world.

Point and Purpose in Preaching. By ELIJAH P. BROWN, D.D. Fleming H. Revell, New York and Chicago, 1917. 7½ x 5 in., 192 pp. \$1 net.

Golfers and ministers are alike in this respect, that no matter how expert each is in his field, both are exceedingly likely to develop faults or mannerisms that interfere with effectiveness. By way of avoidance or correction of these the ministers might well read at least once a year a good book on preaching, and see whether his own work is up to standard. If he can obtain a fresh book, bright, genial, and sound, for this purpose so much the better.

Such a volume is the one named above. The subjects treated are as follows: Practical Points, Why We Miss the Bull's-Eye, Canes and Crutches, Sermon Preparation, The Preacher's Barrel, Why Some Ministers

Fail, Why Some Ministers Succeed, An Old-Testament Preacher.

The method of treatment is crisp, anecdotal, epigrammatic. There are few pages that do not contain a laugh—and a good-humored one—as well as a lesson. The faults—accidental, temperamental, professional—into which a pulpiteer may (and many do) fall are set forth often amusingly, never dully. The volume is full of arrows that stick but do not (or need not) sting. "Ram's Horn Brown" never did a more useful piece of work for preachers than the making of this bright volume. The last chapter on *An Old-Testament Preacher* (Elijah) is an expository sermon to ministers.

Heart-to-Heart Appeals. By WILLIAM JENNINGS BRYAN. Fleming H. Revell Company, New York, 1917. 7½ x 5½ in., 189 pp. \$1 net.

Here are more than 170 selections from the speeches and lectures delivered by Mr. Bryan during the years between and including 1890 and 1916. Presumably they were selected by himself. Their topics range all the way from government and tariff to religion, ideals, and miscellaneous, through a wide variety, including, of course, equal suffrage, the liquor question, and peace. As a teacher of personal and national morals Mr. Bryan has a larger hearing than any other man has ever known. His friends will be glad of these "Appeals." They are "the cream" of his utterances.

Rules for Recovery from Tuberculosis. By LAWRASON BROWN, M.D. Lea & Febiger, New York and Philadelphia, 1916. 184 pp. \$1.25.

The author was associated for a number of years with Dr. Trudeau at the Saranac Lake Sanitarium, N. Y., and speaks with authority on this topic. In twenty-five brief chapters he deals with every phase of his subject in a competent manner. The book is written for laymen, and the language is clear and simple. It is strongly commended to those who are afflicted with tuberculosis, or in care of such patients.

A Capitalist's View of Socialism. By the Author of "From Boyhood to Manhood." Parke, Austin & Lipscomb, New York, 1916; pp. 223. Price not given.

This is an unpretentious but thoroughly readable and interesting book. It takes up

the various questions relating to socialism from the practical point of view by giving experiences of different men with problems of this kind. These topics are Socialism, Trades Unions, Slavery, Hate, Capitalists, The Farmer, The Democratic Republic, and Education. The author, who need not have withheld his name, is imbued with the Christian spirit, and believes fully in the power of love as the eventual solvent of our industrial troubles.

The Ministry. An Appeal to College Men. By CHARLES FRANKLIN THWING, D.D., LL.D. The Pilgrim Press, Boston, 1916. 7½ x 4½ in., 89 pp. 50 cents net.

The four chapters in this little book are: Attractions of the Ministry as a Calling, Objecting to the Ministry as a Calling, Qualities Necessary in the Man Choosing the Ministry, Testimonies Regarding the Satisfaction and the Opportunities of the Ministry. It is an admirable treatise for teachers and ministers to put into the hands of those who are about to make a choice of life's calling. Dr. Thwing has certainly said enough "to prove that the opportunities open to the minister in the present and the near future are as broad as humanity's needs, as divine as the character of the individual man, and as high as human destiny."

The Faith of Robert Browning. By EDWARD A. G. HERMANN. Sherman, French & Co., Boston, 1916. 7½ x 5 in., 49 pp., 80 cents net.

Browning's deep spiritual insight, lofty idealism, and abounding faith, who could see "God everywhere," and say of him, "Thou art love," are surely worthy of study and emulation. This little book in its endeavor to interpret the faith of this optimistic poet will prove serviceable to many readers.

Christ and the Young People. By Rev. FRANCIS E. CLARK, D.D., LL.D. Fleming H. Revell Co., New York, 1916. 7½ x 5 in., 91 pp., 50 cents net.

This book "looks at the life of our Lord from the standpoint of the young people and at the same time at young people from the standpoint of the gospel narrative of Jesus." The first chapter deals with "Christ and the Young People," and is followed by a consideration of Christ's Naturalness, Approachability, Modesty, Courage, Considerateness,

Unconventionality, Ready Wit, Good Cheer, Tactfulness, Uncomplaining Fortitude, Steadfastness, and High Idealism, and the last chapter is on "What Think Ye of Christ?"

Dr. C. I. Scofield's Question Box. Compiled by ELLA E. POHLE. Bible Institute Colportage Association, Chicago, 1917. $7\frac{1}{2} \times 5$ in., 166 pp. \$1.00 net.

The answers to the questions in this volume lean too much to one side to be of any permanent value or service to the seeker after Biblical information or truth. Here is the closing part of an answer to the following question: "On what grounds is it claimed that we are near the end of the age?" "The great Zionistic movement, evincing a stirring of the hearts of the Jewish people toward their ancient land, is the most significant sign of the end."

A Book of Family Worship. Presbyterian Board of Publication and Sabbath School Work, Philadelphia, 1916. $7 \times 4\frac{1}{2}$ in., 112 pp., 50 cents net.

This manual of family worship, compiled by a committee of the Presbyterian Board of Publication of Sabbath School Work, comprises: A Psalm and a Lesson from Scripture for the Morning and Evening of Every Day in the Year. The Lord's Prayer and Other Closing Prayers, A Morning and an Evening Prayer for Every Day in the

Month, Prayers for Certain Times and Occasions, Prayers for Certain Occasions of Family Life, Intercessions for Special Objects and Persons, Forms of Grace before Meat.

O Christians! Why Do Ye Believe Not on Christ? By IBRAHIM GEORGE KHEIRALLA, B.A., D.D. N. A. U. R., 123 South 12th Street, Newark, N. J. $7\frac{1}{2} \times 5$ in., 192 pp. \$1.

It is sufficient to say of this book that it has nothing to do with Christianity or Christ, but contains a controversial and somewhat abusive defense of Bahaism as the universal religion.

Books Received

The First Commandment. By WILLIAM JENNINGS BRYAN. Fleming H. Revell Co., New York, 1917. $7 \times 4\frac{1}{2}$ in., 38 pp. 35 cents net.

A Picture of the Resurrection. An Exposition of the Fifteenth Chapter of First Corinthians. By JAMES M. GRAY, D.D. Fleming H. Revell Co., New York, 1917. $7 \times 4\frac{1}{2}$ in., 43 pp. 35 cents net.

Life's Terminals. By JAMES I. VANCE, D.D. Fleming H. Revell Co., New York, 1917. $7 \times 4\frac{1}{2}$ in., 47 pp. 35 cents net.

Scripture Thoughts. (Being Notes made in Preparation of Addresses.) By ADELINE CAMPBELL. Elliot Stock, London, 1917. $7\frac{1}{2} \times 5$ in., 152 pp. 2s. 6d. net.

The Mind of God. By ELWIN L. HOUSE, D.D. Fleming H. Revell Co., New York, 1917. $7\frac{1}{2} \times 5$ in., 188 pp. \$1 net.

RELIGION AT THE FRONT

Thoughts on Religion at the Front. By the Rev. NEVILLE S. TALBOT. Macmillan & Co., London, 1917. $7\frac{1}{4} \times 4\frac{3}{4}$ in. 91 pp. 2s net.

"Religion," he says, "as taught by the Church of England, has a feeble grip on the masses. What is needed is a new joy in God as love and purpose here and now."

In this little book the author, who is a Church of England chaplain, on the first page asks the question: "How is it with the Christian religion at the front?" On the third page he asks that allowance be made for the fact that men like himself "are not very well qualified to speak about the religion of the men. There is something wrong about the status of chaplains. They belong to what the author of *A Student in Arms* calls 'the superworld' of officers, which as such is separate from the men.

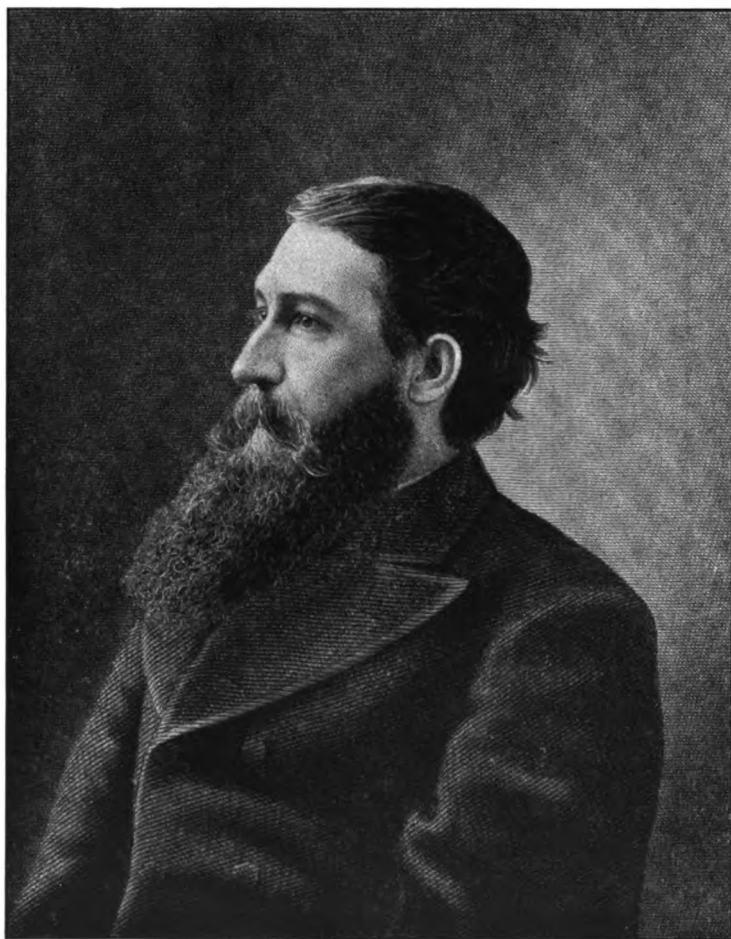
As a class we find it hard to penetrate the surface of the men—that surface which we can almost see thrust out at us like a shield in the suddenly assumed rigidity of men as they salute us. We are in an unchristian position, in the sense that we are in a position which Christ would not have occupied. He, I am sure, would have been a regimental stretcher-bearer, truly among and of the men." While speaking highly of the fine spirit of the men at the front, claiming it as a Christian and God-inspired spirit, and that deep down in the hearts of men there are a deep trust and faith in God, yet on the whole he does not think there is any "great revival of the Christian religion at the front," and the main reason that he ascribes for the absence of any religious revival among the men at the front is that "we all have been overtaken by the cataclysm of war in a condition of great poverty toward God."

SIDNEY LANIER was born at Macon, Georgia, in 1842, and died in Lynn, North Carolina, in 1881. He was graduated from Oglethorpe College, Georgia, and taught there one year before joining the Confederate Army. During the war he was exposed to hardships and suffered imprisonment, from which consumption developed. The war over, he went to Alabama as clerk in a shop and teacher, but poor health forced him to return to Macon, where he studied and practised law with his father until 1873. Then, deciding to devote his life to music and poetry, he went to Baltimore and obtained a position as first flute in the Peabody Symphony Orchestra. From that time on he saw something of musical life in New York. His ability was everywhere recognized, and his literary efforts were likewise encouraged. He published a volume of poems in 1877. The "Song of the Chattahoochee" is regarded by many as his best. Two years later he was made lecturer on English literature at Johns Hopkins University, and his lectures delivered there have been preserved in book form.

A BALLAD OF TREES AND THE MASTER

Into the woods my Master went,
Clean forspent, forspent.
Into the woods my Master came,
Forspent with love and shame.
But the olives they were not blind to Him;
The little gray leaves were kind to Him;
The thorn-tree had a mind to Him
When into the woods He came.

Out of the woods my Master went,
And He was well content.
Out of the woods my Master came,
Content with death and shame.
When Death and Shame would woo Him last,
From under the trees they drew Him last;
'Twas on a tree they slew Him—last,
When out of the woods He came.



Sidney Lanier

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The Devotional Hour

VI. Where Love Breaks Through

WE do well to make strenuous exertions to meet the threatening food-famine and to cultivate efficiently all the acres that are available for increasing the food-supply of the world. But there is another kind of famine which is threatening and ominous, and which has not yet received anything like adequate attention. I mean the spiritual famine of our stricken world. Multitudes of men are daily facing danger and death. Vast numbers are weighted with loss, suffering, and agony. The deeper problems of life rest heavily upon all of us. The old religious phrases are inadequate. Human hearts everywhere are longing for fresh and vital assurance that in this time of the world's greatest spiritual need the everlasting arms of divine love are underneath us, and that one like unto the Son of Man is walking with us in the midst of the fire. Where shall we look for this assurance?

We know much more about the universe than the ancient world knew, but the more we know about it the harder it becomes for our spirits to accept the visible universe as the ultimate and final reality. The cold and pitiless forces of nature are not less cold and pitiless when we succeed in discovering their laws and habits. One comes back from his study of the march of suns, and planets, and the spiral movements of world-making nebulae with very little to comfort the longings of the heart. He sees that these curves are all irrevocable and inevitable and that each event unfolds out of the one which preceded. It is a wonderful and amazing system, but it offers no tenderness, no love, no balm for the wounds of the spirit. It rolls mercilessly on, and he may be thankful if its wheels do not ride over him—the midget of an hour, riding on one of the flying globes of this mechanical system.

It is useless to expect tenderness and love and balm in a system of mechanical forces. That kind of a world can reveal gravitation and electricity, attraction and repulsion; it can show us matter moving under law; it can exhibit the transformation of one form of energy into some other form; but from the nature of the case it can not manifest a heart of tenderness or a spirit of love. Those traits belong only to a person, and a mechanical system can never reveal a person. Physics and chemistry, geology and astronomy do discover a revelation of God, but it is necessarily a revelation limited to the possibilities of their field. The test-tube and the air-pump help to demonstrate the fact that the universe is a realm of purpose, of order, and of inexhaustible energy, but they must not be expected to show us a divine face or a heart of love. God

puts no more of himself into chemistry or physics or astronomy than chemistry or physics or astronomy will hold!

Even this external universe with its law and order, its forces and energies, can not be as cold and pitiless as it appears when it is mistakenly sundered and cut away from the deeper and more spiritual reality working endlessly through it and forever preparing for a higher stage to succeed and transcend a lower stage. Physical nature is always more than the bare mechanical fragment with which the descriptive sciences deal. "That is not first which is spiritual. But that which is natural and afterward that which is spiritual." Our life can not be completely sundered from the physical universe. We are in some way organic with it and of it, and the God we seek can show at least some aspects of himself through it. He uses it steadily toward spiritual ends, tho under obvious limits. It is a realm of mighty moral discipline and, fragment tho it is by itself, it points all serious souls to the larger whole, the completer reality which supplements and fulfils it.

If the universe is deeper than physics and astronomy can reveal, if there is some greater reality than can be exprest in terms of energy and law, how could this deeper reality reveal itself? Where could the veil be lifted? Such a revelation could be made to humanity only through a person. Mountain peaks and stars can not embody love and sympathy—they can embody only energy. Love and sympathy, tenderness and patience, forgiveness and grace are traits of character, attitudes of a personal spirit. If they are ever to be revealed, they must be revealed in the life of a person.

Now, once there was a Person who felt that his life was a genuine exhibition of the divine in the human, the eternal in the midst of time. He lived and died in the consciousness that through his life he was showing God to men; that his love was a revelation of the real nature and character of God; that his sympathy for the weary, heavy-laden, sin-distrest, heart-hungry people of the earth was a true unveiling of the heart of the universe; that his suffering over sin, his grace and patience made the Father's character visible and vocal in the world. He felt this, and consecrated his life to this deeper revelation of God. Some have doubted and some have been perplexed, but there have always been some—and it is a growing number—who profoundly believe that here in him is the personal character of God revealed to us. However leaden and pitiless the march of the universe may be at other points, at this one point, at least, love and tenderness break through and enwrap us. This God who is unveiled in Christ is the God our world needs to-day. Not a God of abstract metaphysics, not a God apart in solitary bliss and perfection, but the God and Father of Jesus Christ, revealing himself to us in the closest intimacy of fellowship with us, and suffering like ourselves in the travail and tragedy of the world's suffering—"A God who lives in the perpetual giving of himself." The Jesus whom Peter confessed and Mary loved can become the Christ of the world, and through him can come afresh to us the God whom our chemistry and astronomy were too limited to reveal—we can see him in the face of Jesus Christ.

Rufus M. Jones

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THE SPIRITUAL MESSAGE OF SIDNEY LANIER

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A GENERATION has passed since Sidney Lanier finished his work, and yet his message is as modern as tho it had been spoken yesterday. He was a seer, and his responsive soul sensed much that is best in the world of spirit to-day. In this article we shall undertake to give Lanier's interpretation of life and of the art he loved; his view of social injustice and unrest; of war and of peace; his thought of the Christ in modern life, his quality of personal faith and hope.

Sidney Lanier descended from a long line of musicians. One of these talented ancestors was attached to the court of Queen Elizabeth. Another was director of music under King Charles I.; and still another under Charles II. The Laniers, as far as the family can be traced, had always loved the fine arts. Is there any wonder that this favored scion of such a stock should have interpreted life in terms of music? Altho his favorite instrument was the flute—which even from boyhood was Sidney's almost daily companion—it is said that he was able to learn to play upon any musical instrument without a teacher (except his own heart and ear) and fairly mastered the violin, organ, piano, flute, and guitar almost before he could read.

It was when the boy let it be known that he wished to devote his all to poetry and music that he was to experience the sharpest, loneliest struggle of his nobly tragic life. Not his college course, nor a year of teaching; not the barren and cruel hardships of life in the Confederate Army, nor the desperate struggle for subsistence, first as clerk and then as harrister—none of these could crush out of his life the reverent love he

bore for poetry and song. Thus he writes to his father, in the year 1873:

"Think you, my dear father, how for twenty years, through poverty and through pain, through weariness, through sickness, through the uncongenial atmosphere of a farcical college and of a bare army and then of an exacting business life; through all the discouragements of being wholly unacquainted with literary people and literary ways—I say, think how, in spite of all these depressing circumstances, and of a thousand more which I could enumerate, these two figures of Music and Poetry have steadily kept in my heart, so that I could not banish them. Does it not seem to you, as to me, that I begin to have a right to enroll myself among the devotees of these sublime arts, after having followed them so long and so humbly and through much bitterness?"

It is not necessary here to discuss Lanier's theory of the relation of music and verse; but his lofty conception of his art is among the most engaging features of his sadly fascinating life. To him the poet is the interpreter of the manifold life; or, as he himself expresses it, the poet is "the mocking-bird of the spiritual universe. In him are collected all the individual songs of all the individual natures." He saw no-tongued Nature trying to speak, and he longed to be her prophet. This voiceless revealer of God he would render vocal through the clear, rich note of his lute.

"For all-shaped blooms and leaves,
Lichens on stones, and moss on eaves,
Grasses and grains in ranks and sheaves."

Lanier would fain speak, with heart and life attuned to Nature's loudest shouts or faintest whisperings. As he writes, again, in *The Symphony*:

"All placid lakes and waveless deeps,
All cool reposing mountain steepes,
Vale-calms and tranquil lotus-sleeps;—
Yea, all fair forms, and sounds and lights
And warmth, and mysteries and might
Of Nature's utmost depths and heights—
These doth my timid tongue present,
Their mouthpiece and leal instrument
And servant, all love-eloquent."

Few men have been able to discern more clearly the beauty in common things of nature than did Sidney Lanier. One of his earliest poems to attract wide attention was entitled "Corn." How many had seen real poetry in a Southern corn-field till Lanier gave the world this charmingly graphic description of its luxuriant summer beauty? Who but Lanier could have thought of shaking music out of the salt marshes of southern Georgia? But he, like Emerson, saw that even in the mud and scum of things something always, ever sings.

He rejected the thought that an ignoble soul could be a great artist. In his *Life and Song* he expresses the view that the worker and the work, the singer and the song, are one. Of the true artist he declares:

"His song was only living aloud,
His work a singing with his hand."

And of music, his favorite art, he affirmed: "Music is love in search for a word." He insisted that neither poetry nor music should be dedicated to other than the highest spiritual ends. He discerned clearly the kinship between the poet and the prophet. Says he, in *The Science of English Verse*:

"If Putterham in the sixteenth century could wish to make the art of poetry 'vulgar' (common) for all Englishmen's use, such a desire in the nineteenth must needs become a religious aspiration. For under our new dispensation the preacher must soon be a poet, as were the preachers before him under the old. To reach an audience of a variety so prodigious as to range from the agnostic to the devotee, no forms of less subtlety than those of tone can be effective. A certain wholly unconscious step already made in this direction by society gives confirmation in fact to this view which perhaps no argument can strengthen: I mean the now common use of music as a religious art. Music now occupies one end of the church. The same inward need will call poetry to the other."

Lanier's fine spiritual nature had little sympathy with the loud claims of the Whitman cult of his day. The crude "barbaric yawp" awakened

scant response in Lanier's sensitive soul. He would not admit that Whitman was the true representative of the spirit of democracy. He writes:

"In the name of all really manful democracy, in the name of the true strength that can make our Republic reputable among the nations, let us repudiate the strength that is no stronger than the human biceps; let us repudiate the manfulness that averages no more than six feet high. My Democrat who is to read or to write the poetry of the future may have a mere thread for a biceps, yet he shall be strong enough to handle hell; he shall play ball with the earth; and albeit his stature shall be no more than a boy's, he still shall be taller than the great red woods of California; his height shall be the height of great resolution, and love, and faith, and beauty, and knowledge, and subtle meditation; his head shall be forever among the stars."

His passion for the refined and the clear, which he regarded as consonant with the strong and virile, led Lanier to make efforts to elevate the literature designed for boys. He found juvenile books either of the "goody-goody" or the "rough-and-ready, blood-and-thunder" variety. So he went back to the days of ancient knighthood for his stories. He believed at least in the true kernel of the old chivalry which he interpreted thus:

"To speak the very truth; to perform a promise to the uttermost; to reverence women; to maintain right and honesty; to help the weak; to treat both high and low with courtesy; to be constant to one love; to be fair even to a bitter foe; to despise luxury; to perform simplicity and modesty; to be always ready to accept and face the consequences of our actions without inwardly shrinking."

Sidney Lanier possess a deeply religious nature. In his veins flowed blood of the French Huguenots, the Georgia Methodists, and the Scotch Presbyterians. Religious literature made a profound appeal to him, and his writings are suffused with a deeply reverent spirit. He was a careful student of the Old Testament literature, especially of the lyrics of the Hebrew Psalm book. Said he, in his preface to *The Science of English*

Verse: "All worthy poets belong substantially to the School of David." In the last lecture before his death, to the students at Johns Hopkins he expressed the view that the poem of Job and the Psalms of David showed their literary superiority in that they can be translated into any language without losing their power. Speaking of the influence of the Hebrew people, he says:

"When I look upon the face of a Jew I seem to feel a little wind fresh from off the sea of Tiberias. I seem to receive a message which has come over the whole sea of Time, from the farther shore of it. This wandering person who without a home in any nation has yet made a literature which is at home in every nation carries me in one direction to my mysterious brethren the cave-men and the lake-dwellers, in the other direction to the masterful Carpenter of Bethlehem, climax of our race."

Lanier's reverence for the Christ was full and unfeigned. In *The Crystal*, the poet after passing in review many of earth's sages and most distinguished spiritual guides (including Buddha, Homer, Plato, Lucretius, Emerson, and others) and finding in each some flaw, some fault to be forgiven, then turns to him whom he calls "the sovereign Seer of time," the "poet's Poet," "Wisdom's Tongue," and thus addresses him:

"But thee, O man's best Man, O loves' best Love,
O perfect life in perfect labor writ,
O all men's Comrade, Servant, King, or Priest—
What *if* or *yet*, what mole, what flaw,
what lapse,
Oh what amiss may I forgive in thee,
Jesus, Good Paragon, thou Crystal Christ?"

How pathetically and beautifully tender, how deeply appreciative of the Gethsemane experience, are the lines in *A Ballad of Trees and the Master*, with its two strophes beginning with "Into the woods my Master went" and "Out of the woods my Master went," contrasting the kindness of leaf, olive, and thorn-tree with the cruelty of men, for

"'Twas on a tree they slew him—last,
When out of the woods he came."

One of Lanier's characteristic poems is entitled, "How Love Looked for Hell." Under the guidance of Ministers Mind and Sense, Love started out in quest for hell. They led him here, they led him there—wherever hell might be. But they could not find it, for where Love went hell could not be.

The frank reliance upon the divine goodness expressed in the familiar lines from "The Marshes of Glynn" reminds one of the spirit of Whittier's "Divine Goodness":

"As the marsh-hen secretly builds on the
watery sod
Behold I build me a nest on the greatness
of God.
I will fly in the greatness of God as the
marsh-hen flies,
In the freedom that fills all the space
'twixt the marsh and the skies:
By so many roots as the marsh-grass sends
in the sod
I will heartily lay me a hold on the great-
ness of God.
Oh like the greatness of God is the great-
ness within
The range of the marshes, the liberal
marshes of Glynn."

Lanier's sensitive soul was grieved at the war of creeds and a divided Christendom. This sentiment is strongly, even dramatically, expressed in his poem "Remonstrance." In it he demands that Opinion let him alone and cease to feature his Lord by rule and line. He would join, to break his fast, with a group of worshipers, but they reject his presence, "Save to our rubric thou subscribe and swear—
Religion hath blue eyes and yellow hair,
She's Saxon all."

Then, still hungry for his brother's fellowship, he turns to another group, who thus reply:

"Nay, not with me, save thou subscribe and swear
Religion hath black eyes and raven hair—
Naught else is true."

Then turning indignantly upon Opinion, which would usurp the place

of Faith, he calls him "assassin, thief,"

"Thou savest Barabbas in that hideous hour
And stabbest the good Deliverer, Christ."

Lanier exhibited a fine national spirit from the moment he came out of the Union prison at Point Lookout. There he laid down his arms as a Confederate soldier once and for all. In his "Tiger Lilies," a story written shortly after the close of the civil conflict (1867), Lanier speaks of war as "a strange, enormous, terrible flower, which the early spring of '61 brought into bloom beside the innumerable violets and jessamines" of his beloved southland.

"It is supposed by some," says he, "that the seed of this American specimen still remains in the land, but as far as this author (who with many friends suffered from this unhealthy plant)—he could find it in his heart to wish fervently that this seed, if there be verily any, might perish in germ, utterly out of sight of life and memory, and out of hope of resurrection forever and ever; no matter in whose granary they be cherished."

He thinks of America as having among the nations a mission of peace and good-will, and conceives of his country as the "Adam of the West" from whose side Freedom, as Eve, had sprung; and he is called of God to subdue the wild beasts of the jungle:

"Then all the beasts before them passed,
Beast war, oppression, murder, lust,
False art, false faith, low-skulking dust;
Thy Lord said, Name them, tame them, son,
Nor rest, nor rest, till thou hast done."

Lanier, in the very best sense, was a pacifist. In this patriotic poem, "Psalm of the West," he sees America setting an example of friendship and of freedom to all the world:

"And Time full-top casts down a pleasant
shade,
Where freedom lies unarmed and
unafraid."

It does credit both to the national spirit and genius of this young ex-Confederate soldier, as well as to the generous heart of Bayard Taylor, that

through the appreciation and influence of the latter Lanier was selected to share literary honors with Whittier in the Centennial Celebration in Philadelphia, 1876. Lanier was chosen to write the words of the Centennial Cantata, to which Dudley Buck prepared the music. There is no more truly pacific, nor more genuinely patriotic utterance in American literature, or in any literature, than these well-known lines, address to America in the Centennial Ode, written by Sidney Lanier scarcely more than a decade after the close of the Civil War, in which he was a soldier:

"Long as thine art shall love true love,
Long as thy science truth shall know,
Long as thine eagle harms no dove,
Long as thy law by law shall grow,
Long as thy God is God above,
Thy brother every man below;
So long, dear land of all my love,
Thy name shall shine, thy face shall glow."

This new nationalism was no less marked than was the new, modern social passion, which he anticipated in his poems. He discerned clearly the growing sordidness of the trade spirit, which Byron said filled the pocket but clogged the brain. With a prophet's passionate indignation, Lanier cries out:

"Thou Trade, thou king of modern days,
Change thy ways,
Change thy ways.
Let the sweaty laborers file
A little while,
A little while,
Where art and nature sing and smile.
Trade, is thy heart dead, all dead?"

Love of nature and devotion to music were passions with Lanier; and he longed that the plain people of the land might have a chance freely to enjoy their refreshing, redemptive influences.

"I have," he says, "so many fair dreams about music in these days. It is a gospel whereof the people are in great need. As Christ gathered up the ten commandments and redistilled them into the clear liquid of that wonderful eleventh, 'Love God utterly, and thy neighbor as thyself'—so I think the time will come when music, rightly developed to its present little-foreseen

grandeur, will be found to be a later revelation of all gospels in one."

These enthusiastic, almost extravagant words were uttered partly in Lanier's passion for the poor. He yearned

"For the poor to have some part
In yon sweet living lands of art."

Man's inhumanity to man pained the poet's sensitive soul; for he sees in the cruel spirit of commercialism "only war grown miserly":

"If business is battle, name it so!
War crimes less will shame it so,
And widows less will blame it so!"

He discerns closely

"How piteous false the poor decree
That trade no more than trade must be,"

and calls in tones of the prophet that commerce find its soul or perish.

For years before his untimely death the shadows of closing day kept falling athwart our poet's pathway. No one, not even the cheery, invincible Robert Louis Stevenson, ever made a braver fight to live and work. Lanier's unconquerable faith during his lingering, gnawing illness shines forth in his "Song of the Future":

"My brain is beating like the heart of
Haste;
I'll loose me a bird upon the present waste;
Go, trembling song,
And stay not long; Oh stay not long;
Thou'rt only a gray and sober dove,
But thine eye is faith and thy wing is
love."

In a single stanza called "Struggle" he declares exultingly:

"My soul is like the oar that momentarily
Dies in a desperate stress beneath the
wave,
Then glitters out again and sweeps the
sea;
Each second, I'm born from some new
grave."

He was not concerned about his fame, but only to finish his work. He wrote to his wife: "Let my name perish. The poetry is good poetry, and the music is good music, and

beauty dieth not, and the soul that needs it will find it." To the very end poetry and music were "the beacon stars in his o'ercast, uncertain skies." Pluckily he labored on, saying, "I long to sing a thousand songs which oppress me unsung."

But death had no fears. Taking the Highlander's custom of giving the "stirrup-cup" to a departing guest after he had mounted his horse, Lanier sings:

"Hand me the cup when'er thou wilt:
'Tis thy rich stirrup-cup to me;
I'll drink it down right smilingly."

He called his last complete poem "Sunrise." It was written when his fever was a hundred and four and his hand so feeble he could scarcely carry nourishment to his parched lips. Yet his unconquered will drove his pencil to record the noble impulse of his pure and patient soul; and so he sang triumphantly, as the sunrise of the new day was smiting him on his face:

"I am strong with the strength of my lord,
the sun;
How dark, how dark soe'er the race that
must need be run,
I am lit with the sun."

When he had passed away, E. C. Stedman said of him at a memorial service:

"If ever there was a pilgrim who bore a vow, or a life consecrate to an ideal, such a votary was this poet-artist; and so, manifestly ordered was his too brief life. . . . No man displayed more clearly the poetic and artistic temperaments in their extreme conjunction. He strove to create a new language for their utterance. He had scarcely sounded the key-note of his overture when the bow fell from his hand. He meant to compose not an air, nor a tune, but a symphony. . . . Certainly, all who care for whatsoever things are pure, lovely, and of good report must be deeply concerned in the record and ending of Lanier's earthly pilgrimage."

We may say of Lanier as he said of the true artist, the poet-workman:

"His song was only living aloud
His work a singing with his hand."

THE CHURCH'S WAR-TIME MESSAGE

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CHURCH and State, with the family, are held by sociological writers to be the pillars of society. Upon these rest all our social institutions. Each has, indeed, a distinct sphere, but their correlations and interdependencies are of the closest character. They mutually support one another. And when either fails in its duty, violates its obligation to the other, then society is injured, deteriorates, and civilization comes to a standstill or relapses toward barbarism.

It results, therefore, that Church and State, if not formally connected, as in Europe, still have a vital organic relation. The sphere of the Church is spiritual. Yet in the discharge of this spiritual fashioning of the motives, aims, and work of the souls entrusted to her call, it is the distinct duty of the Church to make good citizens—to inculcate a loyal support of the State.

The Church, moreover, has a responsibility to see to it that there be a Christian State. While she must avoid politics as such, yet her voice should be heard upon the moral aspect of public questions. And her testimony should ring out sharp and clear, without fear or favor, against policies which injure the public welfare and trample upon the essential principles and maxims of morality and religion.

It is on these grounds that the Church has a special mission with respect to war. War is a resort to physical force to adjust the differences between nations. This method, as between individuals, the Church by her infusion of Christian ethics has banished as belonging to the sphere of barbarism. And none the less does the Church place war between nations in the same category.

At the present juncture we find

ourselves confronted by two ideals in direct opposition. One is that of what we may call the world-empire spirit. The several races of men, separated partially by blood, by language, by historical traditions, and national boundaries, look upon one another as rivals, and seek the leadership, to one another's hurt, with a great ambition to wield the scepter over the world. This aspiration and effort are held to develop the virile virtues of the race, to make physical and moral athletes, and to call forth those energies which form the noblest type of manhood.

Opposed to this idea, so largely dominating the State in all history and unexpectedly coming to the front at present in Europe, is the Christian ideal—that of the Church.

The Church takes for her standard of moral authority the Scriptures of the Old and New Testament. Here she finds the holy and perfect will of God, as exprest in precepts, statutes, and ordinances. And here she learns that God "hath made of one blood all nations of men to dwell upon the earth"; that he is their Father; that as his children they are to be brothers; that the dominant law of their mutual conduct is to be that of love; and that selfishness is the bane of social life.

And the great Teacher and Master, when he saw his disciples in a contention as to which should be the greatest in his kingdom, set them an example of humility by washing their feet, and then gave them this precept: "Let him that is chief among you be as he that doth serve." So in the Old Testament it is said of the Almighty One, as he looks down upon strife and confusion in the world, "He maketh wars to cease unto the ends of the earth"; and, when the new Christian era is inaugurated, it is with the

angelic song, "On earth, peace, goodwill to men."

Now it is clear as the light of the sun that there can be no agreement between these two ideals. One means selfishness, the other charity. One means love, the other hate. One means peace, the other war. War is antagonistic to Christianity for many reasons, but chiefly on account of the ugly passions it excites and the untold misery it inflicts, and that upon those almost wholly if not altogether innocent of bringing it about.

Are there, then, no righteous wars? Is the pacifist the rightful exponent of Christianity? This question Luther discusses in a series of brilliant inquiries. And his answer is that there are times when war is justified as a means of overthrowing grievous wrongs, and that a Christian can resort to arms to uphold the State in a time of peril. But very far from Treitschke—who claimed Luther for his theory of the necessity of war to national virility and endurance—Luther affirmed that a righteous war must have love for its final aim. It must be waged only when the controlling purpose is the establishment of national and international justice. This is for the best interests—the good of all. Then war becomes a solemn duty.

Imagination can easily enough conceive of the terrors of the field of battle. But, having enlisted at his country's call while a young student at college—to which he afterward returned—the writer, to show how immeasurably reality transcends imagination, would give here a description of his personal experience and observation in one of the bloodiest fields of our Civil War, viz., Fredericksburg. He depicts a phase not often described, *i.e.*, the field during the lull in a yet undecided battle.

Crossing the Rappahannock River, which lay between the town and the

fortified Confederate lines, on a narrow, frail pontoon, it was a harrowing sight to see one's comrade torn from his side by the bursting shells from the enemy's heavy guns.

Having ascended the river bank, we were on a level plain immediately in front of the rifle-pits and earthworks, from which poured so deadly a hail of bullets that we could escape death only by falling flat on our faces; and as we lay there for hours, the air screamed with the hiss of millions of bullets so close to our heads that to raise them a few inches meant certain death. At last the sun, which seemed to hang for an eternity, a lurid red ball on the edge of the horizon, sank, and under cover of darkness we retired from the field. Utterly exhausted with marching, intense excitement, and hunger, we lay down to sleep.

And then it was that our senses awakened to such a sound as we never before had dreamed of and altogether beggared description.

This came from the cries and shrieks of the wounded and dying on the field we had just left. It seemed to arise from a hundred thousand throats from one end of the field to the other. And infinitely awful it was! It seemed a concourse of all manner of horrible cries. Screams of agony that rent the very skies; appeals to God for pity and help; occasional shrieks, as if from pent-up, unbearable pain, rising louder than all the rest; and deep, bawling moans from those evidently made insane by suffering. Yet, discordant as were these wails and shrieks, their number and incessant continuity made them seem to blend into one great symphony of agonized sound, one mighty Niagara of woe and despair.

It was absolutely appalling. One might conjure up all the cruelties he had ever heard practised by barbarous races, or all that he had ever conceived

of the horrors of a physical hell, but this pandemonium of tortured cries surpassed them as reality exceeds imagination, as fact pales fiction.

And such are the pitiless rules of the undecided battle, that all these calls for help must be utterly disregarded. During the long winter night this wretched multitude must lie on the field with no tender hands to ease the aching head, no medical skill to stanch the life-blood's flow, no anesthetic to relieve the intolerable pain, not even a drop of water to moisten the parched tongue or glazed throat.

As the writer lay there that weary, awful night, those sounds and that scene were burned into the core of his memory, like a hideous nightmare whose specter will not down for life.

But vivid as are such experiences, and true as are such ideals, war yet seems an unescapable evil. And when we must confront it—as now we find ourselves in our beloved country compelled to do—what shall be the action of the Church? We have our Lord's guidance and rule. He tells us, "Render unto Cæsar the things which are Cæsar's." By this maxim he meant that, as the State orders and protects our civil life, so the Church must loyally uphold the government under which it stands. Our Lord then continues: "And render unto God the things that are God's. This means that in war-time we are not, as Chris-

tians, to forget our duties to God, to conscience—his voice within the soul—and to the teachings of his word.

The Church must not, even amid the flames and passions of war, forget her spiritual mission, and as far as possible she must seek to allay bitterness and hate. She must strive to keep unbroken the chain of brotherhood between Christians in the warring countries. She must try to do justice to the enemy and see the good as well as the evil in them. She must keep her sanctuary free from strife, and make it a house of prayer. To those who come she must not preach politics and excite hate, but minister to their souls the bread of life. On the field of battle, to friend and foe alike, to the wounded and the dying, she should offer the comforts of the gospel and the grace of the holy sacraments. And she should watch every favorable opportunity to cast her influence in favor of a speedy, honorable, and lasting peace.

Such we conceive to be the duty of the Church of the "God of Peace," amid the passions, the terrors, and the barbarities incident to war.

And when the Church proves herself such a ministering angel of religion, charity, and mercy, and holds fast by her divine mission during the clash of arms, she can be assured that at the happy return of peace men will look to her services with renewed trust and confidence.

RELIGION: NEGATIVE AND POSITIVE

The Rev. FREDERICK WILLIAM ORDE WARD, Eastbourne, England

RELIGION passes through two stages, first the negative and secondly the positive, tho, of course, in a world of flux and reflux they often overlap and interlace. Positive elements occur even in the oldest forms of worship, and negative in the latest. Finally religion rediscovers itself and is fulfilled in a combination of both, in

a harmony of the two great fundamental factors, and becomes universal. In the first stage it denies and destroys, in the second it affirms and constructs. We have experienced the first and the second to a great extent, and are slowly passing out of the later into the turmoil and chaos which usually attend any capital change.

We have seen chthonian gods like Demeter and Dionysius ruling and raging the Orphic's heaven with its "drunken eternity," departmental deities or functional deities, mere abstractions like the Roman gods with their yoke and heavy burden—it was hardly possible to take a step without treading on a god, they were so cheap and common. We have read in history of the primitive matriarchal stage developing into the patriarchal, of women ("Allat") yielding the first place to man through the gradual growth of priestly power, and of the self-sacrifice of the dethroned queen, with the usual sequence. And now we will consider separately the two chief stages in religious evolution.

I. NEGATIVE: "Thou shalt not" is the key-note of the opening drama, in which priests and princes play the leading part, with which all forces of faith begin. Totemism is its chief and foremost expression. And few, if any, religions appear to have escaped this, perhaps neither Egypt nor Israel nor—if we may be pardoned, and we say it in all reverence—even Christianity itself. The earliest unit consists of the family or tribe, and eventually grows into the nation or empire. At first the individual has neither existence nor meaning; he is swallowed up in his particular synthesis or society. The transgression of one man (*e.g.*, Achan, Joshua, chap. 7) stands out as the transgression of all in the tribal solidarity, and the injury or insult inflicted by one affects and outrages all. They suffer and sin together, rise and fall together. In the beginning of things all is sacred, because nothing is or because the secular has not been divided from the sacred—a fatal and yet for the time a necessary divorce. Local limits, however, bind the god as well as his worshiper. Alone the Aryan may have transcended the primeval bounds and bars. In his migrations he carried his god with him,

a god who was not *adstrictus glebæ*. He rose above the place and the time, and shows from the very outset of his records a tendency to the universal. He was a free man, and he allowed his deity the same liberty that he allowed himself. Man creates a god in his own likeness and, *vice versa*, the god creates man in his likeness. The similarity in character between deities and their votaries needs no confirmation. And so the Aryan could not move anywhere without his god. He was like the farmer forsaking in despair his haunted house, who met on the road a friend. "So you are fitting, I see," said the latter. "Ay, we are fitting," cried the ghost from the midst of the furniture in the loaded wagon, before the farmer could reply. For the Aryan really externalized himself; he recognized consciously or unconsciously his native dignity and deity.

We all, whether children or adults, savages or civilized people, find it so easy to contradict, to deny, to repudiate. Moreover, it seems a psychological necessity to advance by negation. But for this, the principle of disagreement, the Sadducees' heresy, we should have no discoverers, no pioneers, no inventors, no Elizabethan adventurers—

"The first that ever burst
Into that silent sea."

Progress begins with a big mouth-filling "damn," that condemns everything. The prophet's mantle, the prophet's spirit, must partake of iconoclasm. Fluid civilizations are the progressive; fixt civilizations are the non-progressive. The letter, the form, stays as the enemy of the spirit, the good of the better, the better of the best. But the simplicity of negation and negative religion has its decided uses and advantages. The tabu is so intelligible. You must not touch this, you may not do that, you must not go there, you must respect the special spot, you must consider (or consult the stars about) your ways. Prohibi-

tion, on young races and young persons, has more force than permission. Gods with negative characters can not help giving negative commandments. The aboriginal deity common to all is a categorical, imperative "nay." But it is thus and thus only that the mind expands—grows by such cast-iron demarcations. Till it had proceeded to define and distinguish, to formulate some postulates and creeds, its fund of knowledge remains a weltering mass of inconsistencies. Even then it is vague and more or less indeterminate, because its features are so hazy and undeveloped, and the division between the visible and the invisible world appears unknown and undreamed. Primitive man sees nothing clear and whole. The broad landmarks that we now recognize did not once even exist—such as the moral and natural (in Confucianism they have never been properly and fully separated)—while the material and the spiritual are generally fused and confused. At the present day we sometimes forget what enormous abstractions in the process of intellectualism have taken place. With the Hebrews the heart and the reason were one. And with all child races there was no parting between emotion and understanding. We have gradually built up an artificial world of space and time which our remote ancestors did not and could not see or know. They were hardy prohibitionists, took pleasure in opposition, in antagonism, in erecting stone walls or stone cages round what they thought they did not comprehend. Even the devil (assuming his existence) has one redeeming vice or virtue—he was the first dissenter, and taught the human race to think. "Man the measure of all" was the feeling of the first men, but not in the sense of Protagoras. What seems absurd to us now was not absurd then; what sounds and is irrational at the present day was des-

titute of all contradiction and logical defiance ages ago.

In religion, at any rate, it certainly was safest to say "no," to refuse, to shut off and shut up, to forbid—*vetitum nefas*—to segregate things, to localize all that could be segregated or localized to give a "local habitation and a name." So the helpless fumblers after a working faith suitable for practical men and practical women set up everywhere sign-posts and barriers, to map out the nature of the ground and specify particular directions. It was merely the child "won't," "shan't," "can't," the blind and unreasoning negative. But it had an office to perform, and it did its duty accordingly. When we take up Bradshaw or any time-table, with a view to a journey, and look at the trains on our route, we keep coming to the ominous word "Stop" here and there and on every page. Then we have to scan another column and another line of figures. So it was at the beginning of things. The old compilers of "time-tables"—priests and magicians—threw down with a liberal hand their "stops," and forbade farther advance on certain territories or on certain roads, which they resolved to close to the public. Something there was sacred or dangerous, and wisdom advised and enforced a stern negative. But still it was all healthy and appropriate education to the infant mind, which would thus be gradually fortified by resistance for inquiry and criticism till it ultimately achieved a peaceful or forcible penetration. Prohibitions are multiplied only to be overcome. They go into the foundations and compose the raw material out of which the positive superstructures of the future will be built. We must fight for every inch of ground that we gain, in a fighting world and with a fighting God who yields nothing without a struggle and fights for us and with us by fighting—*vincitur parendo*. Yes, but

also *Deus vincitur pugnando*. It is progress by antagonism to the bitter end, and God is our Adversary as well as our Friend and Helper and Ally. Indeed no instruction would be possible or worth while without a lavish measure of bounds and bars and denials. It is the child's earliest babble at opposition, and invites sooner or later the inevitable recoil and acceptance of facts. He finds himself slowly licked into shape by a wholesome and sufficient diet of resistance, and by kicking against the laws and locks that forever come in his way. "No trespassing here," "No admittance," "No thoroughfare"—these are the negative milestones through which he marches, tho often turned back or turned aside, by which he steers his pathway with healthy doubts and fears to the haven where he would be or perhaps would not be, yet at which he must arrive. The very bounds, his severest limitations, frequently in the end prove to be his bridges and final salvation. Did he not learn to obey and follow and surrender his own will to that of others, he could be taught nothing. He would begin and end as an ignoramus, a fool, and laughing-stock, at the mercy of every foe or catastrophe. To submit is to govern. And if religion has one vital ingredient it is restriction, as the Romans knew, who first conquered themselves and then all the world.

II. THOU SHALT: But, on the other hand, *negare est affirmare*, to deny means also and as well, and no less or even more, to confirm. We can not postulate any disbelief or prohibition without at the same time expressing a belief and an invitation. It may be latent, supprest, non-apparent, or whatever we choose to think or call it. But if the hand points one way, the face points another. It repels and yet attracts, and in the very act of repudiation and in the same breath it opens the door and we see through the crack

an inextinguishable light behind. Entrance for the time or in part is not entrance refused altogether or eternally. The arms that forbid may become and will become the arms that compel and embrace. Religion was from the first Janus Bifrons. One face meets us veiled but dim and doubtful, and the other face meets us veiled; and yet the veil confronts us as a sort of vision, transparent, but big with promise and expectation and all delightful spiritual potencies, tho the veil never departs. In this latter shape the main outlines begin to take shape and grow clearer, with firmer proportions and a fuller perspective. Construction is at work. The vague and abstract, the dark and distant, the clouded generalities, put on body and form, reticulation, in an organic system or attempt at a system, and a decided meaning. They acquire positive content, the shadow passes into substance. Illusion, which never quite disappears, assumes a certain definite configuration, and appeals to our imagination and faith as the prelude of beauty and goodness and truth. The old accidents, as they were thought, prove on the contrary to be the most carefully prepared of all events. Chance is no longer a vain and idle interruption in the orderly course of things, but the logical sequence, prevision, and consequences of all time. It wears an eternal aspect. Nothing happens or can happen without some real virtue or value. As a straw, so helpless and haphazard as it looks, gages the precise direction of the wind, so the merest trifles show God at the helm of the cosmos impelling and overruling, pulling down to rebuild new worlds with the fragments of the old, breaking to pieces the better to recreate. Positive religion has to elucidate this, and to reveal the Deity in his laboratory, whether forming fresh chlorophyl in the green leaf or working naked among the furnaces

of men. He clothes himself in unapproachable glory, and he humbles himself to the fabrications of a pin or a weed. The ancient legends (or history in the making) dissolve by degrees and resolve themselves into religious ultimates. The old fetish (Chaucer's "fetyr" from a Portuguese word) we discover to be the wrappings of our God, so human and so divine that he does not disdain even the symbols of savages, the most primitive and barbarous kinds of sacramentalism. Matriarchy, which was far before patriarchy, through the rents in its august robe seems prophetic of and preparatory for the cult of the Madonna to come. For it was a woman's hand that rocked the cradle of society, such as it was, ere civilization commenced. Stones and trees and running streams and other early objects of awe and devotion, even phallic worship—all in their turn and time contributed something that could be and was spiritualized and yielded positive precepts. They spoke, however, remotely of the temples and churches to be, and the consecrated priests and virgins who would arise. For embodiment in substantial forms, the gradual spiritualization of outward and visible and imperfect symbols, was bound to follow. Matter seeks spirit, just as spirit seeks matter, and impression justifies itself in expression. They complete each other. The cults of sun and moon and planets, the Babylonian *zikkurats* or observatories, with whatsoever degrading accompaniments, nevertheless proclaimed heavenly truth and a better, higher, invisible world. Religion broadened with the map, till the geocentric stage developed into the heliocentric, and the anthropotelic stage into the theotelic and Christotelic. We do not beat our gods now if they bring us bad luck; we only preach at them or on them—

"Battering the gates of heaven with storms of prayer."

Sometimes we defraud them of old and honorable attributes, or pelt them out of all recognizable existence with the smart phrases and scientific formulas so dear to Matthew Arnold or Herbert Spencer's "Unknowable." But still the God of the present day, the probably very unlike the Great Reality, possesses a certain decency and dignity which we do not find in stocks or stones—except perhaps in the coronation-stone, said to be Jacob's pillow and therefore an ancient fetish. He inspires respect, he claims and wins our love and adoration. We have too many consciousnesses, such as an apostolic or state consciousness, and perhaps too much mere professorism which says that "Jesus identifies himself with a Jewish delusion," but evidently thinks his worship should not be altogether discouraged, tho the divinest part of Christianity has been eliminated. And science has far too many little superstitions of its own, and litholatry almost lives again in the freaks of geology. We may with its leading possibly revert to departmental deities. But it is rash to prophesy, and the present catastrophic war ought to give us a firmer grip of supreme values and a more spiritual outlook, as the horizon broadens and brightens in the new sunrise.

The first and last necessity of man is a religion, to believe Somebody, to love and trust Somebody, to serve and depend on Some One. In doing so he simply affirms himself, his own existence, his own worth. And by realizing what we call God he realizes himself, as subject and object in one—forever opposed and forever united. Accordingly he says, he feels, he thinks, in the positive form—"Thou shalt" do this or that. The negative attitude, in spite of its implications and connotations, must be to a large extent barren of results; tho, as we have seen, it contains the germ of final fruitfulness and operates as an imperative

propadeutic. And it could not be a true negative unless it at least suggested the positive element. There are false infinities, and so there are false negatives. Man then must create, do something, say something. And it is absolutely true that he makes his own God, as much as God makes him, in his own image. He molds Divinity on human lines, idealized of course and sublimated, but human still. We always are and always shall be anthropomorphists, and no wonder. In the incarnation we have a supreme justification. This does not degrade God, but exalts him. For were God only God, he would be useless and powerless and as helpless as we are ourselves. Creation elevated God, in compelling him to accept finite limits, that thus we might understand a little of the infinite. And the incarnation gave grander and more beautiful interpretation of the kenosis or katha-theosis. Christianity, which, in spite of a thousand commentaries, does not yet appear to be really revealed, shows us anyhow the right curve and the cosmic highway. It has given us a new psychology, new ethics, and a new faith. But still these were all implicit in the most negative forms of religion. The pithecanthropic postulate, the most brutal savage, the cave-man, the semibeast, must have known (if somewhat obscurely) the meaning of the cross—in the very first sacrifice of his own will, in some necessary form of self-denial for others. Upon that and that alone must the universal religion, namely, a complete and comprehending Christianity, be built—on that *semen eternitatis*.

III. POSITIVE AND NEGATIVE RELIGION: Positive religion and negative religion combine to make one music, one method, one system. But this naturally is only a matter of perpetual adjustment and readjustment and passes from one adaptation to another till attaining the condition of

final equilibrium which is death. Then the temporary construction breaks up slowly, and we have in time some new form of unstable equilibrium which is life. Metabolism, or eternal transformation, holds the secret of the universe. Institutionalism, when fixed and frozen, to which all religion seems destined to sink, is fatal. It is the canker and curse of every established cult. Thought then soon loses its fluidity, and the creed when it is crystallized speedily goes on to petrification (like Rome) and in the end to putrefaction. Nothing can conceivably be more progressive and variable and plastic in itself than religion, which follows or precedes all the great movements of the race. It foreruns and makes everything, first the Church and then the State, till the latter, forced to commit matricide, disowns its own parent. Conservative, as it may appear, religion is really the herald or prophet and seer of the cosmic stress of tendency to some fresh goal. Poetry, and religion is the highest form of poetry, ever stands far ahead (often centuries ahead) of more pedestrian modes of expression. It is the supreme, and for the time final, apprehension of the human spirit demanding some more spacious and spiritual utterance. Let us never forget this. The oldest sacred literature assumed the shape of hymns to the gods, and the last word of religion now resides in the unborn song coming to the birth in a poet's heart. There and then time and eternity meet, and the former draws its whole inspiration from the latter. No wonder it has been said, "Let who will make the laws of a country, if only I may make the songs"—like the Vedas and Gathas. For in the songs burns the holy fire, perhaps yet unknown, of the future creed which will revolutionize the face of civilization and bring down heaven to earth where God once walked with man. Christianity ener-

gizes essentially as a fluid faith; dogmas and definitions choke and kill it. For the cross unceasingly puts forth fresh buds, takes new syntheses, and passes onward and upward. It must, however, carry with it a certain number of eternal doctrines, which will never be dropt or discarded, tho continually reinterpreted. The truth of one period becomes the falsehood of the next. We often proceed from opposite to opposite, and the heresy of yesterday is the orthodoxy of to-day. The honored and honorable institution of to-day, for which thousands would freely and gladly sacrifice their lives, to-morrow may be howled from existence amid the execrations of its old defenders. It has ceased to give satisfaction to seekers and worshippers, but the permanent core in it can not die and transmits its power to its successor. The fancies of fools turn into living and working facts for preachers and teachers. We must change and keep changing and cultivate open minds and hearts—"lest one good custom should corrupt the world."

"And God fulfils himself in many ways."

Christianity alone possesses unlimited possibilities of expansion, building as it does truth upon error and certitude on illusion, and making metaphors do the duty of solemn realities. Many a doctrine that has comforted millions bases itself on a fortunate mistranslation of the original Hebrew. Jerome's *Vulgate*, anything but an accurate version, remains the corner-stone of the Roman creed. The principle of accommodation which runs through the whole Bible, both the Old Testament and the New Testament, gives humanity the broadest conceivable scope. Its very saints are sinners, and the highway of evolution goes on widening and deepening in spite of transgression, and often because of it. David, the man after

God's own heart, was a murderer and adulterous offender. The rebellious ever assist the spiritual progress of the whole. Providence relates itself to all, whether the course be forward or backward, or in some startling new divergency. Everything affords materials for its employment and falls into place and into season somewhere. The desert, the mountain barrier, the unpathed ocean, the unbridged river, each contributes in its hour and measure to the desired conclusion. The cross that saves therefore likewise slays. "Tho he slay me, yet will I trust in him." Out of death and corruption, the fragments and dust of disintegration, flows the honey and comes the honeycomb. The negative and positive factors forever at strife, and forever finding fresh reconciliations, start from the redeeming cross. Christ reveals himself in the butcheries of war no less than in the requiems of calm. Peace and passion imply and suggest and complete each other in the end. Some tremendous crisis, in a national disaster or awakening, shows Christ still stretching out his hand and still hanging on his eternal cross.

Religion then shakes off its outgrown integuments and proceeds to spiritualize itself in agonies of remorse and repentance. In searching fiery baptism a people, an empire, is reborn and arises to unprecedented conquests of evil and abuse. Consecrated outrages on morality, materialistic creeds, dead or dying confessions without meaning now, the dry bones and dry-rot of indifference or ecclesiasticism, fall into the crucible and are consumed in the flames of new enthusiasm. Christianity, at once so individual and so universal, so many-sided, adapts itself to fresh forms, to every nation. It seeks and finds its own. And thus materialized it meets the requirements of a strange people, as if created for that alone. It is the solitary example of a creed that com-

mands its worshipers to do the absurd, the impossible, the contradictory, and thereby stands on the broadest basis. Jesus said, "My yoke is easy and my burden light," because the impracticable in spiritual matters becomes an open door. Jordan and the Red Sea and the walls of Jericho prove highways to the Christian pilgrim. No mere namby-pambyism, no formal or mere moral creed, has any chance when it clashes in competition with Christianity. It commands us to love, to believe, to repent—to order, which no prophet proclaimed before, without bribes or mercenary inducements. Preposterous, ridiculous demands! And yet just the very impossible is the incredible ideal, the absolutely infinite, for which men hunger and thirst. Mere difficulty does not tempt them; they want the insuperable to overcome, the irresistible to subdue. And this they do accomplish.

We must have both the negative and positive elements represented in any universal religion. And so far Christianity resembles the cab-horse, which could stand up only between the shafts and tumbled down immediately when they were taken away. Christianity also was and is hospitable to every

creed. It took, it stole unblushingly from every religion something, while transforming it and transvaluating it—because it was really there before. And it did not disdain an infusion of magic or fetishism or barbarism or even the flower of heathenism. It could not be popular or catholic without. Voltaire said he could destroy a flock of sheep by an incantation—plus a certain amount of arsenic. And so Christianity acts as a poison to the evil in false creeds, it is death to this but life to any good admixture. It is moreover a philosophy, as well as a faith practical and vital with reasons of its own, for the man in the street, and teaches him in terms alike pregnant and familiar. Mohammedanism with its degradation of women is more a curse than a creed. Buddhism without a God or a priest or prayer is not a religion at all, but a pure ethical imposition. Brahmanism can only be called "a religion minus morality." Whatever is good or beautiful or true has been absorbed and assimilated by Christianity. It still preserves an open heart and open mind, open doors and open windows to the ideal which is the real, on its progressive pathway through eternity.

"WHERE ARE WE?"

It is not every one who is concerned with the momentous question, "Where are we?" but there are enough thoughtful people in the world to whom this question is not only an arresting but a puzzling one. To catch up all the various loose threads to be found in the warp and woof of each country and give an estimate of the finished fabric of civilization is not an easy task. It will ever remain true that we know only in part; but if we can watch the symptoms and catch the tendencies of our present-day civilization we will have done something in the way of answering the question, "Where are we?" propounded by Dr. Jacks in the chapter on "A Drifting Civilization" in his book en-

titled *From the Human End*.¹ After stating that the only clear point that emerges from the welter of opinion is "that we are somewhere where we never expected to be," he proceeds to give examples of a drifting civilization as follows:

"The first refers to the mere magnitude of society as measured in terms of population. None of the great States of the modern world has deliberately created the enormous dimensions of its human content. None of these communities has controlled its own mass, volume, or momentum. The mass, if you look at it statically, the momentum, if you look at it dynamically, have come to be what they are by the operation of causes

¹ Published by Henry Holt & Co., New York. Price \$1.25.

which work behind the back of kings, governments, statesmen, economists, and reformers. Whatever else may be set down to the deliberate planning of legislators, this overarching fact of stupendous human magnitude, measured by figures the imagination can not grasp—a fact which is the parent source of those mighty movements which determine the fate of the world. . . .

"My second example relates to material wealth. . . . Contemplate the wealth of industrial civilization as one huge totality. Again you are confronted with something immense and almost unimaginable. As a mere magnitude the material wealth of the world has become a portent and an astonishment. But who has decreed its present proportions? To what form of the common will do these unimaginable figures correspond? Long ago civilization made up its mind to get material riches. Granted; but when was the mind of man made up to get them on this stupendous scale?

"We all know, from our study of individual men, that private fortunes, when they are very large, may become the masters of the men who possess them, compelling their owners to adopt modes of life which would never be adopted for their own sake. It is precisely the same with the wealth of nations. Growing without restraint, national wealth passes the limits of human control and itself becomes the master of the situation. It compels nations to adopt policies toward one another which would never be adopted for human reasons, and are indeed made from the human point of view, but which have to be adopted in order to guard the immense treasures that are at stake. This, I submit, is the position in which the nations stand to-day; and, I add, it is a position into which they have drifted. No man or group of men has designed it. No man or group of men who retained possession of their senses ever would design it.

"My third example refers to the growth of knowledge—the development of positive science; and here I must be content to give a bare hint, since to do more would lead me too far afield. We can study the growth of knowledge in two ways: we may take it piecemeal, step by step; or we can view it comprehensively, in broad sweeps and masses. According as we take it in one way or the other we get different impressions. Taken piecemeal, we find that each step in

the growth of knowledge has been undertaken with a definite purpose. Definite questions were asked and definite answers sought. Taken comprehensively, however, we get another result. We find the separate steps combining toward total issues which nobody foresaw or even dreamed of as possible. In the details of its progress there is nothing more sober or less romantic than the growth of knowledge. It seems to be under perfect control. But in the broad mass it is a record of unexpected and surprising combinations, which render it the greatest adventure, the most exciting drama, in the life of the ages. Not less amazing than the story of its growth is the story of its application. Discoveries made in one generation have been applied by the next for uses quite different from and often contrary to those they were intended to serve. Here also the conditions have been highly dramatic, and in one respect at all events the drama has taken the form of a tragedy. Science, always promoted as the instrument of human good, has been captured by the powers which work havoc, and now, as the handmaid of war, is spreading destruction on a scale which leaves in the shade all the previous calamities of the human race. This also is a position into which the world has drifted. For there have always been people who believed, not without reason, that war was an element in the education of mankind, no reasonable being could ever maintain that precisely this kind of war, with its immense apparatus of scientific cruelty, is the kind which best fulfils the educative purpose.

"And now what is to be done? If it be true that the world has grown unmanageable, that knowledge and wealth and human society itself are utterly out of hand, does it not follow that there is an end to all endeavors after human betterment?

"I think not. Nothing indeed can be done without immense difficulty, without many sacrifices, including the sacrifice of preconceptions, which is the most difficult of all. The simplest and easiest solution of the question will involve in practise a Herculean task. But we are made for such tasks, and they are not beyond the wit of man.

"I conceive the possibility of a new social science which would invert the established order by attacking all its problems from the human instead of from the mechanical end. It would not despise the mechanical, but it

would begin from the human. It would not be greatly bothered about the world or the management of the world, leaving this to 'whatever gods there be,' but it would give close attention to the back gardens of the world and to the wonderful possibilities of human satisfaction which these contain. Its polity would be founded not on what is good for the gardens, but on what is good for the gardeners. Instead of attending to economic results and leaving human results to take care of themselves, it would prefer, if the choice had to be made, to do the exact opposite. To individualism and socialism alike this new social science would be equally indifferent. Its object would be not to establish any system, but to smash the idolatry of mere mechanism, whose presence has blighted the world so deeply and so long. For this false quantitative god, it would set up the true god—quality. It would care nothing how little wealth was produced so long as the men who produced it enjoyed the day's work and a good article came out at the end. Against every form of work which merely exhausts the body without interesting the mind it would wage relentless war, and the war would go on undeterred by falling statistics of exports and imports and revenue returns. In education it would be less concerned to educate men and more concerned not to prevent them from educating themselves—which is what so many schemes of education have done. Its ideas of government would be founded on a similar distinction. Instead of wanting to do good to everybody—which is an utterly impossible form of altruism—it would admit the right of every man to defend himself against the people who want to do him good. It would attend to that form of the Golden Rule which has been so often overlooked, 'Leave other people alone, as you wish to be left alone yourself.' Which is as much as to say that its practical rules would be founded not on good morals alone, but on good manners, which are a far higher thing. If the question were raised, 'Am I my brother's keeper?' its morals might answer Yes, but its manners would answer No; and between the two contrary answers it would develop a type of conduct the lesser half of which would be employed in correcting the world, and the larger half in seeking correction by the world. The discovery that we are incompetent to mind everybody's busi-

ness would have for its counterpart an increase of competence in minding our own.

"The transference of industry from a quantitative to a qualitative basis would be the greatest reform ever undertaken by man. It would hardly be accomplished without great suffering and economic loss. But of all the paths now open to us there is none, so far as I can see, which does not promise greater suffering and greater loss. So long as civilization rests on a quantitative basis it will grow more and more unstable, no matter how it be reformed in detail; increase of wealth will mean increase of wars; economic recoveries will be rapid, and each catastrophe will be followed by another worse than the last.

"Would the change I have indicated provide a remedy for the drift of civilization? To that question I answer both No and Yes. I answer No because in one sense the drift requires no remedy. To suppose, as some idealists seem to do, that the present generation can draw up the program of human destiny on this planet and take measures for carrying it out seems to be the most preposterous of illusions. Whether the destinies of the race are controlled by a higher power than ours I do not here discuss. For my own part I think they are. But under our control they certainly are not. And the beginning of wisdom is to recognize that it is even so.

"But I also answer Yes. What we have to dread is not the drift that carries us to our destiny, but the drift which carries us away from it. Upon that drift every community is embarked which has quantity for its guiding principle, and from that drift at all events we might be saved. With the ideal of quantity before us we are denying our nature as men, and it is in consequence of this denial that history has to record all its most cruel disappointments. Quality remains the only genuine human ideal; it is the connecting tissue which binds men together in stable, orderly, peaceful communities. As quantity is the source of unending strife, so quality is the ground of all brotherly relations between man and man.

"What the millennium will be, when it will be, none of us can tell. Of this only can we be sure—that if there is to be a millennium, quality, and not quantity, is the name of the road which leads us thitherward."

THE MOBILIZATION OF THE CHURCH

The Rev. WILLIAM H. LEACH, Alden, N. Y.

ONE of the ways in which a church can mobilize its resources is by offering the use of its building, or part of its building, for patriotic purposes. Every village and town is planning Red Cross and war-relief work. One of the first requisites is a good meeting-room for work or for committees. There can be little question of the Christian character of war-relief work. The church by offering any available room places itself in the ranks of the active patriots.

Some churches have found it possible to provide rest- and writing-rooms for soldiers stationed near the church. Every railroad-bridge in the country is guarded. Oftentimes there are but half a dozen guards. There is a lonely life, and they have not the advantage of the Y. M. C. A. which is at the regiment base. A rest-room in the church, with a few magazines and some writing-paper, will do a great deal for them. Usually the officer in command will be glad to assume the responsibility for the behavior of the men while in the church.

In many instances the church can perform a unique service by allowing public meetings to be held in its auditorium. If other buildings are available, for cosmopolitan reasons it may be better to use them. If the church auditorium is used, it is an opportunity not alone for service but to interest new people in the church. Ministers find it difficult to get strangers into the church for the first time. If they come because of patriotic ardor, it may be an opening wedge for other attendance later.

To the minister comes the opportunity of mobilizing his pulpit. This is a task that requires all the tact and skill that he possesses. It doesn't mean war sermons and martial music at every service. There is much of that outside of the church. The pulpit has other resources than bugles and drums.

A remarkable tribute has been paid to one of America's greatest preachers and social reformers. His pulpit has been the leading pulpit in the East in social emphasis. Yet when he was giving his greatest strength to reform work, and at a time when he was being subjected to personal abuse because of his activities, he would preach a sermon that contained not a thought of the present fight, but one that brought a glimpse of the

Eternal. In the present crisis there is need of that kind of preaching, to cause a congregation to lift up its eyes unto the hills.

Military preparedness is preached by many agencies; preparedness of the soul by but one, the Church. There are pitfalls for the soul in the time of war. War plays strange antics. It takes a man who has been selfish and individualistic and cruel and it transforms him into one who is willing to die for his fellows. Again, it takes a man of fine sensibilities and changes him into a drunken brute. One woman, under the ban of sacrifice, becomes a worthy successor of Ruth and Esther, another degenerates into a drunkard, deserting her family for the bottle. If the preacher would help his nation and his people, let him prepare them for these pitfalls of the soul which will inevitably appear in this land of ours.

Let the preacher preach as never before the lesson of brotherhood. In time of war prepare for peace. It does not become the Church to use its resources to create hate. We are not in this conflict because we hate the Germans, or Germany, or the Kaiser, but because we love justice and righteousness and democracy. The sense of justice will sustain a nation through a long conflict. Hatred never can. The war should hasten the day of world-brotherhood. The despised "dago" of yesterday is our ally of to-day. We have torn down the old doctrine that the injustices of the Old World are not our concern. The day of brotherhood is near. Let the preacher preach it, and let him always leave a place for the German people to enter into that brotherhood. There can not be a real brotherhood with part of the world barred.

The preacher will have an opportunity to preach to those in uniform. I know of a little church that sends an automobile to a railroad-bridge, three miles away, every Sunday night to bring the soldier-boys to church. They are glad to come. Should the minister neglect this opportunity to teach the great hope of Christianity—immortality? If he that gives a cup of cold water shall not go unrewarded, shall the man that gives his life for a sacred cause have no part with God?

There is possible a mobilization of church

societies. In every well-organized church there are societies and clubs galore. When patriotism calls for service, is it in every instance necessary to make this service through additional organization? The church service must be a service of worship. The Sunday-school should keep its distinctive character. But outside of these there are men's clubs, women's clubs, boys' clubs, and girls' clubs. Many of them have only a hazy idea of the purpose of their existence. In some instances their organizers are not sure as to the object to be accomplished. Many are organized merely to give spiritual exercise to those willing to take it. They touch lightly upon one field or another, and many of them succeed only in keeping themselves alive. It is hard to keep anything alive when it hasn't anything to live for.

It happens in the division of responsibility that some people are overburdened with the tasks of the church organizations. Blind leaders have heaped burdens upon other blind until they can scarcely bear them.

Shall we add other organizations to handle the patriotic work? That would make neither for patriotism nor efficiency. Why not rather place what resources we have at these tasks during the period of the war? Let the King's Daughters give their time to real war-relief work. Let the men's club sell Liberty bonds. Let the Camp Fire Girls make bandages. Let the Boy Scouts give up their summer camp and hoe potatoes. This is real work and unselfish work. Engaged in these tasks the organizations will grow.

War-time should be a time of opportunity for the Church. People are being driven to think on the frailty of human life and the worthwhileness of ideals. The church that is wise will offer its resources to the nation. And it will find that by giving itself in service it will receive in return increased life. Will the churches of America dare offer all of their resources in this cause of humanity? Will they dare to practise what they preach?

COMMENT AND OUTLOOK

BY OUR LONDON CORRESPONDENT

Light Upon a Predestinarian Text

ONE of the strongest supports of predestinarian doctrine in the New Testament bids fair to vanish under the scholarly investigation of Dr. Bendel Harris. The text in question is 1 Peter 2:6-8, especially the last clause, "Whereunto also they (i.e., those who, being disobedient, stumbled at the word) were appointed." In working on the subject of early Christian testimonies, Dr. Harris—whom, by the way, we heartily congratulate upon his narrow escape from submarine murder and restoration to health after a terrible experience—has come to the conclusion that a collection of quotations from the Old Testament for the purpose of controversy with Jews was in existence as early as the time of St. Paul and St. Peter. This collection, which he calls the primitive Book of Testimonials, contained certain passages, especially from the Psalms and the prophets, that could be shown to refer to Christ. Dr. Harris believes that the existence of this book accounts, *inter alia*, for the fact that the same two passages which are quoted from Isaiah by St. Peter are also quoted by St. Paul in Rom. 9:32-33, and

that the order and language are almost identical, the latter entirely unlike the language of the Septuagint. What more likely than that both were quoted from the primitive Book of Testimonies? But further, in the course of his study of the Book of Testimonies, Dr. Harris turned to the Epistle of Barnabas and there found the same passage quoted in the same way, but with this important change—that the words which St. Peter applies to unbelievers are, in the Epistle of St. Barnabas, made to refer to Christ—"Whereunto he (not 'they') was appointed." Dr. Harris thinks this disposes of the predestinarian trend of the passage, and the conclusion seems reasonable.

Our Lord's Genealogy in St. Matthew

While it is probable that those scholars are right who protest against the over-emphasis upon the Jewish contribution to Christianity, and while attempts to interpret the life and work of Jesus by exclusive reference to contemporary Judaism resolve themselves into little more than essays in antiquarian research, leaving the inwardness of the subject untouched, it remains true

that there is much in the New Testament that demands at least some knowledge of rabbinic literature for its elucidation. Among Christian scholars few, if any, possess that knowledge in so great a measure as Canon Lukyn Williams, whose recent Warburton Lectures on St. Matthew's gospel have been published under the title of *The Hebrew-Christian Messiah*. In them he uses his peculiarly intimate knowledge of Jewish thought to elucidate passages which the ordinary reader tends to pass by as insignificant. His comment upon the genealogy in Matthew's gospel reveals the curious and meticolated symbolism of the Jewish mind. Why, he asks, did Matthew begin his genealogy with the words, "The book of the generation of Jesus Christ, the son of David, the son of Abraham," and proceed to give the genealogy in three divisions of fourteen names each? Simply because it was intended for Jewish-Christian readers, and to such the name of David would naturally suggest that God's promises to David have not failed. Further, the name of David has, in Hebrew, three letters, and the numerical value of these three letters is fourteen. Hence Matthew arranges his matter in three divisions of fourteen names each—a procedure which seems not a little puerile to the average Western mind, but is of far-reaching spiritual suggestion to the mystical soul of the East.

The Rediscovery of Jesus

It is not often that a minister speaks out so frankly on the subject of his spiritual pilgrimage, and notably his discovery of Jesus, years after he was supposed to "know all about him," as does an English Methodist, the Rev. J. A. Findlay, in the course of an interview in *The Methodist Recorder* (London). Some years ago Mr. Findlay found himself losing contact with ultimate reality. His prayer-life became unreal and this reacted upon his preaching. Then, through the influence of Dr. Rendel Harris, he gave all his spare time to poring over the first three gospels, illuminating them from St. Paul and the Old Testament, but leaving the Fourth Gospel on one side, until, as he phrases it, he had "staked off a claim of his own." The result was a rediscovery of Jesus which revolutionized him. Up till then he had tried to cudgel himself into prayer or striven to reproduce his first

glowing impression of the reality of Jesus Christ. "But now," he says frankly, "I simply begin to think about Jesus, and then at once God becomes real to me and I can begin anywhere. My mind is packed with suggestions. I can lay hold of any of these and fall naturally into prayer." The trouble with most readers of the gospels is, he thinks, the overfamiliarity which leads them to slide over verses and chapters which do not appeal to them, jumping from one well-known and comforting text to another. Such a habit is encouraged by the present fashion of topical preaching, concerning which Mr. Findlay has some severe things to say. He believes that to use the words of Jesus as "pegs" to hang our own thoughts on is fundamentally irreverent. "We have 'patronized' Jesus," he declares. "Under the shadow of his great name we have 'eaten and drunk,' but our food and drink have not always been his 'flesh and blood,' but our own notions, made palatable by a vague Christian flavor." He has little respect for the average conventional reader of the gospels who, he avers, could not give as clear an account of the "plot" of St. Mark (that most dramatic of gospels) as he could of the last novel read.

The Religious Outlook in China

Nowhere has history been made so rapidly within the last few years as in China. A missionary on furlough, when asked about China recently, said that it was three months since he had left the country, so he really could not be expected to know how things were going. A special correspondent of *The Sunday at Home* (London) sounds a timely note of warning to the optimist who imagines that the official patronage of Christianity means the triumph of Christian missions in China. He points out that this tide of favor is very largely due to the fact that the official mind identifies Christianity with Western strength and progress. "Let us," he says, "accept this official friendliness toward missions and missionaries as a grateful fact, but remember that the official recognition of Christianity is far from being the missionary objective. Christianity is greater in its abnegation than its pride. Its rarest victory in China was won, not when the new republic asked for the intercession of the Christian world, but when 135 missionaries perished in the Boxer uprising.

Their fortitude, followed as it was by the refusal of the missionary societies to accept compensation, imprint the Chinese mind as no gunboats in the Yellow Sea could have done." Such a reminder is sorely needed. These are the days of imperialism, and in speaking of spiritual empire we sometimes forget that it is won not by conquest, but by sacrifice, that the cross and not the scepter is its symbol.

The Religious Future of Russia

While the leading minds of Russia are concerned with their country's deliverance from the fetters of political despotism, many thoughtful onlookers are wondering what the great political revolution is going to do for the spiritual life of Russia. That a spiritual awakening will follow the political one is certain, provided the democratic leaders remain loyal to their highest ideals. In an interesting article the late Berlin correspondent of *The Christian World* (London) reminds us of the enormous sale of Bibles in Russia, as witnessed by the reports of the British and Foreign Bible Society, and recalls a conversation with Tolstoy in the year of the great Russian famine, in which the great writer told him that while the Russian peasant was a man of few books, there was one he never wearied of turning to—the Psalms of David. "Millions of us," he said, "read these psalms every night in our little villages. They are read by the fisher folk on the White Sea, by the wheat-grower in the Ukraine, in the Urals, in far Siberia. That is what our muzhik reads." The writer of the article can not conceive of a political without a religious revival in a country where politics and religion were never separated. And, indeed, it is significant that a distinguished Russian lecturer upon spiritual problems, Prince Trubetzkoi, refused to eliminate political considerations from his lectures, declaring that for Russia there was no clear line of demarcation between spiritual and political questions. The demand for literature other than the Bible is increasing, one of the books most often asked for being Professor Drummond's *The Ideal Life*. A religious movement among the Orthodox clergy themselves is rapidly spreading, and not a few high ecclesiastical dignitaries—including a most notable man, Bishop Andreas of Ufa—belong to the "Priest Renewers," as they are called.

There is a revival of preaching, and eager spirits—Orthodox as well as "sectarian"—love to meet in one another's houses, listen to a great preacher, and sing gospel hymns to tunes familiar to English-speaking Christians.

Dr. Fort Newton Begins His London Ministry

Once more the City Temple is on the threshold of a new ministry. An immense congregation gathered to welcome Dr. Fort Newton on his first Sunday as successor to the illustrious Joseph Parker and R. J. Campbell. The association of America with Britain in a common cause lent an added interest to a solemn occasion, and it was with a thrill of genuine feeling that the people noted the Stars and Stripes side by side with the Union Jack at the back of the pulpit, and listened to the preacher's introductory statement, in which he spoke of the two mighty peoples now one not only in heart and aims and ideals, but in arms, fighting together that liberty, justice, and mercy may not perish from the earth. The services were well reported in the daily press, one of the most interesting impressions appearing in the *Manchester Guardian*, whose correspondent predicts that while Dr. Newton possesses neither the weight and inspiration of Parker nor the iridescent brilliance of Campbell, he has qualities which will make him a worthy successor of both. He shrewdly guesses that the resumption of the famous Thursday morning service may prove the severest test Dr. Newton has ever imposed upon himself. Few preachers, however excellent, have the staying power to make such a service a success. Few have the gift of speaking *ad clerum*—a most important consideration, as the Thursday morning audiences will always be largely composed of ministers. He thinks that Dr. Newton's ministry is likely to develop in the direction of national and public questions, and that his genius may lie in the direction of a strong Sunday afternoon men's meeting. In connection with the official visit of the Lord Mayor and Sheriffs of the City of London at a recent Sunday evening service, it is interesting to recall that the fine marble pulpit, inlaid with colored marble, was the gift of the City Corporation—a token of the city's esteem for Dr. Parker.

Editorial Comment



OUR national forces are now at sea and in blood-drenched France, grappling with a mighty military power with which our pacific democracy has found impossible to live at peace. Our President and Congress **Our Pulpits' Urgent Duty** have summoned us with all our energy and resources to put that power under permanent bonds to keep the peace and respect the sacred rights of humanity. The Federal Council of the Churches of Christ has called the churches one and all to rise to that summons with a religious consecration of their utmost power to that end, that "we may rebuild the commonwealth of mankind and make the kingdoms of the world the kingdoms of the Christ."

The Council's message and the special duties it urged were presented in the July issue of this REVIEW with editorial comments on "The National Duty of the Church." In its June issue "The Pulpit's Duty in the Present Crisis" was briefly urged in its leading lines. There are signs that it has not yet been adequately apprehended. We must urge it again with suggestions old and new.

The Church of Christ is divinely commissioned to the moral and religious leadership of the world. To its ministers, "ambassadors for Christ" entrusted with his gospel, it looks as its divinely commissioned leaders. Faithless to its commission is the local church that abdicates leadership of its small bit of the world. Faithless also the minister who fails to "stir into flame the gift of God that is in him" (2 Tim. 1:6 R. V. margin) for leadership of his church to its duty.

"Now there are diversities of gifts, but the same Spirit," said Paul. In Jesus's parable one was given five talents, one two, another one, but the same fidelity was required of all. Most of us are in the one-talent class. These, like the faithless servant in the parable, are prone to neglect their talent. What such can do William Carey, a shoemaker, showed in 1792. He got together a little group which initiated the foreign missionary enterprises of Protestant Christendom.

The gift of one-talent folk is not the same in all. Yoking together the differently gifted makes up a strong team. Has the one-talent minister thought of that? Let him send to the United States Department of Agriculture for its "Appeal to Women" to help stop the enormous waste in our 20,000,000 families during a war that will strain our resources to the utmost. Patriotic at any time, it is now preeminently a religious duty. Fresh point to this has lately been given.

"Neither shalt thou stand idly by the blood of thy neighbor" (Lev. 19:16). The Jewish scholars who have just published a new version of the Hebrew Scriptures substitute "idly by" for our version, "stand against," saying that we "miss the Hebrew idiom." They speak with recognized authority. In the next verse but one that commandment is repeated in positive form with divine authority: "Thou shalt love thy neighbor as thyself. I am the LORD."

How else can needless bloodshed among our countrymen and countrywomen be prevented except by not standing "idly by," but contributing every

one his utmost to reenforce them and their Allies with all the supplies needed to end the war with victory at the soonest? American cardinals of the Church of Rome, eminent Protestant ministers throughout the land, prominent pacifists who, with our peace-loving President, did their best to keep us out of the red vortex, are now urging loyal citizens to bestir themselves with all their might for a speedy death-blow to the outlaw that has for three years been terrorizing mankind.

Can any minister or layman deserve the name of patriot and Christian who now stands idly by the blood of his countrymen?



At the present time, under the stimulus of war, numerous men and women are engaging in gardening and farming with unwonted energy and heartiness.

For the most part this adventure is motivated by financial economy, social example, or patriotism. **Spiritual Interrelations of Mind and Muscle**

Few, probably, see the deeper meaning of what they are doing for themselves and for society. And yet, far the most important result of all this gardening and farming is the modification of mental states through the exercise of muscle. One of the most fundamental conceptions of modern psychology, derived from our better understanding of the human brain, is that the mind, under its various aspects of sensation, feeling, intellect, and volition, is conditioned very largely by motor activities. The brain, in the animal series from the lowest fishes up to man himself, has developed parallel with the increased complexity of movements. The major difference between man and the animals beneath him lies in the fact that he has hands and can use them skilfully. Upon his hands depends man's superiority not only to other animals but to his fellow men. It is literally true, neurologically and psychologically, that nature's aristocracy, fundamentally, are the men and women with skilful hands. Anything, therefore, that creates a greater interest in such a diverse and healthful form of hand-work as gardening and farming is in harmony with the greatest demands of the higher life of man. These sedentary men and women throughout our civilization who, in the various cramped and perverted occupations of urban life, have been living upon the stored-up muscle and intelligence derived from a manually skilful ancestry are merely going back to the original sources of their power when they begin to exercise their muscles. There is the possibility, indeed the certainty, that with such exercise of muscles they may not only recreate devitalized organic tissues, but restore the freshness and potency of spirit that are too often lacking where the mind attempts to work out the destinies of life without the aid of the hand.

But it is not only through the organic and subconscious amelioration of spirit that muscular exercise will improve us. When we are working at the things that are involved in gardening and farming, we see, hear, touch, smell, and dwell upon, more or less intelligently, the manifestations of nature's forces. Sometimes the usefulness of things, sometimes their beauty, and always their abounding interest are present to the alert and creative mind. Nothing is more rationalizing and sanifying for the human spirit than to be brought into conscious relationship with the great primary forces of nature. Those who can help the forces of nature toward a more complete expression of their powers have not only created life but have also created a larger soul for themselves.

CHRIST bids us pray for our daily bread, but in so far as we fail to work for it we fail to get it. Every good thing prayed for is marked with its price in effective labor. *Laborare est orare*—"To labor is to pray": doing is an efficient part of prayer. What, then, is God's part in answering prayer that we seem to be answering ourselves?

We discover it by asking another question. Whose is the power employed in working for what we pray for? "There is no power but of God." His the power, "deep-seated in our mystic frame," which keeps the heart involuntarily beating from birth till death. In all voluntary effort, whether of muscle or of mind, our part is merely to turn on the current of the power not our own, but his "in whom we live, and move, and have our being," his whose infinite and eternal energy generates all movement throughout his universe, whether of stars or of snails. Our effective share in the result, small as it is, but indispensable, is simply the will to use the power of God within us to will and work with him. Would we then have him answer our prayers? "Stir into flame the gift of God which is in thee" (2 Tim. 1:8 R. V. margin). Accordingly, Cardinal Newman wrote that we should think of prayer as an evocation of the immanent God rather than as an invocation of transcendent Deity—a calling up of God from within, instead of calling him down from on high.

The Church has been praying for nineteen centuries. However much has come of it, how little in comparison with what might have been but for the general failure to grasp the fundamental truth of man's necessary copartnership with God in answering prayer. Failing of this, prayer lacks the spirit of life and reality; it degenerates into forms of holy words as futile as the incantations of a magician. Alas for the derision and scoffing the praying Church has thus provoked! How long ere Christian people will learn to do their part in answering their prayer that God's will may be done on earth by putting to work for it the power of the answering God within themselves? And how pertinent this is to the present conflict.



AMONG the many questions which the war will bring to the front for discussion and possible settlement in a way not hitherto experienced will be that of finding how we can, as nations, live together without resort to sword and shell. In the past we have lived, as individuals and as groups, far too much to ourselves.

We have been so much concerned with our own advancement and welfare that we have forgotten the Christian conception of neighborliness. Our aloofness and our attitude toward other peoples throughout the world have not made for the well-being of the whole. Now we are commencing to find ourselves, we have caught the vision at last that we are more than a nation. We belong to the world and must take our place in world-affairs. Isolation, detachment breeds rivalry, strife, and bloodshed; participation in the world's work is our privilege and mission, and when entered into whole-heartedly and intelligently must make for universal well-being.

A LIST of the new topics for our department of Social Christianity, for the year beginning with October, will be found in the advertising section of this number.

OUR readers will share with us the feeling that in the death of Dr. James Denny, principal of the United Free Church College, Glasgow, and for many years professor of New Testament language, literature, and theology, the world of religion and theology has lost one of its ripest and most trusted scholars.

The news of his death came to us with something of a shock, for when the writer of this brief note heard him preach last summer in Scotland and afterward exchanged greetings with him, there was no indication of failing health.

We recall with pleasure his edifying contributions to *THE REVIEW*. For three years he wrote the monthly articles on the International Sunday-school lesson topics, and we can not remember a single instance when his contributions failed to reach us in time for publication.

Those of our readers who have Volume Sixty-five of *THE REVIEW* will find on page 230 a sermon by Professor Denney on "Immortality," in which he says:

"Only one life has ever won the victory over death: only one kind of life ever can win it—that kind which was in him, which is in him, which he shares with all whom faith makes one with him. That is our hope, to be really members of Christ, living with a life which comes from God and has already vanquished death. God has given to us eternal life, and this life is in his Son. Can death touch that life? Never."

James Denney had this life in great measure: could anything more be said of any man?

PROGRESS OF THE WAR IN EUROPE¹

- June 6.—Sixteen German air-planes raid Essex and Kent, killing two and injuring twenty-nine. Four of the planes were destroyed and four others driven down. American Registration Day (June 5th)—nearly ten million names recorded as basis for draft. In counter-attacks on the Carso, near Jamiano, the Austrians claim recapture of trenches seized by Italians and take 10,000 prisoners.
- 7.—In new drive on nine-mile front, between Ypres and Armentières, British eliminate German salient and in two days take over 7,000 prisoners.
- 8.—General Pershing and staff reach London.
- 10.—Italians make new advance northwest, east, and southeast of Trent.
- 11.—British capture mile of trenches with seven guns near Messines.
- 12.—British advance on two-mile front near Messines. Constantine of Greece abdicates in favor of his second son Alexander.
- 13.—German air-raid over London kills ninety-seven and injures 487.
- 15.—Liberty Loan in America largely oversubscribed. President signs war-budget and es-

- plionage bill, thus completing legalizing of possible embargo measures. British troops occupy first-line German trenches on seven-mile front near the Lys.
- 17.—German *Zeppelin* is destroyed in a raid on England.
- 20.—Italians capture positions on Monte Ortigara in the Trentino, with 936 Austrian prisoners.
- 26.—British take Reservoir Hill and village of La Oulotte, one mile south of Lens. French take position near Hurtebise with 800 prisoners.
- 27.—Austrians recapture, with 1,800 prisoners, positions taken by Italians in the Trentino. Report is received of arrival of American troops in France.
- 28.—British advance on two-mile front to Avion, within a mile of center of Lens. Disembarkment of "second contingent" of American troops in France.
- 29.—British make important gains at Oppy, and enter Avion, near Lens.
- July 1.—Russians open offensive at points along 200 miles east of Lemberg, where in two days they take over 18,000 prisoners; they also renew activities on the Caucasian front.

¹ We will continue this digest until the end of the war.

The October issue of *THE REVIEW* will contain a number of notable articles on various aspects of Luther's life and work.

The Preacher

PULPIT BIBLE READING¹

The Rev. FRANKLIN J. BYER, Chicago, Ill.

THE opportunity that pulpit Bible reading offers is often sadly neglected. It may and should be made one of the most impressive and helpful features of the church service. Careful thought should be taken to make the selection of the Scripture appropriate to the rest of the service, having in mind the results to be attained. Then the rendition should be as carefully prepared for effectiveness as the sermon itself. Being the direct message from God's open book, it is even more important than what the preacher may say. And there is no reason why the minister should not have as good attention while he reads the Scriptures as while he preaches. The reader should bear in mind that he has as strong a relationship with the audience while he reads as while he preaches, remembering that he is the mouthpiece for a great message which is for the people, and reading it as unto them. Directness will thus be attained, which is an important factor in getting and holding attention.

A study of Jesus and his reading of the Scriptures reveals the character of his reading. In Luke 4:17 we read that "he opened the book and found the place where it is written," &c. This shows previous thought. He knew which Scripture he wanted for the occasion. And when he had read and closed the book, Luke tells us that "the eyes of all that were in the synagog were fastened on him." He had not only given it thought beforehand, but realized keenly its importance at the time he read. The gift that brings such results as to have the eyes of all in the audience fastened on one by the mere reading of the Scriptures may well be earnestly coveted and sought. Jesus made the prophet's message ring again with life. The truth of it was born again in his great soul and came forth through his expres-

sive power. That is what gript his audience, and that is what is needed to grip audiences to-day.

The first requisite for good reading is to have the author's thought well in mind. This may require careful analysis and exegetical study of the portion to be read. Otherwise, important points are likely to be missed, and groups of ideas may not get their proper expression so as to relate themselves truly with one another. For example, I refer to the instance where the rich young man, yearning for eternal life and seeking it of Jesus, called him the good teacher (Mark 10:17). Now Jesus's reply is frequently read, "Why callest thou *me* good?" placing the phrase-accent upon "me," which implies, I am not good. Jesus never thus denied his own goodness, for he himself declared his equality and oneness with the Father. What he evidently wanted to teach the young man was that if he recognized him as good, he must admit him as the one sent of God, the Messiah, and that he was accordingly given a call to follow. So he simply asked him the question, "Why callest thou *good?*" placing the phrase accent upon "good," as much as to say, only God is good, and if you see that in me you are right. I can tell you how to obtain eternal life.

As to the relative importance of ideas I refer, for example, to the instance in Luke 11:9 where Jesus said, "Ask and it shall be given you." This passage is sometimes read with the rising inflection upon "ask." The rising inflection implies anticipation. It is an index pointing to that which is ahead. We can not thus impress our hearers as we should with the importance of asking, for the rising inflection upon "ask" makes it subjunctive in sense. But it really is imperative. Hence

¹ "And they read in the book, in the law of God distinctly; and they gave the sense, so that they understood the reading."—Neh. 8:8.

the word should receive the falling inflection. This lends weight and will stress the importance of asking.

For an example of the rising inflection we quote from Matthew 18:15: "If thy brother sin against thee, go, show him his fault," &c. Here the anticipation is directed to one's duty in such a circumstance, rather than to the party sinned against or to the one who did the wrong. Hence the rising inflection comes upon the pronoun "thee." These examples show the importance of expression in indicating the relation of ideas and in bringing out coherence and unity of thought. If we fail to get this relation we misrepresent the author's thought.

The foregoing examples show some fundamental principles of expression that should be observed in the reading of the Bible from the pulpit. But no less necessary is the principle of adapting one's style of reading to the style of the author. When he is poetic, the reader must not be prosy; when he is stirred, the reader must not be calm; when he is descriptive, the reader must not be scientific. It is possible, even with an accurate understanding of his thought, to fail in representing his feelings. We must not only express his thought by proper phrase-accent, but also his feelings through proper tone-color. And this is possible only through a thorough appreciation of the author's situation, feelings, and purpose. More is required than mere intellectual knowledge of his thought. Tone is the language of the soul, and not until there is an experience within similar to the author's can he be rightly interpreted to an audience. Without that experience the rendition will be devoid of the appropriate tone-quality. The utterances of the inspired writers glow not only with loftiness of thought, but also with the warmth of intense feeling. And no one has the moral right to read for an audience the glowing messages of Isaiah, or the heart-searching words of Jesus, or the stirring discourses of Paul, as if reading the newspaper. Mere intellect will never appeal to the heart. It must be nothing short of heart-quality itself.

Attention must not be given to the tone of voice while reading. That will make the tone itself the object of attention and the reading will be artificial. The intellect

knows too little to determine the tone of voice through which the soul-experience is to be expressed. The part the intellect has to play here is to bring the organs of speech under such training and control that there will be a free response of the physical organs to the demands of the soul. And when these organs are thus free from all stricture and there is a clear understanding of the thought, it should be meditated upon, "brooded" over, or mused upon until the "fire burns." This will stimulate the imagination and arouse true feeling. An author's thought and feeling must in a sense be born again in the human soul through the understanding and the imagination while he reads, before it can be made to live. Let it be remembered that God speaks through the personality of his messengers as well as through their lips. They must be the incarnation of what the page represents—literally charged with its meaning. They must be moved by the actual spirit of the author in the passage read, telling it with all the wonder of a new story. Under such conditions the experience of the soul will come through a flow of tone that will reach the hearts of men. Such rendition of the inspired message from the open pages of the Book, and such a yielding to its eloquence, may prove a large factor in moral and religious education, as well as spiritual inspiration in the assembly of religious worship.

*The Essential of a Good Sermon*¹

I SOON learned what I regard as the first essential of an effective sermon. It must be an address to a congregation, not an essay about a theme. It must be addressed primarily not to the intellect but to the will, and in this respect differs from a lecture, which is addressed primarily not to the will but to the intellect. It is like a lawyer's speech to a jury, not like a professor's lecture to a class. The minister should never ask himself, What theme interests me? but, What theme will profit my congregation? He should be able to answer to himself the question, What do I want to say to this people at this time and why do I want to say it? The first requi-

¹ From *Reminiscences*, by Lyman Abbott, D.D.

site of a good sermon, therefore, is a clearly defined object; and this object, in the preacher's mind, should determine his choice of a subject. When this simple but fundamental truth first dawned upon me I was humiliated to find how many sermons I was preaching without a well-defined object. And to cure this defect I began to write down in my sermon note-book before the theme or the text the object which led me to select both of them. This I can best illustrate by a verbatim quotation from my note-book. I take almost at haphazard sermons:

June 23. Object. (1) To deepen and spiritualize the conviction of moralists, *e.g.*, . . . (2) comfort and inspire over-conscientious and burdened Christians, *e.g.*, Matt. 6:19.

Where I have here inserted points there were in my note-book the names or initials of certain individuals in my congregation as types of the kind of persons I wished to influence.

July 7. Object to intensify sense of divine presence and glory, awe of, love for, faith in him.

Reading—Acts, chap. 17, Ps. 139; text—Jer. 23:24.

Object. To denote clearly the characteristics of Christian, *i.e.*, Christ-like, sorrow; both as a comfort for those that are in trouble and as a preparation for those to whom trouble may yet come.

Often the text was not chosen until the sermon was prepared. Occasionally there was no text. The habit thus formed has remained with me throughout my life. My method of preparation for any sermon or address is to consider what I want to accomplish; next, what thoughts and what organization of those thoughts will be best fitted to accomplish that object; and, thirdly, in arranging those thoughts I endeavor to make my argument cumulative, not merely logical, so that the last thoughts will be not merely the conclusion but the climax of the thoughts that have gone before.

War and the Pulpit

It is no unimportant part of the function of the pulpit just now to help the people to adjust themselves and their living to the strange new conditions thrust upon

them by the war. There are many things, many customs which have crystallized into habits, and habits are tenacious. It will be difficult to break away from them and far easier to let life run on in the line of least resistance. And yet we must break away from some things which under other conditions have been a matter of course. We have been flippant and frivolous, running after amusement and pleasure almost as if those things were the chief end of existence. We have been extravagant in our tastes and lavish in our expenditures. We have been wasteful, criminally wasteful, of our resources of every kind. In our increasing plenty we have seen no need of economy. And suddenly the need is upon us, and we are bewildered and know not what to do. It is obvious that there must be a change. It would be monstrous to go on in the same careless, frivolous, thoughtless way. But how to make that change is not so easy to determine. It is for the pulpit to help us, not as an authority in sociology or economics or the science of government, but as an authority in things pertaining to righteousness; not by pedantic attempts at pedagogical leading, nor by violent invective against existing conditions, but by the sane and sober discussion of those conditions in the light of their possible betterment, the portrayal of the nobler quantities of self-restraint and self-denial, and the holding up of ideals of a citizenship as patriotic in its manner of living at home as in its willingness to die on the battle-field. The persistent emphasis of these things from the more than two hundred thousand pulpits of this country can not fail to be a force of incalculable service at this juncture.—*Watchman-Examiner*.

The Spoken Word

ALL efforts made to correct faulty diction and the mispronunciation of words deserve the encouragement of every person of culture. In a recently published *Desk-Book of 25,000 Words Frequently Mispronounced*, Dr. Frank H. Vizetelly points out that there are in the United States to-day few persons, if there are any, whose pronunciation accords strictly with the usage recorded by the particular dictionaries which they accept as authority.

Just as the correct use of words is de-

pendent on a knowledge of their proper application, so correct speech is dependent on the faculty of properly reproducing sounds. In the matter of intonation, it is not necessary to emulate the example of that noble Irishman who stood on the streets of London with mouth agape trying to catch the English accent. Those who wish to speak properly must avoid that monotone so characteristic of the greater number of the inhabitants of our Middle Atlantic seaboard. Among them the prevailing practice consists of trying to enunciate with closed teeth or of emitting nose-tones at the same time as one exhales through the nostrils. A perfect pronunciation can no more be obtained by closing the nares when uttering speech than it can be obtained by trying to breathe through the mouth and to speak at one and the same time. It is due to these defects in modes of utterance that we have earned for ourselves the reputation of being a mumbling, jumbling, twanging, whanging, whinnying people who flirt with their vowels and shuffle around with their consonants until our speech has become a shiftless and limping medium for expression, instead of being the outward and visible sign of an inward and spiritual harmony.

Altogether we pay far too little attention to articulation, stress, and vocalization. Our speech is untidy. We are given to dropping the *g*, to abusing the *r*, to maltreating the *a*, to mouthing the *o*, and are guilty of many other high crimes and misdemeanors toward our mother tongue, if what has been said of us by others and by us of ourselves in the newspapers is true. On the one hand, objection is made to the prevalent habit of breaking down the vowels in unaccented syllables in conversational speech; on the other, fault is found with some of us for striving to attain uniformity of vocalization with other English-speaking peoples.

Emerson once said that "the sweetest music is not in the oratorio, but in the human voice when it speaks from its instant life tones of tenderness, truth, and courage." But experience has taught many of us to believe that Henry Ward Beecher was right when he said: "Some people crack their tongues as a driver does his whip until at last they come to think that the tongue was meant to be a lash."

Believing that it lies within the power of every thinking man and woman to preserve our speech in all the flexibility of its tones, Dr. Vizetelly urges that eternal vigilance be exercised in the pulpit, on the platform, in the schools, and in the home, for that is the price that must be paid to redeem us as a people from the charge of being a careless, slovenly spoken race.

The Preacher Overdoing Things¹

FAILURE sometimes results from the preacher trying to do too much. I once saw a couple of pictures that made me do a great deal of thinking. In one a preacher had his church on his back, and was carrying the whole business. In the other all his members were in a big wagon, and he was pulling them up a steep hill.

Things like that ought never to happen outside of books. Once I spent a Sabbath with a preacher of this kind. He was the leader of the choir, president of the young people's society, class leader, chief usher, and about everything else there was to be. I didn't learn whether he did the janitor's work or not. I did learn, however, that he did about all the talking and praying in the prayer-meeting, and that his church was suffering from locomotor ataxia, brought on through lack of proper exercise.

Knowing Where to Stop

MARK TWAIN tells of a preacher who was making a great appeal for the missionary cause.

"At the end of ten minutes," said the humorist, "I was stirred to my boot-heels, and wanted him to stop so that I could give twenty-five dollars before my heart broke. But he kept on, and in ten minutes more I began to find my feet getting cold, and I only wanted to give fifteen dollars. In another ten minutes I only wanted to give five, but he didn't stop then, and when the collection was finally taken I stole two dollars out of the basket."

The preacher often defeats his own ends because he hasn't the tact to stop quite soon enough.

¹From *Point and Purpose in Preaching*, by E. P. Brown.

The Pastor

PROSPERITY AND DISCONTENT

Does prosperity produce happiness or discontent? The old idea was that people only needed plenty of work and good wages and they would be contented. In former ages good times were so rare that when they came people were happy and gave thanks unto the Lord. Now they are so frequent that nothing will satisfy many workingmen, and those with socialistic tendencies are compelled to prophesy more prosperity to satisfy him. What are the facts?

Since November, 1914, wage-increases for 5,700,000 workers have totaled \$300,000,000. These greater incomes have benefited chiefly the factory workers in the State of New York and New Jersey. There is more employment at higher wages than ever before. In New York State there are 25 per cent. more workers employed at 40 per cent. higher wages. At the same time strikes have increased from 543 for the first six months in 1915 to 1,865 for the same period in 1916. The workers have voluntarily reduced their time in many cases to four or five days a week. The higher daily wage thus produces on an average only the former weekly wage. The relations between employer and employees are worse than ever, not because the former are averse to paying higher wages, but because these do not secure faithful service.

The situation is peculiar. The workers claim more pay because the cost of living has gone up, in part because of higher cost of production due to higher wages. Yet

their earnings are voluntarily reduced because of fewer working days. Some, indeed, work full time but spend the larger income on purchases of no permanent value. The saloons are prosperous, and in spite of the increase of local option and prohibition territories the national drink bill is rising. Possibly this feature is responsible for the temper and violence displayed in many recent strikes. Men have been killed merely because they wanted to take the work which others had refused. Are we to conclude that improvidence and disregard of the welfare of others characterize the prosperous laborer?

Meanwhile corporations are planning for the future. A period of depression may come, and they are preparing to meet them by laying aside a portion of their earnings. The workingman spends as fast as he earns. The difference will soon tell.

What will happen, however, when we have no foresighted corporations, but only improvident socialistic communities and discontented altho prosperous laborers? The socialist may claim that higher wages will make better men; but the facts would seem to be against him. If the worker does not save now while he has a chance, will he do it when he is supposed to be always sure of a well-paid job, and when the State is expected to look after everybody? If he voluntarily reduces his earnings now when he is supposed to look after himself and family, will he increase them when he knows that the State must make provision for him? B.

THE FARMERS' CHURCH AN ECONOMIC AND SOCIAL FORCE

BULLETIN 278 (January, 1917), published by the Agricultural Experiment Station of the University of Wisconsin, contains an article on "The Farmers' Church an Economic and Social Force," and also a digest of this article, which we give below:

Farmers go to church in open country churches in which 95 per cent. of the mem-

bership are from farm families; in hamlet churches where 75 per cent. of the members are from the farm; in village churches where 50 per cent. of the members are from the farm, and in small city churches where the farm membership is but 15 per cent.

Open country and hamlet churches have the best chance in a farm population that

is not shifting about from place to place. A large compact parish, a single church in the parish, and a regular pastor or priest living in the parish are social conditions of strong country and hamlet churches.

Village and small city churches give to the farmer the advantages of a choice between two or more types of religious organization.

The farmers' church strengthens the habits of family life upon which successful farming depends. The pastor or priest is an adviser upon social and economic matters of importance.

Agriculture is a party to the rural church problem for the reason that in the national struggle to unite farmers into successful producing and business groups the rural parish is a force whose pull is felt by local agriculture.

A system of strong rural churches having

capable pastors living in the parish will unify farmers and farming.

A joint commission from the national religious bodies could formulate the principles upon which to reorganize the rural districts so as to give every farm family a chance to belong to a strong church.

Training-schools for country pastors, situated at the State colleges of agriculture, would give pastors enthusiasm for country life and a knowledge of rural problems, both social and economic.

Some examples of farmers' churches in Wisconsin show how churches and their religious leaders are cooperating with a progressive agriculture in rural social development.

The story of a country pastor, John Frederick Oberlin, who spent 60 years in a single parish grappling with the many problems of community life.

MID-WEEK PRAYER AND CONFERENCE MEETING

JAMES M. CAMPBELL, D.D., Claremont, Cal.

July 29-Aug. 4—An Unfailing Shade

(Ps. 121:5, 6)

It is not here said that the Lord provides a shade, but that he is our shade. He himself stands between us and wilting winds or blistering sun. This is a common thought in Old Testament devotional literature. Elsewhere it is said, "He shall cover thee with his feathers, and under his wings shalt thou trust"; the implication being that as the arrow of the hunter can not reach the defenseless brood that have taken shelter under the wings of the mother bird, unless it first pierces her, so nothing can harm us unless it first strikes through God. With his presence for our defense we are invulnerable to the attacks of every foe.

Man is exposed to dangers of many kinds. The elements war against him. From their baneful effects God protects his own. "The sun shall not smite thee by day, nor the moon by night." The Jews believed in the malign influence of the heavenly bodies, especially of the moon, whose deadly work is put in under the cover of night. The sun, too, in that tropical climate can blight as well as bless. From all the injurious effects of sun and moon the

righteous are assumed to be exempt. Others may suffer; they go free.

From this belief in divine protection comes a sense of security. The soul that believes in God's special guardianship can enter life's darkest places saying, "I will fear no evil, for thou art with me." In the sultry noonday heat he can sit under God's shadow with great delight. When fainting in his desert march he can find in him "the shadow of a great rock in a weary land." Not often is a sign of outward protection given; generally we have to walk by faith rather than by sight. Our divine Protector is invisible. The story is told of a sparrow making a dash at a butterfly which a naturalist had put under a glass cover, and falling back discomfited. He repeated his attack again and again, with the same result. Not less secure than the butterfly are those who have the presence of the unseen God for their protector.

A truth may, however, be pushed too far and become an error. Complete immunity from outward evil is not given to any. Nature has no favorites. "One event happeneth to all alike." Great catastrophes, such as earthquakes, floods, and fires, involve all in a common doom. Calamity is not always an evidence of special wicked-

ness, nor the absence of it an evidence of special virtue. What Jesus says about the accident of the falling of the tower of Siloam shows that. In his teaching the idea of divine protection is put upon a higher plane. The deliverance from evil for which he instructs us to pray is deliverance from moral evil. In a world that is run in the interests of moral ends the innocent have often to suffer with the guilty. But the evils that overwhelm them touch the body only; and while they hurt they can not really harm.

Aug. 5-11—The Storm on the Lake

(Matt. 8:23-27)

The miracle of the stilling of the sea, which is recorded by all three of the synoptists, sets before us various aspects of the wonderful personality of Christ.

I. The human Christ. His disciples "took him as he was"—weary and exhausted by a day of arduous toil—and hurried him to a ship that they might bear him away from the maddening crowd. No sooner did he embark than he lay down in the stern and fell into a sleep so peaceful and profound that the howling of the storm failed to disturb him. A beautiful and tender touch to the picture is that of the sleeping Jesus. On his physical side he was partaker of our common human lot; and because of that he can sympathize with us in all our human infirmities.

II. His seeming indifference. The danger of the disciples was real, yet Jesus slept on. The little boat was buffeted by the storm, and was apparently about to be engulfed in the waves, when the disciples cried out in despair, "Master, Master, carest thou not that we perish?" How greatly they misunderstood him! Indifferent to them he could not be; and of that they ought to have been well assured. The presence of the Lord in the ship ought to have been sufficient to drive all fear away. The experience of the past ought to have been conservative of the faith of the present. Now fear had come in because faith had failed. Hence the rebuke: "Why are ye so fearful, ye of little faith?" or, as Luke puts it, "Where is your faith?"

Their condition of mind was not that of blank unbelief, but of doubt. Unbelief is

absence of faith, whereas in doubt there always remains an element of faith. Their faith oscillated; it moved both ways, from the truth and toward it, finally coming out on the right side.

III. The divine Christ. Awakened by their importunate cry "he arose and rebuked the winds and the sea; and there was a great calm," and, as Bengel remarks, "He calmed the minds of his disciples first, and then the sea." The statement that he "rebuked" the sea brings in a dramatic touch—the sea being personified, and its perturbed condition possibly attributed to the action of some malign power.

In the presence of one whose mighty power could still the tumult of the tempest the disciples marveled, saying, "What manner of man is this, that even the winds obey him?" To what grade of being does he belong? This surely is no ordinary man! Christ has always caused men to wonder. He does so now. His works can not be accounted for save on the ground that they are the expression of the power of God.

Christ's miracles are parables. They are not merely outward signs and wonders; they are works of grace which set forth the spirit of Christ and form part of his redemptive ministry.

The storm on the Galilean lake is a figure of the sudden and unexpected storms which sweep over the life of man. We can not foresee them; we can not avert them; we can not cope with them. Such a storm is breaking over the world to-day, and many are alarmed lest the ship should be unable to weather the gale. They are asking, "Does Christ care that we perish? And if he cares, is he able to deliver?" Why should we doubt him? Above the noise of the tempest his voice may now be heard, and

"As on the Sea of Galilee
The Christ is whispering 'Peace.'"

Aug. 12-18—The Day's Work (Ps. 104:23)

The world is a hive of industry. "Man goeth forth unto his work and to his labor until the evening." A constant procession of toilers fare forth with the rising sun, labor through the day, returning to their homes at nightfall, to renew their tasks again on the morrow. And so the work of the world goes on.

For every man there is a divine program in the divine mind: an ideal which he is to seek to attain, a goal which he is to seek to win, a work which he is to endeavor to do. In the physical world every atom has its place. Were a single atom out of its place the divine order would be disturbed. The great thing in life is for each one to find his place, and stay in it until his work is done. But how are we to learn where our place is? In a general way, from our written orders in God's word; in a particular way, from the reading of his providence. Man needs to use his power of reasoning. Availing himself of divine pilotage, under divine direction he must shape his own course and find his own work. The safe rule to follow is that suggested by the words, "Whatsoever thy hand findeth to do, do it with all thy might," the thing that lies nearest one's hand being most surely the thing of divine appointment.

"To every man his work," is the way in which the Master lays down one of the laws of life. Under God's guidance, and the exercise of his own judgment, every man should take up the work for which he is specially qualified. All are not expected to do the same things. Each one is to labor according to ability and adaptability. In the business world there is not only distribution of labor, there is also subdivision of labor. Each one is assigned the task for which he is peculiarly fitted. So in the kingdom of God. There is some one thing which each one can do better than he can do anything else. For one to find his proper niche is an essential condition of success.

The daily round of monotonous toil supplies the supreme test of faithfulness, in that it is beset with the constant temptation to slacken effort and to grow remiss in the performance of duty. Those who loiter by the way are apt to indulge in the delusion that the work of the day can be crowded into the evening hours. To keep ourselves going on the path of obscure, commonplace toil is not easy. Especially is this so in spiritual work, in which the results of the day's toil often seem inadequate, if not altogether intangible. We need to remember that at the end of the day the Lord does not reward his servants according to the results achieved, but "according to their works." All that he demands is fidelity to life's great trust; and when life's brief day

of service closes, his words, "Well done, good and faithful servant," will thrill the heart of every discouraged worker.

Aug. 19-25—The Real Progressive

(Rev. 21:5)

Christ was not a reformer, but a former; not a mender, but a maker. His religion is a creative force in the world's life. "He maketh all things new."

The social problems which confronted Christ were in all essential respects the same as those of to-day. While the introduction of machinery, the centralization of the population in the cities, and the rapid increase and concentration of wealth have produced many important changes in the social conditions of men, yet society has remained essentially the same. The same social inequalities that exist now existed then; the same social evils that sadden us saddened him.

How did he seek to overcome them and to reconstruct the social order? Did he invent some new system of government, of taxation, or of land-tenure? Did he show a more excellent way of running the political machine? Did he seek to redress social wrongs by securing a change in legislation? Did he lead a crusade against the evils of his time? Did he excite the common people, with whom he sympathized profoundly, to arise in their might and strike for the maintenance of their social rights? He did none of these things. All questions pertaining to government, law, and social order he left untouched, being content to sow the seed from which the needed changes would come, and to wait for the ripening of the harvest.

The text reveals his method. He sought to change things root and branch, to make them over, by imparting to the world a new spirit. In order to make things new he had to make men new. In order to create a new social order he had to make new souls, inspiring them with his own sacrificial spirit, his hatred of iniquity, and love of righteousness; taking from them the greed of gain, and leading them to seek the benefit of others equally with their own; taking from them the sense of absolute ownership and leading them to cherish a sense of stewardship that makes the whole of life a free-will offering to the commonweal.

The root of much of the wrong and injustice under which so many are smarting is the selfish and sinful heart of man. How shall each individual be led to prefer the general welfare to his own personal aggrandizement? Not until this change has been wrought can we have a perfect social system. Change of laws will not produce change of character. A new social system will not make new men. In man himself the reform must begin. The regeneration of society can come only through the regeneration of the individual. The final order of things of which we are taught of God to hope is "a new heaven and a new earth, wherein dwelleth righteousness."

The world is in the travail-throes of a great rebirth. Through much tribulation it is entering the promised kingdom. But the change of a world is slow work. The march to the better things is along a painful, toilsome way. Humanity can not leap into changes; it must grow into them. Cataclysms occur to clear the way for the new order, but the building up of the new temple is a slow process. Yet beneath the surface play of things there is the unseen hand of Christ controlling all things in the interest of redemption.

Aug. 26-Sept. 1—Home-Building

(Pss. 127 and 133)

The family is the social unit. It is not only the foundation of the whole social system, it is also the foundation of the Christian system. No Scripture truth shines out more luminously than that families in their corporate character sustain peculiar relations to God—relations which imply peculiar advantages and responsibilities. God is not merely the God of individuals; he is also the God of "all the families of the earth." It is worthy of note that the first promises had relation to families rather than to individuals. To Abraham was the promise given: "In thee shall all the families of the earth be blessed." This idea underlies the entire Jewish system. With a Jewish parent it was a fundamental thought that his entire household was included with him in all the covenant blessings of the theocracy.

The law of family government remains un-

repealed. Christianity took it over. Hence on the day of Pentecost we find the Old Testament pledge repeated—"I will be a God to thee and thy seed after thee."

Out of this idea of the covenant relation between the family and God grew up the beautiful custom of family worship. That family worship has of late years declined in truly Christian homes is not because sons are less devout than their fathers were, but because their sense of the relation of the family to the Christian economy has grown feebler. There may be as much religion in the family as ever, but there is less family religion. The revival most needed to-day is the revival of home religion, leading to the rekindling of the extinguished altar-fires.

Another thing taken over by Christianity from Judaism was its new conception of childhood. By Judaism infanticide was prohibited; "race suicide" was alien to its spirit. Children were looked upon as a heritage from the Lord; and the man who had his quiver full of them was accounted happy. But it was left to Christianity to appraise the child at his true worth and to put him in his rightful place as a member of the kingdom of God. No practical change introduced by Christ struck deeper, or was more far-reaching in its results, than the changed view of childhood which he gave to the world when he took little children in his arms and blessed them, and said, "Suffer the little children to come unto me, and forbid them not, for of such is the kingdom of heaven." That was the coronation of childhood. From it have come a radical change in the treatment of children and a new appreciation of the home, of which children are part.

Because of the importance of the home in the scheme of human life, of all of the tasks given to us to do in this world there is none of greater value than that of home-making. The finest thing that any pair of human souls can do is to build up a beautiful home in which love reigns—a type of heaven. When any interest is put above the home there is loss rather than gain; and no more bitter regret can come to any one at the close of life than to be forced to say, "They made me a keeper of vineyards, but mine own vineyard have I not kept." To fail in home-building is to make life's supreme social failure.

Social Christianity

EDUCATION AND DEMOCRACY

OUR thinking on all subjects is largely determined or deeply colored by the kind of government under which we live. In an imperialistic and aristocratic government even the religious life takes on the forms and speech of royalty. In hymns and prayers and sermons God is habitually represented as king. His service takes on courtly forms and usages. His government is autocratic instead of paternal.

In imperialistic governments men become accustomed to bear authority. Self-government and personal initiative are correspondingly repressed and discouraged. The great Tolstoy, with his wide vision and profound insight, saw that the Russian people were losing these most valuable qualities under the narrow régime of the prevailing system. He sought to establish on his own estates schools of a broader curriculum. But the Government was quick to discern the lurking danger and suppress the schools.

In a democracy every man with a ballot in his hand is a constituent element of the government. We, the people, are the government. The character of the government, accordingly, rests solidly and finally upon the intelligence of the citizens. The stream can not rise higher than its source. A democratic government, when accepted in all its corollaries, is a complete bar to all narrow schemes of education. This joint ruler with his fellow men in a great government must be much more than a clever craftsman or able wage-earner. He must be educated, led out, into the estate of a self-governed, intelligent manhood. Every door opening into the wide and various life of a great government must be thrown wide open before this ruler of himself and others. He is not simply an occupative tenant. He is a citizen. With his fellow citizens he is a ruler. As such he must know himself and the scope of his obligations and privileges. Democracy determines the range of education. Here, for example, is a raw, lank youth splitting rails. The autocratic gov-

ernment says, "I need him; I must have rails. He must be taught the art of rail-splitting in the most efficient way." The democratic government says: "Not so; he is my citizen. I do not know what possibilities are hidden in this ungainly youth. I must develop him as deeply and variously as possible." Autocracy makes a clever rail-splitter. Democracy makes an Abraham Lincoln. When America has demonstrated that many of the nation's leading men in government and finance, in art and science and literature, have come from the ranks of farmers' sons and mechanics and day-laborers, from street urchins and newsboys, it will not do to go back to systems founded on the hard and fast concepts of autocratic governments with their sharply defined classes, aristocracies, and rulers "born to the purple." "The movement for vocational education conceals within itself two mighty and opposing forces: one which would utilize the public schools primarily to turn out more efficient laborers in the present economic régime, with certain incidental advantages to themselves; the other would utilize all the resources of public education to equip individuals to control their own economic careers, and thus help on such a reorganization of industry as will change it from a feudalistic to a democratic order." We must beware how we turn from a system of education whose basic concept is "the development of human beings" to one which is simply a training for certain specific occupations. We must not "assume that the needs of education are met if girls are trained to be skilled in millinery and cooking and garment-making, and boys to be plumbers, electric-wirers," &c. The East Side cigar-maker, living in an eight by ten dingy room, sends his bright boy to the public school. Wo betide the boy and the country if that school devotes itself to making him a more clever workman than his father before him! The entire system of democracy is inverted and works downward instead of upward. Our democracy becomes

an internal disease and not a spring of abounding, outgoing life.

We must never forget that any discussion of education which does not instinctively rise into the light of religion is a poor earth-bound thing, empty of both true utility and inspiration. The school misses the purpose of its being if it fail to hold steadily before it the fact that it is dealing with a child of God.

This is no place for what we call "religious instruction in our public schools." It is a demand for teachers, not simply book experts; for men and women vitally conscious of their own divinity and warmly, lovingly sympathetic with the young immortals whom they are endeavoring to train for the great destiny that lies before them.

JAMES H. ECOS.

EDUCATION AND VOCATIONAL GUIDANCE¹

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Aug. 5—Vocational Guidance

SCRIPTURE LESSON: In 2 Chron. 31:21 is a description of the finest type of workman, a man enamored of his task, who, in every humble detail, saw a great purpose being wrought.

DRIFTERS: In a certain dish-washers' union of seven hundred members, one hundred are said to be college graduates. Think what this means—men who had gone through the training which should inspire leadership drifted into this menial task of public restaurant dish-washer! One member of this union, himself formerly a college instructor, says: "Naturally, I do not care to reveal my name. We represent a class of men who have found ourselves unable to cope with the harsh requirements of life. We are absolutely unfitted for business life, but I might have succeeded if I had had even a rudimentary knowledge of business affairs. I was unmarried and came West with just enough money to last me a week. At first I tried some work, but I was unable to endure its hardships, so I became a dish-washer."

The foregoing is the confession of a drifter, and drifters are found everywhere. If you come to know some harvesting crew which migrates over the Western wheat-fields, you will find in it men who should themselves be owning rich farms instead of seeking chances to work on one. If you study tramps, you will find that many are men who should be driving trains instead of stealing rides. If you stand in sympathetic mood beside the Bowery bread-line, visit employment agencies, look over "want ads," hold in your hand the many applications received for the most ordinary positions, it is clear

that here, too, are men whose ability has been feebly or unwisely directed. It is evident that the world has many drifters—and drifting is dangerous.

PRESENT OPPORTUNITIES: This is pre-eminently the day of big tasks for all who will qualify. The farmer in 1912 raised a crop which sold for \$9,532,000,000, an increase over the year before of more than \$1,000,000,000. Into the manufacturer's factory pours a large part of this enormous raw material, and from the shipping-room issues an annual product of necessities, comforts, and luxuries worth \$20,767,000,000. Manufacturing has added enormous value to the raw products and furnishes employment for an army of nearly 8,000,000 men. To carry these products back and forth demands railroads. We have them, requiring 2,000,000 freight-cars and manned by 1,600,000 employees.

Other activities are on the same gigantic scale. Our merchants have their bales of goods piled high in the warehouses of China and South Africa, and at home every American is able to buy of his local dealer products formerly denied a king. The engineer directs the building of tunnels under rivers, or throws great dams across a Nile or Mississippi. The chemist discovers a new food-product and renders valuable what was formerly waste, and becomes the right-hand man of the manufacturer. Then there are the millions of builders, machinists, factory-employees, doctors, lawyers, teachers, civil-service employees, and countless other workers—a vast army with mighty tasks.

But the youth of our day seldom scents these opportunities in an individual way; he has had no grip at first-hand with a real job

¹ A new book on *How to Choose a Vocation* will be found suggestive in the study of these lessons. Published by Funk & Wagnalls Company.

which thrills him with its possibilities and inspires him to work with all his might. He lacks vocational vision; and without vision he can not develop.

A boy in one of the little villages of one hundred years ago knew something of practically every vocation. The boy could watch the blacksmith at work, he could see the weaver weave and the baker bake. He had some understanding of what was done by the minister, the doctor, and the lawyer. The teacher and the whole community knew him twenty-four hours of the day and were interested in what he was going to be. So, making use of their well-founded advice and of his knowledge of what the few simple trades offered, he early made his choice wisely and was fitted into his life-work.

But that simple industrial system has become wonderfully complex. Men no longer do things; they do one thing, often only part of one thing. Mercantile life to-day has so many different kinds of establishments and so great a variety of work in each that the average boy is bewildered and wastes much time in trying to find out from first-hand experience for what he is best fitted. Work is now done by the specialist; there are so many different positions in engineering and manufacturing, and so definitely is the work partitioned off that in a modern shoe-factory, for example, one man may spend his life simply in making heels. Our economic and social system is like a gigantic watch into which myriads of men, like wheels, must be adjusted. But, unfortunately, there are no all-skilled adjustment-makers, and the danger is great of round boys getting into square holes.

This means a misfit for a time or for life. Cowper tried to be a lawyer; Goldsmith tried to be a physician. Both failed miserably, but they made brilliant successes in literature. A. T. Stewart was unsuccessful as a minister, and did not find teaching congenial. The failure of a friend to whom he had loaned money left him the possessor of a dry-goods store—something for which he was fitted. Every man is good for something. He must put forth effort, but this effort should be directed toward that for which he is fitted.

VOCATIONAL TRAINING: Here is offered a practical solution. The theory of such guidance is simple, viz., that both the various careers and the people who are to adopt

them be first analyzed with care, and that from this analysis there be made the most workable combination possible. But can vocational guidance assure success to every one? By no means; some lack ambition, being minus the positive qualities which make wishes real. Vocational guidance is no panacea for such deficiencies.

Granted, however, that the person has capacity, vocational guidance will discover in what direction this capacity is most strongly developed, will warn against "blind alley" and other positions unsuited to one's best development, will point out where the best possibilities are, and offer constructive suggestions as to how these vocational opportunities should be utilized.

What natural qualifications are required in order to render this service? What natural qualifications are desirable? What general education is required? What special preparation is necessary? What time is required for the special preparation? What does it cost? How is this special preparation secured?

This is a somewhat formidable list of questions. Yet if a young man is to devote twenty, thirty, even fifty years to this particular vocation, are not all such questions important? The vocational counselor believes that they are, and in preparation for his work he studies the various occupations intensively.

This study of the vocation, however, is only one-half the task. Before adequate vocational adjustment can be brought about, it must be supplemented by a study of the person who is to fill the position. Here, again, the counselor has a long array of questions. Is this person strong, in good health, vigorous, of sound body? Is he accurate, orderly, mentally alert, studious, careful, deliberate, adaptable? Does he possess initiative; is he fond of change; can he manage people; is he idealistic or does he favor only positions that pay well? The counselor, before he has finished these and other similar questions, is pretty apt to find that "Know thyself" does not apply to persons calling upon him for advice. These persons do not know themselves except in a vague, introspective way, and it is important that in choosing careers they estimate their abilities and defects both accurately and fairly.

Vocational guidance, then, calls for hard work, much searching into the depths of

human capacity on the one hand and the various occupations on the other. It means the rescue of men and women from vocational failure, the multiplication of men like Hezekiah.

Aug. 12—Industrial Schools

SCRIPTURE LESSON: "Seest thou a man diligent in his business? he shall stand before kings" (Prov. 22:29). This proverb deserves its world-wide currency, for it rings true for us no less than for the people of antiquity. Do our people find it hard to get along? Are expenses difficult to keep within bound, wages and salaries low, unemployment prevalent, profits small, saving difficult, and the bank balance dwindling? Under different guises, but still essentially the same, such trials have always faced mankind. To a Solomon, however, they were a spur to renewed efforts, increased skill, superior workmanship.

PRESENT-DAY METHODS: The problems of our day differ from those of Solomon's; they have a different setting and call for different methods. Yet Solomon's principle of diligence remains unaltered, and is recommended and put in practise by leaders in the industrial world.

In Chicago there is in session four days a week a school for wagon-drivers. The Wells Fargo Express Company believed that its employees should be trained, and proceeded to do it. Regular school sessions for wagon men, occupying the entire day, are held on four days of each week. Not fewer than four of the regular wagon men are detailed to attend the sessions on each day, and as many more as can be spared at any one time take advantage of the opportunity to become familiar with the rules governing their several duties. In the class each point is thoroughly discussed and the men are drilled in its meaning and importance. Following the discussion, illustrations are given which show the practical application of the theory involved. In discussing the subject of safety, accounts of accidents are given, illustrating the nature and consequences of carelessness, and how such accidents, by caution, could have been avoided. Under "accidents and personal injury" special attention is given to "Safety First." Emphasis is laid on the importance of making a complete report of every accident, no

matter how seemingly unimportant. Illustrations are presented of minor accidents which developed into expensive litigation that could have been avoided had those involved made immediate and full report of the accident when it occurred. The men are always impressed also with the fact that litigation may be only one way in which the company may suffer. A dissatisfied patron may be the cause of as much actual loss as an expensive law-suit.

At intervals each man is examined in all the branches which his work involves. Constant effort is made to arouse in every employee an appreciation of the importance of equipping himself with an understanding not only of rules but of the principles back of them, that he may be fitted to represent Wells Fargo with credit to himself and the company. Since everywhere to-day courtesy sounds the key-note of business success, no opportunity is missed to impress upon the men the value of courtesy. "Get the Thank-You-Habit" has become a slogan in the classroom.

Chicago officials are giving unqualified support to the Department of Instruction, believing that results will show not only increased efficiency in service but a marked reduction in claims and litigation. The employees are taking interest in the work as it develops, and appreciate more and more the opportunities that will open to them through preparation for a higher order of service.

The employer who succeeds in business to-day does not believe in botched work, frequent errors, and the low wages which go with such performance. Says J. Ogden Armour, president of a company doing an annual business of \$500,000,000 and employing 40,000 men:

"To me, every boy, every young man who enters our employ is an investment. If he fails to grow, to advance, he is a bad investment and we are the losers. If he makes a mistake, instead of criticizing him we try to find out what led him to make the mistake, then aid him in avoiding its repetition.

"If a man finds fault with a boy without explaining the cause to him, I won't fire the boy, I'll fire the man," one of our department heads said the other day: "We have not a square inch of space in this organization for the man who criticizes a subordinate without telling how to do the thing better."

"We try to give our boys a fair chance

to learn the duties of clerks and other employees just ahead of them. If one of them has been with us a year and is still only an office boy we are inclined to feel that we made a mistake in hiring him. A few months ago one of our officers asked a hundred boys to write out and submit their opinions of our office organization, criticizing, praising, or suggesting changes as they saw fit. The boys hit every weak spot with the certainty of target-shooters, and some of their advice has proved most valuable.

"If in filling an important position tomorrow I had to choose between a man of ordinary ability who had trained himself in our employ and a man from the outside apparently more brilliant, I would not hesitate a moment in deciding. The home-made product would get the job. If the day ever comes when this company will have to go outside its own organization for its leaders, I shall feel that we have failed to live up to our opportunities and our ideals."

These companies are not alone in believing employees should be trained, but, indeed, are typical of leading business executives. These executives are anxious to have on their pay-rolls employees who desire to do superior work; such employees, they are convinced, should be taught how to do this superior work and be advanced in salary as their earning power increases. This is the purpose of the training offered in business establishments.

Manufacturers have often developed schools for apprentices. Young men with a grammar-school education and a natural mechanical ability are enabled through these schools to secure a thorough trade-training as machinists, die- and tool-makers, pattern-makers, iron- and steel- and brass-molders, steam-fitters, printers, &c. The apprentices are taught the practical processes of their chosen trade in rooms provided for this purpose, and they receive classroom instruction in the related sciences, so as to develop an industrial understanding and intelligence. This broad training gives an appropriate knowledge of machines and machine processes, materials and their properties, manufacturing methods and cost of manufacture, business organization and industrial conditions.

Young men with a high-school education are trained for semiprofessional service of a technical or a business nature, as draftsmen and designers, electrical and steam-turbine testers, construction and manufacturing engineers, or as stock-keepers, factory-cost and accounting clerks. They are taught the

practical side of their work in specially supervised machine-shops and winding departments, in drawing-offices and testing-rooms, and in stock-rooms and business offices of the company. Comparing the superior opportunities open to the skilled workmen, as compared with the unskilled laborer's, we must agree that apprenticeship schools merit a most hearty approval.

Some manufacturers offer more advanced courses, enabling their employees to train as chemists, electrical engineers, civil engineers, mechanical engineers, designers, production engineers, &c. Such courses, in the factory itself or at places nearby, enable the men to secure a technical education with minimum expense and to combine the theory learned in the schools with practical business experience.

The best methods of selling goods, by which is meant not merely securing large orders but of giving the customer good service in purchasing and using the commodity, are being taught the sales forces of factories and department stores. The mail-order houses similarly instruct their new employees; and the telephone companies, before they permit their young lady employees to take charge of switchboards, impress upon them the value of speed, accuracy, and courtesy.

Such instruction has personal interest for each of us, since it enables us as consumers to enjoy cheaper commodities and better service. To the employee its import is far deeper. Through the influence of industrial schools he can increase his earnings, advance himself to a higher position, and develop that joy in work which can come only to the true artist.

Aug. 19—The Public School

SCRIPTURE LESSON: "Wisdom is justified of her children" (Matt. 11:19).

THE SITUATION: For eight years in the grades children spend approximately one hundred and eighty days annually—a considerable investment of time and effort on their part and a much more serious investment on the part of parents. High school increases this by a half. A college course adds another four years, entailing even fuller sacrifice of time, effort, and funds. To what end? In view of the efforts and

sacrifices, something worth while should accrue to justify these efforts and sacrifices.

Why have schools at all? Man in the thousands of years during which he has inhabited the earth has been undergoing a slow but gradual improvement. Human beings through long years have been pushing toward civilization. In this long advance from savagery toward civilization mankind has learned many useful, practical things.

A man beginning work in a typewriter-factory would not collect some pieces of metal and small tools and, with no regard whatever to the methods of manufacture worked out by the firm during its twenty years in the business, set to work to construct a machine. No machinist does it that way. First of all, he learns the valuable methods, the fruits yielded by the firm's twenty years' experience; and upon these he soon takes his place as a competent workman.

So with the wisdom accumulated through the ages. Your grandfather accumulated some of it, his grandfathers did likewise, and so on into prehistoric times. It has been a long, hard study to develop these bits of wisdom; once accumulated they are a storehouse of priceless value. But babies are born without this knowledge; as they grow to maturity they must somehow attain it.

Parents nowadays are not in a position to impart this knowledge systematically; they are busy with other things; moreover, this body of knowledge has become so vast that only through expert methods can the task be accomplished with even a fair degree of completeness. Accordingly, the reduction of this accumulated wisdom to its bare essentials and the imparting of these to young people skilfully become the task of specialists; in other words, teachers. The public school is a means to a definite end.

THE PROBLEM AND THE SOLUTION: No one can learn all things. The knowledge accumulated through the ages, and accumulating still more rapidly now, has become too extended for a person within the short span of his life to encompass it. Selection is essential. With knowledge so extensive that knowing all things is impossible, and with the public school's claim upon the pupils' time and efforts, a drastic selection of subjects is necessary. The subjects that yield some benefit must give way to those which yield most benefit.

What knowledge is of most worth? This worth depends solely upon its helpfulness; as an end in itself it is without avail. We therefore conclude that public schools must teach those things most needed for effective living to-day. Since the business of the public schools is not the preparing of young people for life in ancient Rome or in the Greece of 200 B.C., education must be kept subordinated to the practical arts. The test of the public school, therefore, lies in what its graduates are able to do in their communities.

It has long seemed to those viewing the public school critically yet cordially that undue emphasis was laid upon what resulted in returning to the community merely an educated consumer. The young man had become acquainted with the glories of Greece and Rome, had developed an appreciation for art and music, and was possessed of idealism and some appreciation of poetry. He was a carefully trained consumer, ready to pick and choose among the good things of life. With a \$3,000 taste he was unable to fill even a \$1,000 position.

Parents have often at serious sacrifice kept children in school with the hope that education would enable them later on to take their places in the community as successful men and women. Yet these children have frequently come from school discontented because conditions in the actual fell so far short of conditions in the ideal and dissatisfied with the only positions they were competent to fill. Cultivated tastes are to be commended, but reasonable balance should be maintained between tastes and the earning capacity necessary to gratify them.

The practical solution is that the schools train pupils not merely to consume but also to produce. Instead of graduating boys and girls longing for multitudes of things they can never get, they should educate them to earn good salaries as well as to consume with taste.

In carrying out this plan of training producers as well as consumers, it will be found that some students have greater need than others to become producers in the near future. These pupils have their needs more adequately met by trade-schools, business colleges, part-time schools, and continuation schools than by the high schools. Progressive communities in constantly increasing

number are opening such schools for those upon whom the demands to produce are more immediate. The high-school course is being reshaped to meet similar needs. Subjects such as commercial arithmetic, book-keeping, typewriting, agriculture, commercial geography, economics, and domestic science are given in up-to-date high schools. A certain proportion of the pupils will go to college, and for these the above subjects are not necessarily designed. The real test of the public schools' work is not the number prepared for the general culture college but the number prepared for the community. In trying to make the high school merely a preparatory school for college the community is cheated of its just rights and the majority who do not enter college have alien claims superposed. The high school is the people's college, its courses dedicated to the people's service.

All training is a means to an end, not an end in itself; its real justification lies in developing in us willingness and ability to live lives of usefulness and service. Every one should find his proper niche and in it toil with joy and effectiveness, whether this requires him to pass from the eighth grade directly into a trade-school or to train for twelve years more in order to enter professional life.

EXPERT GUIDANCE: Among the many kinds of training afforded to-day, how is the public-school pupil to select that best fitted to his particular requirements? In a matter involving considerable expense on the part of the public and such possibilities for ill in the pupil's life he should receive that careful guidance which is the function of the vocational counselor to give. The public school in adding the vocational counselor to its staff claims only that pupils and vocations should be brought into effective adjustment, and that each pupil should pursue the kind of training which best insures that end.

Aug. 26—The Sunday-school

SCRIPTURE LESSON: See 2 Cor. 3:5, 6—"Our sufficiency is from God," says the Apostle Paul; "who also made us sufficient as ministers of a new covenant; not of the letter, but of the spirit; for the letter killeth, but the spirit giveth life."

WHY THE SUNDAY-SCHOOL: The Apostle Paul in addressing the Corinthians thought to build up with them a vital Christianity. He would have them encouraged, quickened in spirit, made valiant to subdue daily temptations and eager to maintain themselves on the high planes of spirituality. The Corinthians' problem is ours, and Paul's message to them is a saving power to us. People in encouraging numbers say that not only does Paul's message have a value to us, but that the Scriptures in their entirety are of so vital import that children should not be left to learn of them by chance, but should have opportunity for systematic study. Hence, among other agencies, the Sunday-school.

The great purpose to be achieved by the Sunday-school ought to spur us on to make of it a most efficient instrument. Efficiency means the best way of doing things, and in that respect Sunday-schools, no less than business establishments, ought to be its ardent champions.

THE TASK: What might the Sunday-school do to increase its efficiency? Within its ranks are those intent upon improving its lessons, training its teachers, raising the grade of its supervisors, devising special features to arouse the enthusiasm and hold the interest of pupils. The first step toward increased efficiency is the belief that improvement can be and should be brought about; hard upon that will follow the practical ways and means through which the improvement desired is realized.

In the work of any institution, form tends to supplant content. So easy is it to form habits, to follow the old paths unseekingly, that the Sunday-school constantly faces the danger of routine, of becoming stereotyped, mechanical, its message one of words. When teachers and superintendents and other friends of the Sunday-school are not alert, its training is apt to fit pupils for life in Jerusalem, as the Latin teacher would prepare the high-school boy for Roman citizenship, the Greek teacher for the age of Pericles.

Is it to glorify old Judea or to Christianize present-day United States that the Sunday-school functions? Are we to bring about the new day in the pupil's heart, or are we to direct his gaze backward and exalt for him symbols and forms long since outgrown?

JESUS'S METHOD: "Except your righteousness exceed the righteousness of the scribes and the Pharisees," declares the Master, "ye shall in no way enter into the kingdom of heaven." Jesus in his own career points the way. He knew humble fishermen as friends, sympathized with the poor widow, healed the blind man who sat by the wayside begging, discoursed at ease with the learned Nicodemus, confuted the Herodians, handled with masterly fashion the impulsive Peter, the poor Lazarus, the rich Zacchæus. In short, Jesus was thoroughly in touch with the people of his time, and he went about doing good.

Jesus knew the Scriptures so completely that the chief priest and the scribes were nonplussed again and again. Yet when a multitude of humble folks gathered to hear him, it was not words of great learning but a stimulating tho simple parable which fell from his lips: "Behold, the sower went forth to sow," &c.

To become the real followers of Christ, whom it is the function of the Sunday-school to produce, we must hold fast to the spirit of his teaching rather than the letter. We must seek to do not the things which he did then, but those which he would do now. We must grasp the essentials of his message and use the truths to solve the problems of a new age. This is an inspiring task for the Sunday-school.

The teacher as he faces the Sunday-school class has not alone the Master's work to do, but the Master's methods to guide him in achieving this great work. For Jesus is incomparably the greatest teacher the world has ever seen, and the qualities he posset and the methods he employed are of benefit to every teacher as an example:

First, he knew his scholars. The humble Lazarus, Thomas the doubter, the rich young man, the woman about to be stoned for adultery, Nathaniel the Israelite without guile, the treacherous Judas—were as open books to this student of human nature. His insight was unerring, his friendship and goodness never failing. Such qualities, to an appreciable degree, every teacher can develop within himself.

Secondly, he drew illustrations abundantly from local conditions. The fishermen he appealed to in terms of their calling, telling them that he would make them fishermen able to catch men. The fig-tree, the vine,

the sheep, the birds of heaven, the little child placed in the midst of questioners, the girding of himself with a towel and washing his disciples' feet—by such examples as these the Master made his teaching vital. The teacher to-day who aims to make his instruction vital need seek no farther than the experiences of his pupils to gain illustrations in abundance.

Thirdly, he held attention and aroused interest. The words of Jesus, couched in terms of every-day experience, carried meaning to all hearers. He knew also how to quicken curiosity, to ask thought-provoking questions, to strike hard when occasion demanded. Those who heard were "astonished at his teaching." The message of Jesus penetrated; it struck home and freed the spirit of shackles. "Ye shall know the truth, and the truth shall make you free," was a message from which succeeding generations of teachers may draw inspiration.

This message of a liberator, of one who encourages freedom and self-development, is needed to-day, and its power over attention is quite the same as heretofore.

Fourthly, he was an example. The apostles, as they listened to his teaching, also saw the lesson in his example, and it is doubtful if the latter were not even more impressive than the former. Kindness, love, knowledge, strength, self-control—these in Jesus were so perfectly blended that his followers seemed ever to have been absorbed in the significance of his person. In order to measure up to this fourth phase, the Sunday-school teacher faces a severe requirement; yet what other could be so conducive to personal growth?

Fifthly, he incited his pupils to self-activity. The Master never left his hearers intellectually convinced but inert. His aim was to rouse the will to action, to set people to do something. "Every one, therefore, that heareth these words of mine, and doeth them, shall be likened to a wise man." The Sunday-school teaching which dwells solely upon the beauty of Christ's life, of its purity and hopeful philosophy, loses this chief merit of the Master's teaching—that of spiritual growth through self-activity. "Be ye doers of the word, and not hearers only." The truths learned in Sunday-school should be as fruitful seed which will blossom into good deeds manifold.

The Book and Archeology

ARABIC-ROMAN RUINS NEAR CAIRO

IN most areas of archeological investigation the war has put a stop to operations. An interesting exception to this is found at Old Fostat (the place recently excavated) which marks the site of Babylon, a Roman fort near Cairo captured by an Arab gen-

eral (Amr ebn el-Asi) in 641, at the time of the Mohammedan conquest of Egypt. Here on the fort a city grew up, tho in 750 the place was burned. The new city of Fostat was not built on the old site, however, on account of the difficulty of clearing the ruins



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left by the fire. As a result the burned city disintegrated, became covered with sand, and was finally forgotten. So that the area which has been uncovered marks the spot where an Arab-Egyptian city existed between 641 and 750, and before that a Roman fort which probably stood several centuries.

The results include discovery of the plan of the town, showing that many of the structures were capacious and substantial; and especially brought to light a large collection of Arabic and Roman pottery. The

Roman pottery is quite easily distinguished in the photograph here given by its more graceful shapes and by its ornamentation. The Arabic ware is more clumsy and less ornate. The smaller vessels in the center, by some erroneously described as ancient hand-grenades used for Greek fire, are vessels for holding olive-oil—one of the staples of commerce in that time and region.

The photograph which shows the ruins gives a glimpse of the modern town of Fostat with its palm-grove and minarets.

STUDIES IN THE OLD TESTAMENT¹

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Aug. 5—Manasseh's Sin and Repentance

(2 Chron. 33:1-20)

To appreciate the religious degradation of Manasseh's reign (696-641 B.C.), recorded in this chapter and in 2 Kings 21, we have to bear in mind that it had been preceded (1) by Hezekiah's reformation, which we studied three weeks ago, and (2) by the miraculous deliverance of Jerusalem from Sennacherib, which we studied a fortnight ago. The inspiring memory of those great events and of his father's noble example affected in no way at all either the conduct or the policy of Manasseh, whose reign was viewed by the prophets and by the earlier historians, at least, with unmitigated abhorrence. But while the religious man must deplore this lamentable declension from such a lofty ideal and example, it is the business of the historian to endeavor, if possible, to account for it; and some of the recorded facts enable us to do this, more particularly the worship of "the host of heaven," i.e., star-worship. This points unmistakably to Assyrian influence; and how prevalent and pervasive that was we see from the fact that it is still flourishing after Manasseh's death, as we learn from Zephaniah (1:5), and persisted at least for twenty years longer till 621 B.C., when the symbols of that worship were destroyed in the great reformation of Josiah in 621 B.C. (2 Kings 23:11). All this becomes intelligible, however inexcusable, when we remember that throughout this seventh century B.C. Judah was the vassal of Assyria. All the small countries

in the west were under her heel; and, according to ancient ideas, this proved, to the satisfaction of the average man, that the gods of Assyria were more powerful than the gods of the conquered peoples, and therefore it was but common wisdom to acknowledge them in worship. We are not to regard Manasseh as either desiring or attempting to abolish the worship of Israel's own God Jehovah; this is proved by the circumstances that he set up his altars to the host of heaven within the courts of the temple itself (verse 5). He merely desired to combine the worship of Jehovah with the worship of those other foreign gods who had shown themselves so powerful; but, how far he was prepared to go in the direction of idolatry we learn from verse 7, according to which he did not scruple to set up an image of an idol which we are justified in identifying with a goddess—Asherah or Astarte (cf. 2 Kings 21:7)—and all this in the very city and temple where Jehovah was to have been worshiped forever. Thus this degrading foreign worship is really only the religious side of the political subjection of Israel: it is a testimony to the general lack of faith in Jehovah.

This view is confirmed by another aspect of Manasseh's idolatry; for we are further informed that he revived the worship on the high places throughout the land which his father had destroyed, and "raised up altars for the Baalim," i.e., he revived the old Canaanitish heathen worship with all its symbols and appurtenances. Deplorable as all this is, and especially for a man with such a father as Manasseh had, it is elo-

¹ These studies follow the lesson-topics and passages of the International Sunday-school Series. The author was unable to see the proofs of these lessons.

quent testimony to the straits to which his unhappy country had been reduced. As Israel's national God had not delivered his people from the Assyrian yoke, the king cast about, in his superstitious way, to make friends of other gods from whatever quarter, the mighty gods of the foreigners and the ancient gods of the Canaanitish soil. This motley worship really points to the prevalent religious despair, tho its end could only be to "provoke the anger of Jehovah" (verse 6) and his faithful prophets. The superstition, degradation, and cruelty which this worship involved are revealed in the melancholy summary of verse 6. It involved, for one thing, child-sacrifice; and, for another, all sorts of indirect and unworthy methods of ascertaining the divine will, such as witchcraft, sorcery, and other devices of the quack and charlatan; whereas that will could only be known and interpreted by men of prophetic spirit (cf. Deut. 18:10-15) like Isaiah, whose hearts were right with God.

Such superstition and faithlessness could not go unchallenged. There were good men in Israel to whom these things were detestable. So "Jehovah spoke to Manasseh and to his people" (verse 10). He spoke, as we learn from 2 Kings 20:10-15, "by his servants the prophets," who, in the name of the true God, uttered a very terrible threat, and paid the penalty for their courage with their lives—"innocent blood flowed through Jerusalem from one end to another" (verse 16). The chronicler relates that Manasseh, for his sin, was carried captive to Babylon, where he humbly repented; and that, after expressing his penitence in an earnest prayer, he was restored to his native land, where he gave practical proof of his penitence by abolishing all the alien worship which he had introduced. The Book of Kings, written between two and three hundred years earlier, has nothing to say of this captivity, penitence, restoration, and reformation. The chronicler is more of a preacher than a historian, and is peculiarly interested in facts which palpably illustrate the divine control of human life. He means his readers to gather from his story (1) that sin is inevitably punished by distress of some kind; (2) that distress should lead a man to face his past and his God in prayer; (3) that penitent and humble prayer is followed by restoration. Always in some sense the sinner who repents finds

his way back, like Manasseh, to the holy city. But the other and less obvious lesson of the chapter ought not to be missed. It is sad, but true, that a Hezekiah may be followed by a Manasseh, that reformation may be followed by decline, that the memory of a great individual or national deliverance (such as Judah had experienced in the invasion of Sennacherib) may be forgotten and even defied. The story suggests the sorry plight of a land which forsakes its religious enthusiasms and forgets its national deliverances.

Aug. 12—Josiah's Good Reign

(2 Chron. 34:1-13)

Two years after the death of Manasseh, his grandson, Josiah, ascended the throne of Judah at the early age of eight; and his reign, which lasted for thirty-one years, makes in some ways a very pleasant contrast to that of Manasseh. Indeed, part of his work was to undo some of the mischief wrought by Manasseh (cf. 2 Kings 23:12), and both Kings and Chronicles speak of him in terms of the highest appreciation. The story of his reign is told in both books with a fulness not habitual to either book (cf. 2 Kings 22f.), which is an indication of the preeminent religious interest and importance of that reign. As a rule, the narratives even of long reigns are—especially in the Book of Kings—briefly dismissed, however great be their historical interest, and they expand only where some vital religious interest is involved, such as the building of the temple by Solomon or the emergence of a great religious figure like Isaiah in the story of Hezekiah. The importance of the reign of Josiah lies in the twofold circumstance that (1) in it a law-book was discovered, and (2) Josiah instituted a religious reform whose effects were of the most far-reaching kind. Both these events profoundly influenced the later literature and life of the Jews; but here, as so often, we are confronted with a characteristic difference between Kings and Chronicles. In Chronicles there is no connection between the reformation and the discovery of the book—indeed, the former antedates the latter: in Kings they are connected in the most vital and intimate way—it is the discovery of the book that leads to the reformation. The story should at first be carefully read as it

is told in 2 Kings 22f. There we read that the discovery of the law-book, with its austere demands which at the time were being universally ignored, threw the king into such consternation that he immediately summoned a great convocation at Jerusalem, with the result that king and people entered into a solemn covenant with the national God to walk according to the demands of the discovered book (23:1-3). But if the reformation had already preceded the discovery of the book, there is no reason why the demands of the book should have thrown the king into consternation; and in the last verse of this chapter (2 Chron. 34:33) the chronicler practically admits that the reformation followed the discovery of the book. This, we may take it as practically certain, is the true historical order, as it is the most natural and intelligible. Another and less important difference lies in this, that in Kings the reformation did not take place till Josiah had been eighteen years on the throne (2 Kings 22:3), while we are told in Chronicles that "in the twelfth year of his reign he began to purge Judah and Jerusalem." There is, however, no necessary inconsistency between these statements. In the eighth year of his reign, i.e., when he was sixteen, we read, he began to seek after the God of David his father, and in his twelfth year (when he was twenty) he began to purge Judah. It is quite possible that these dates represent two definite stages of progress on the way to reformation which was consummated six years afterward by the finding of the book. In other words, the great reformation may well have been preceded by earlier attempts at reform, all the more that the king had already manifested religious interest and decision of character at the age of sixteen.

The religious life of Israel had for centuries been exposed to peculiar peril from the so-called high places which had been formerly used by the Baal-worshipping Canaanites, and the ideas and practises of this Baal worship had demonstrably infected the worship of Jehovah. So widespread was it and so completely did it hold the people in its grasp that there was little probability that it could be reformed; it had to be abolished and its symbols had to be destroyed. How fierce was Josiah's hostility to it, and how thorough his attempt to extirpate it, is clearly felt in the vigorous

words of verse 4 (the Asherim and sacred wooden poles). He even had the idolatrous priests exhumed and their bones burned. As we saw in our last lesson, the purity of Hebrew worship was also menaced by the star-worship of Assyria. This explains the allusion to the sun-images or pillars dedicated to the worship of the sun (cf. 2 Kings 23:11). These also had to go.

It is at this point that the chronicler introduces the story of the renovation of the temple which led to the discovery of the law-book. Manasseh, as we know, had gone the length of building altars for all the host of heaven in the very courts of the temple itself (2 Kings 21:5; cf. 23:12); and after two such reigns as those of Manasseh and Amon, we can well believe that the temple was sadly in need of renovation and repair.

The points to emphasize are (1) the wisdom of early decision. "While he was yet young—sixteen years of age—he began to seek God." Josiah accomplished much for his country and his God; but he did it by giving his life to God at the beginning. (2) Reforms come gradually. Great abuses are seldom struck away by a single blow. The attack may have to be renewed again and again. But it may be renewed with the assurance of ultimate victory from their youth up. (3) Piety must be practical. Much that calls itself religion is ineffective, does not even try to be effective. But it is not enough to aspire; we must strike and keep striking till the things that menace the nation's life are swept from off the land.

Aug. 19—Finding the Book of the Law

(2 Chron. 34:14-33)

The narrative of the discovery of the book of the law during the repairs upon the temple is as simple as it is interesting, and need not detain us. The only points that call for notice are these: (1) the discovered book must have had some terrible things to say about the wrath of God; (2) it is singular that on so momentous an occasion as this no mention is made of Jeremiah, who had then (in 621 B.C.) been exercising his ministry for five years—the deputation dispatched by the king consults not him but a prophetess, Huldah; (3) the hope expressed by her for Josiah that he

would die a peaceful death was destined not to be realized, as he perished on the battlefield (2 Kings 23:30). But in all essentials the grim prophecy of Huldah was fulfilled within thirty-five years. In 586 the city was destroyed and the people swept into exile. The book discovered in the course of the temple repairs is called in the narrative the "Book of the Law" and the "Book of the Covenant." What was this book? This is a question that can not fail to arise in the mind of an interested and intelligent reader; and to it there are three possible answers: (1) The Pentateuch, which is known as the book of law; (2) the little section Ex. 21-23, which, in Ex. 24:7, is expressly called the book of the covenant; and (3) the book of Deuteronomy, which goes by both those names. Now (1) the Pentateuch is too long to meet the case, as the discovered book was read twice in one day (2 Kings 22:8, 10); besides, the very diversified contents of the Pentateuch could not have produced the swift impression of consternation manifestly produced by the discovered book. (2) Nor could it have been the section of Exodus, for some features of the reformation which followed the discovery of the books are not mentioned there at all. (3) It follows, therefore, by the process of elimination, that the discovered book was in all probability Deuteronomy—a probability which became a practical certainty when we consider the details of the reformation, the most important of which are these: (1) The abolition of the idolatrous high places and the concentration of the worship at a single sanctuary; (2) the abolition of the worship of the heavenly bodies; (3) the expulsion of wizards and diviners; and (4) the celebration of the Passover. All these points are covered by Deuteronomy, and with practical unanimity scholars are agreed that the discovered book was Deuteronomy in some longer or shorter form. It is only when viewed in this way that the real vitality and historical relevance of the book can be properly felt. Its chief demand is for the abolition of the high places and for a worship centralized "in the place which Jehovah your God shall choose." From Amos (2:8) and Hosea (4:13) in the eighth century, we learn that unblushing immorality abounded in those places, and already Hezekiah (about 700 B.C.) had struck a blow at them. But we have seen how they

flourished under the patronage of his son Manasseh, and how fierce a protest he evoked from the prophetic reformers, who sealed their protest with their life-blood. In all probability this book, flaming with hatred of the high places, was written during his terrible reign and hidden away in the temple by some sorrowing heart that hoped for better days. The book, conceived in the ancient spirit of Moses, is thus vivid with the passion of men who loved their country, who desired her highest weal, and who were prepared to lay down their lives for her; and on its discovery it produced an instantaneous effect (the particular chapter being, no doubt, Deut. 28).

It is, however, not to the origin of the book, but to the contents and application of the narrative before us that the attention of a class should be invited; and some of the points for consideration would be: (1) The value and vitality of the Bible. The discovered book was, on this view, the program of the reformer. Behind every Bible book is a man who writes because he is filled with a passion to drive home some needed truth upon his own generation; and the Bible becomes a new book to us when we begin to realize the palpitating humanity behind it. (2) The tremendous earnestness of the Bible. It sets before us, as the discovered book set before Josiah, life and death, the blessing and the curse (Deut. 28); and our conscience, like his, would be appalled, and our moral nature braced and quickened, if we took its demands more seriously. (3) The need of translating the demands of the Bible into practise. The public reading of the discovered book was followed by a national reformation. The Bible was written to inspire rather than inform, and the reading of it has done little for us unless it fills us with the desire to be better and to do better, to have our own life and our nation's cleansed.

Aug. 26—The Captivity of Judah

(2 Kings 25:1-21)

Huldah's prophecy of national disaster (621 B.C.) was not long in being fulfilled. The end came in 586 B.C. Judah had in the meantime passed from Assyrian to Babylonian domination, and Zedekiah, the Jewish king, rebelled against his overlord, Nebu-

chadrezzar. At once this king came with a great army to reduce the capitol. Siege and famine did their worst, and in a year and a half the city fell. The sad story is told four times over in the Old Testament (2 Kings 25; 2 Chron. 36; Jer. 39, and Jer. 52); but most of the details which we would give much to know are passed over in sorrowful silence. From the vivid poetry of the Book of Lamentations, however, we learn something of the grimness and unutterable sorrow of that tragedy. The simple facts are these: The king, who sought to save himself by flight, was captured in the neighborhood of Jericho. His sons were slain before his eyes—the last sight in the world he was destined to see, for then he was blinded and carried to Babylon. A month afterward the city was set on fire. Temple, palaces, houses were burned and the walls leveled with the ground. All but the poor were carried into captivity, and with the captives went the numerous and costly vessels of the temple, the larger ones which could not easily be transported being broken up and carried away as scrap-metal to Babylon. Prominent priests and other officials were taken north to Riblah on the Orontes and executed. In this destruction of all that was dear to the Jewish heart, in the exile of the people, and in the ruin of their homes and hopes, the stern prophecies of Jeremiah and others were fulfilled.

Tho the city was dealt with drastically, as, from the Babylonian standpoint, a city of great strategic value deserved to be, the severity was not of a wild and reckless kind, but was inspired by the principles which characterized Babylonian policy generally. The situation has been well summarized thus by Professor McCurdy:

"Only so much destruction was wrought as would make the repetition of disorder impossible. (1) For this end the effacement of the national worship was essential. The temple was therefore destroyed by fire—a catastrophe which subverted at a single blow the traditions, the symbols, and the appliances alike of the religion of Jehovah and of the usurping cults that had aroused the wrath of reformers and prophets. (2) Before this or any other house in Jerusalem

was set on fire, care was taken to remove all valuable property. The smaller utensils of the temple could be transported intact. But the larger articles of copper or bronze were broken up and carried away to Babylonian foundries. (3) The city wall was broken down. The temple and the wall were the two essentials of an ancient city, and both were of deep religious import. In the one the Deity revealed his grace; the other, with its gates and fortresses and battlements, was the seat of his power and the symbol of his rule. (4) Every great house was put to the flames. Thus were obliterated all the monuments of civic or personal pride and all that gave value or desirableness to a residence in Jerusalem" (*History, Prophecy, and the Monuments*, §1233).

Two causes contributed to the destruction of Judah—external pressure and internal decay. Some of the elements that go to make up the latter were: (1) The moral corruption of the people. Isaiah's long indictment of chap. 5 of Jeremiah's briefer summary in chap. 7:5-9 is pathetic testimony to the general depravity and to the absence of that morality without which no nation can be strong or permanent. (2) The incompetence of the leaders, most of whom were either wicked like Jehoiakim (Jer. 36) or weak like Zedekiah (Jer. 37). To-day, when the choice of leaders is largely in the hands of the people, it should be regarded by the people as their solemn duty to select as their leaders and representatives men of character as well as of ability. (3) The deliberate disregard of warning voices. During the last two centuries of Judah's life some of the most powerful voices in all her history were lifted up for God and on behalf of a better national life (cf. Isaiah, Micah, the reformers of 2 Kings 21:10, Jeremiah); but alike by kings like Manasseh and Jehoiakim, and by the people, they were disregarded, so that with open eyes the nation plunged steadily forward to the abyss. But in the providence of God political disorder brought in the end religious gain. The loss of their city, with its ancient glories, and of the temple, with its rites and ceremonies, brought with it at last a deeper and more spiritual conception of religion, so that Judah died to rise again into a more abundant life.

Sermonic Literature



THE UNCHANGING FACTOR IN CHRISTIANITY¹

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Jesus Christ is the same yesterday, and to-day, yea, and forever.—Heb. 13:8.

THERE is nothing which appeals so powerfully to human nature as the notion of unchanging persistence, for that notion stands in welcome contrast with human life and its conditions. We live in a world of ceaseless change, and we ourselves share the general instability. "Life is a stream in which no man twice dips his foot," said Heraclitus, and the thought is echoed by the more religious thinkers of Israel: "We are strangers before thee, and sojourners, as all our fathers were: our days on the earth are as a shadow, and there is no abiding." It is, indeed, the case that we may easily allow ourselves to be cheated by the relative stability of some factors of our experience. Men settle themselves into grooves of use and wont; they travel in company on beaten roads; and it is no marvel if they credit these with an immutability which they do not, and can not, possess. In politics, in society, in religion the same delusive rigidity leads to the same natural error. For this reason the advance of humanity upward from aboriginal savagery has never been unopposed or unembarrassed. It has always taken the aspect of crisis and of conflict. The proverb of the gospel receives fresh attestations of truth from every succeeding age: "New wine must be put into fresh wine-skins. And no man having drunk old wine desireth new; for he saith, The old is good." It would be true to say that the pace of change in human affairs varies wonderfully. There are long periods of comparative immobility; and these are broken into by episodes of revolutionary change. Progress is by the method of recurrent crises. The history of mankind is divided up into epochs.

There will be general agreement in the proposition that, of all the crises of recorded human history, the most momentous

was that which ushered in the Christian era. "The old Gnostics," observes the late Dr. Bigg, "called the cross *Horos*, 'the boundary- or dividing line.' The Gnostics were a curious people, but here they were right. On this side of the cross all history is, or ought to be, a different thing from what it is on the other; and every one who carries the cross, in so far as he carries it, is a better citizen, a better philosopher, and a better man than he would have been otherwise." The Oxford scholar expresses himself as a believer, and so far anticipates my argument. Let it suffice at this point to adopt that striking thought of the Gnostics. The cross is the boundary- or dividing line of human history. Most considering and educated Europeans would agree that mankind is now traversing a crisis, the precise character and full gravity of which are as yet hard to perceive, but which certainly has this in common with the earlier crises of history, that it has thrown the world into the greatest distress and confusion, dividing men into sharply opposed parties, and carrying the conflict into every sphere of their life. The great war is universally recognized as the symptom of an inner dissidence of principle and tendency which had, indeed, been gathering for many years past, and has now at last broken out with destructive violence. The world which we have known is changing with a bewildering rapidity. We have lost the sense of security, and feel ourselves in the grip of a current, the precise direction of which is unknown.

If this be a true account of our present situation it may perhaps be serviceable, as well to our peace of mind as to our practical guidance, to turn back to those critical years in which the Christian era began, and to mark how Christians then were enabled to carry themselves with courage and wisdom, what were the considerations which steadied them, and what the hopes which filled them

¹ Preached in the City Temple, London, March 25, 1917. See *HOMILETIC REVIEW*, June, 1917, p. 456.

with enthusiasm. For my text I have chosen some words which seem to challenge that humiliating fact of change to which I have adverted, words the more impressive because they were clearly written in a changing time by one who had a clear perception of the fact: "Jesus Christ is the same yesterday, and to-day, yea, and forever. Be not carried away by divers and strange doctrines." The sacred writer designs to give his brethren a standard by which to judge the novel theories which, in that time of speculative activity, were claiming them; and he wants to make sure that they are building the fabric of their personal religion on the only adequate foundation. A medieval commentator paraphrases the text thus: Yesterday he was with your fathers: to-day he is with you: he will himself be with your children through all the ages yet to come." More than eighteen centuries have passed since the unchangeableness of Jesus Christ was thus impressively affirmed. Can we still make that affirmation? How far can a believer of the present day, thoughtful and informed, say with the emphasis of personal conviction: "Jesus Christ is the same, yesterday, to-day, yea, and forever"? That is my first question. If we can find a sufficient answer to it we shall proceed to consider a second question which it directly suggests: What is the practical inference which we ought to draw from the truth of Christ's immunity from change?

It would not be true to say that there had been no change in the formal doctrine about Christ, what is technically called the Christology of the Church, tho we must never forget that all the different Christologies which have succeeded one another in the acceptance of believers have this feature in common, that they are all attempts to express the same spiritual experience. "The faith of the Christian is in a Person, and not in doctrines about him," said Bishop Westcott, simply but profoundly. If this had been remembered the Church would have been spared the scandal of many "heresy-hunts," and individual Christians would have escaped much mental distress. Perhaps the mutability of Christological doctrine was more easily perceived in the early centuries when the great creeds of Christendom were in the making, for it was not easy to associate the notion of immutability with formularies which were constantly being de-

bated and revised. The downfall of the Roman Empire arrested for many centuries the intellectual activity of Christian scholars. All the energies of the Church were concentrated on the immediate task of bringing the barbarian world under the yoke of Christ. When, in the sixteenth century, the work of Christological speculation was resumed the ancient creeds were sacrosanct by the acceptance of more than a thousand years, and there seemed something akin to profanity in attempting to revise or supplement them. A broad view of Christian history will place the later speculations in direct relation to the earlier. Doctrine varies, and must vary, but faith continues. Throughout the phases of dogmatic definition, amid many variations of religious opinion, the vital belief of the Church was still centered in the person of the Redeemer. "Jesus Christ was the same" in the sixteenth century as in the fourth and in every other. In what sense, then, can the unchangeableness of Jesus Christ be affirmed to-day, after so many changeful centuries of Christian history? I reply: At least in three senses, with reference to three particulars of cardinal importance.

1. Jesus Christ has always been, and is still, the object of Christian worship, or, to use language of greater precision, he is inseparable from the object of Christian worship. Christians, in every section of the visible Church, worship God in Christ, and have so conceived of the Divine Being from the beginning. They read the divine character in terms of the historic person; they understand the divine will in terms of the evangelical teaching; they interpret the divine intention in terms of the gospel. However variously they may have done this (always according to the measure of their powers, and with the limitations of their historic situation) their agreement in the main postulate has been, and is, complete. As a summary of the Church's faith, a concise description of the unchanging attitude of Christians in all ages toward the Lord, we may offer the pregnant phrases of the Johannine Christ, phrases in which the ripest thought of the apostolic age finds expression: "He that hath seen me hath seen the Father." "I and the Father are one." "Ye believe in God: believe also in me." "No man cometh unto the Father but by me."

In our miserably divided Christendom this unchanging faith serves to disclose the limits of the visible Church. This was well insisted upon by the late Bishop Harvey Goodwin in his book on the creed:

"When we regard the world, not as we should wish it to be, but as it is, we may fairly make a division between those who call Jesus Christ Lord and those who do not: this is a clear and distinct line of division; and for good and intelligible purposes those who are on the one side of the line may be said to constitute 'the Holy Catholic Church, the Communion of Saints,' and those who are on the other side not to constitute any part of that Church."¹

If you would have proof that this impressive and continuing identity in the direction of Christian worship, and in the essential belief about God, has not failed in the world to-day, you may find it in the significant horror with which Christendom has observed the reversion of Germany to pre-Christian conceptions of God. German preachers and professors have amazed the world by their use of language which belongs rather to ancient Israel than to the Christian Church, and by their tolerance of procedures which would disgrace the higher paganism of antiquity. They do so without disclosing any consciousness of the theological degradation into which they have fallen. In view of this lamentable apostasy we have realized as perhaps never before how essential Christ is to Christianity. We see that theism is only possible for civilized men in its Christian version. Remove Christ from the central place, and the temple of religion is not only empty but ruined. To conceive of God otherwise than Christ compels is to revert to the lower creeds of paganism, however adroit we may be in covering the nakedness of our apostasy with phrases borrowed from Christianity. Civilized mankind can not go back on its spiritual history.

2. Jesus Christ has always been the Magnet of souls. In the twentieth century, as in the first, the Christian evangelist finds the secret of spiritual victory in "the word of the cross." The greatest of all evangelists is in this respect strictly normal. St. Paul's description of his message may serve for the whole company from the first: "We preach Christ crucified, unto the Jews a stumbling-block, and unto Greeks foolishness: but unto

them that are called, both Jews and Greeks, Christ the power of God, and the wisdom of God." "The cross is the peculiar property of the gospel," it has been said, and truly. It is as a religion, not so much of redemption as of a Redeemer, that Christianity won its way in the ancient world. It is not otherwise that it is winning its way in our modern world. Historical students now tell us that it was in the character of a "mystery religion" that the religion of Christ first extended among the populations of the Roman Empire. That was an age of mystery religions, and Christianity did but respond to a widely extended demand which other not wholly dissimilar systems were attempting to meet. There were the religion of Isis and the still more popular religion of Mithras, which has left its mark all over Europe and seemed at one time on the threshold of complete victory. Then Christianity came on the scene and vanquished all rivals by its superiority in the same respects. It was the last and greatest of the mystery religions. But a mystery religion was precisely a religion of redemption, and the reason why Christianity defeated all the rest was because it alone was really also a religion of a Redeemer. Isis and Mithras were but the creations of myth-forming fancy; they had no reality and no history. But behind the gospel of redemption which the Christian missionaries preached there was always the historical figure of the Redeemer, dying on Calvary for the sins of the people and reconciling them by his death to the Father from whom they had gone astray. Here, again, you must distinguish between faith and doctrines. Theories of the atonement have been many. There is no part of Christian doctrine with respect to which it is more difficult to show any agreement to-day. But about the fact all Christians are agreed. The Christian thinker and the Christian child can unite in the simple lines of the hymn:

"There is a green hill far away . . ."

The cause of this impressive agreement lies in the region of spiritual experience. The fact that Christ reconciles men to God is affirmed daily by the continuing experience of the Church in all its branches. Ask the mission preacher in every church and sect of Christendom what is the burden of his

¹See *Foundations of the Creed*, p. 287.

preaching and what the magnet which draws men to conversion. All will answer that it is the cross with its message of divine forgiveness, its proof of a divine Savior who loves men even unto death. Nowhere is the fundamental agreement of Christians so manifest as in this respect. When they go forth to save souls they all say the same thing. Faber's simple words sum up the appeal of the whole Christian society to sinners conscious of their sin:

"For the love of God is wider . . ."

Missionary preaching in all the churches is just that: "God so loved the world that he gave his only begotten Son that whosoever believeth in him should not perish but have everlasting life." It has always been this, and always it has won the ear of penitence. And the deliberate acceptance of the thoughtful and educated has been yielded to the same appeal. In the sphere of mind, as in that of conscience, it is the cross which wins men. For the mysterious fact of vicarious sacrifice is interwoven with human life, nay, runs through the whole of creation; and the notion of a Savior, winning the world's release by the sacrifice of himself, is so congruous with what we know of our best selves, and with what we discern in the dark and tangled mass of society, that we must needs welcome it. It is hard to believe in God at all; it is least hard to believe in a God who loves, suffers, and saves:

"So, the All-Great were the All-Loving too—
So, through the thunder comes a human
voice
Saying, 'O heart I made, a heart beats
here!
Face my hands fashioned, see it in myself!
Thou hast no power nor may'st conceive of
mine:
But love I gave thee, with myself to love,
And thou must love me who have died for
thee!'"

Christianity is the religion of the higher anthropomorphism. It charts the highest elements of human nature to symbolize and certify the truth about God. Explain it how you will, the fact is certain—and the redemptive force of it.

3. Jesus Christ has always provided, and does still provide, the standard of Christian morality. His recorded example is the practical exposition of human duty. In this respect, surely, Christianity is unique. Of

all the religion-founders Jesus Christ alone is competent to command the acceptance of the human conscience itself and to give to the individual of every race, in all circumstances of human living, a satisfying and intelligible example of right conduct. It were hardly too much to say that the task of the civilized member of other religions is to explain away the moral limitations of their founders; but the Christian apologist's task is rather to vindicate civilized man's ability to follow in the steps of Christ. The humblest effort after goodness takes encouragement from his example; the loftiest aspirations of the human spirit do not go beyond it. He, and he alone, can sum up the whole moral demand in the formula, "Follow me." Even those who disclaim the Christian profession are ready to acknowledge the moral primacy of Jesus. The words of John Stuart Mill are well known:

"About the life and sayings of Jesus there is a stamp of personal originality combined with profundity of insight, which, if we abandon the idle expectation of finding scientific precision where something very different was aimed at, must place the Prophet of Nazareth, even in the estimation of those who have no belief in his inspiration, in the very first rank of the men of sublime genius of whom our species can boast. When this preeminent genius is combined with the qualities of probably the greatest moral reformer, and martyr to that mission, who ever existed upon earth, religion can not be said to have made a bad choice in pitching on this man as the ideal representative and guide of humanity; nor, even now, would it be easy, even for an unbeliever, to find a better translation of the rule of virtue from the abstract into the concrete than to endeavor so to live that Christ would approve our life" (*Three Essays of Religion*, p. 254).

What is this but a modern echo of St. Peter's cry: "Lord, to whom shall we go; thou hast the words of eternal life"? Foreign missions are at the present time obtaining such a measure of success in all parts of the world as to compel the conviction, which the former history of Christianity suggests, that Christ is able to do this for all ages and for all races. The standards of human duty are slowly but steadily rising, as the human race moves forward on its predestined path; but so far from ceasing to find their sanction in the gospel, civilized men find the standard therein proposed, not in theory but in realized practice, ever more

clearly what their conscience demands and stretches after. Through all the changes and chances of history, in the realm of morals, "Jesus Christ is the same, yesterday, and to-day, yea, and forever."

I am not, indeed, forgetting that within recent years we have witnessed a deliberate repudiation of the Christian version of human duty. The morality of the gospel has been criticized as limited, servile, impracticable. The pride of man has rebelled against the "yoke" of the Crucified; his ambition has chafed against the restraints of justice; his selfish greed has trampled on the law of love. "We are they that ought to speak, who is Lord over us?" is the challenge of the resuscitated paganism of Germany. The world for the strong, and perdition to the weak! Well, the world has seen that creed of self-sufficing force applied resolutely and logically to the conduct of human affairs. With what result? Nothing less than an uprising of civilized mankind against so terrible a curse. The formula of the schools might be written on the banners of the peoples, marching to battle for the violated morality of Christendom: "Back to Christ!" It is deeply suggestive that the Dutch artist, whose pictures are the truest record of this tremendous conflict, habitually, and as it were inevitably, represents in them the crimes of Germany as so many outrages on the person of the Son of Man, and utters his severest censures in the very words of Christ.

If, then, the apostle's declaration, read to-day with the commentary of Christian history to explain and test it, can still be affirmed; if Christians of all the churches can agree that "Jesus Christ is the same yesterday, to-day, yea, and forever," must they not proceed to inquire: What are the practical inferences which we ought to draw from the unchangeableness of Christ? Surely these two. First, that the variable factors of Christianity are not primary. If Christ is patient of so much variety of system, why should we refuse to acquiesce in it? The only thing that gives an evil significance to ecclesiastical variety is its association with the rivalries and mutual antipathies of Christians. "He is our peace." We shall never find harmony on any other basis than that of our common discipleship. Realize that; give free course to that; and you will transform your variety of systems and methods

from a curse into a blessing. Apply to the actual Christianity which confronts us that large teaching of St. Paul: "Now there are diversities of gifts, but the same spirit. And there are diversities of ministrations and the same Lord. And there are diversities of workings, but the same Lord, who worketh all things in all." Study that wonderful argument of the Church as "the Body of Christ," and remember that it is intended to lead not to some theory of the Christian ministry, but to the "more excellent way" of love. Remember the sevenfold unity which St. Paul describes, and ask whether the whole of it is not consistent with an almost infinite variety of system and method, so only "the unity of the spirit be kept in the bond of peace." "There is one body and one spirit, even as also ye were called in one hope of your calling; one Lord, one faith, one baptism, one God and Father of all, who is over all, and through all, and in all." On the basis of a common discipleship to the unchanging Christ we could come together in conference and bring our several contributions of knowledge and experience to the common guidance; we could without disloyalty to any truth, or violation of any principle, consider only the single interest of Christ's kingdom and seek the grace of his Spirit to do what the anxious circumstances of our time seem to require. That is the one inference. The other is this. If we would gain an audience for our message we must make sure that we keep Christ in the forefront of it. St. Paul's formula must be ours: "We preach not ourselves but Christ Jesus as Lord, and ourselves as your servants for Jesus' sake." If all of us, be our denominational description what it may, could say that sincerely, and work in the spirit therein disclosed, we should not fail of winning audience for our message.

Let me end with a personal reminiscence: Thirty years ago I was beginning my ministry as head of the Oxford House in Bethnal Green. There was then an active Secularist movement in East London, which had its principal center in a hall where meetings were regularly held on Sunday evenings. Objections were invited at the close of the lectures and answered always with vigor and sometimes with success. The men in the clubs told me about these meetings, which evidently impressed them.

They urged me to go, and plainly thought I ought to. So one Sunday evening when a favorite orator was announced as the lecturer I went. The hall, a large one, was crowded, mainly with young and middle-aged men, among whom I recognized some of my friends from Bethnal Green. The speaker was able, well-informed, and occasionally really eloquent. He made some good, and many effective, points against Christianity as it is presented in England by the churches, and then he went on to use language of insult and ribaldry with respect to our Lord. I was watching his hearers very closely, and I perceived that while he carried them with him easily so long as he

denounced the churches their interest and sympathy flagged as soon as he attacked Jesus Christ, and were exchanged for something very like repugnance. When opportunity came I was allowed to address the meeting, and had no difficulty whatever in securing the loudest applause for a brief protest against such a treatment of him who lived for men's service and died for their redemption. The incident made a profound and lasting impression on my mind. It told me where lay the weakness and where the strength of Christianity. All the years that have passed since have but confirmed the lesson of that Secularist meeting.

AMERICAN LOYALTY¹

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For where thy treasure is, there will thy heart be also.—Matt. 6:21.

WHEN we think of the many races that go to make the one hundred million Americans of to-day, what assurances have we of their loyalty to this new country in times of international crisis? Here are men from every nation under heaven. Is there any outpouring upon them of high power, any descent of patriotic fire, any fresh consciousness of the Holy Spirit of political freedom and hope mighty enough to bind these races into one vast brotherhood of loyal and proud Americans?

We must confess, at the outset, to the presence of two serious disadvantages. The first is the absence of homogeneousness. Homogeneousness is a mighty factor in national unity. Where the people are of one stock, where they are from center to circumference kith and kin, there, in all times of crisis, national feeling is wont to go with the universal movement and strength of the tide. No part of the nation has power to go the other way; it is all one, and it runs to the flood as by the will of the Infinite. This wonder of homogeneous strength we do not possess; this initial, natural, inevitable loyalty is not ours.

Nor have we Americans the instinct of loyalty to our country born of history. Whether we know it or not, the voices of

history sing in the soul of a nation and charm it into unity, both when the song is a dirge and a psalm. In the fiber of our flesh, in blood and brain there are stored the subtlest memories, the most potent susceptibilities. Men are largely the resultant of racial experiences in the historic environment in which their ancestors have lived. They are born with instinctive loves for nature as she appears in a particular country. Even the universal features of nature, sunrise and sunset, the morning and evening stars, take on new beauty and splendor because they shine through the dear heavens that bend above the beloved land. For these peoples nature is bathed and transfigured in the most moving human associations; it is never beheld except through the eyes of racial achievement, suffering, love, and tears. Nature becomes a country whose homes are founded and whose cradles are rocked upon a land of hallowed graves. Loyalty here rises as by the force of gravity; it is pushed upward by the unseen might of immemorial generations; it calls aloud in the strength of great instincts; it can be undone only by the wreck of all social order that comes from the sway of the tyrant. This vast assurance of unity and loyalty we possess only in a minority of our people, and it would be folly to underestimate our poverty here.

We must seek for assurances of the loy-

¹This is one of five patriotic addresses by Dr. Gordon, collected in *The Appeal of the Nation*. Pilgrim Press, Boston. 75 cents net. See also *HOMILETIC REVIEW* for May, p. 401, and July, p. 68.

alty of Americans, of all races, in other spheres of human nature: in immediate experience of good, in the strength of reason, in the magic of just imagination, and in the sense of obligation to the future. These fountains of loyalty will be found, I am persuaded, abundant and perennial.

I. I name immediate experience of benefit as the first universal assurance of American loyalty. This does not hold for adventurers, shirks, or humbugs. We discount them. We affirm that for the healthy, the industrious, the enterprising, and the earnest of all races it is good to be here. Work is surer here than elsewhere for the man willing to work, wages are higher, food is more abundant and of finer quality, the conditions of life are more wholesome, the chances to rise in the grade of one's work are better; while the opportunities for personal improvement by education and the sympathy of good men with aspiring youth are in America simply incomparable.

When the children are made part of this experience the assurance of loyalty becomes much stronger. The children go to the public school; they read the history of the Revolution; they take pride in it as their own, and sometimes they ask, as an Englishman's boy did, after reading a description of the battle of Bunker Hill, "Father, be you an Englishman?" "Yes, my boy," was the reply. "Then we licked you." When the poor immigrant finds it possible to send his gifted boys and girls to college; when he sees them treated with respect; when he sees them graduate, as is often the case, among the first scholars of their class; when he further sees them thus equipped entering life with alluring prospects of success, he is, as I have found in many instances, bowed down with a sense of gratitude to the country in which this experience of good is possible. Thousands of humble parents, in the last twenty years, have gone on commencement day to Harvard, Yale, Columbia, all the greater colleges and universities of the country, to witness the triumph of their sons and daughters, to give expression to their pride and joy, and to confess grateful allegiance to the institutions of learning that have thus taught, inspired, wrought into worth and power the lives of those dearest to them. Here is a shuttle flying without ceasing in

the high schools and colleges of the land, threaded with the sense of benefit, on the loom of unrestricted opportunity, weaving the robe, in royal purple and gold, of American loyalty.

There is another immediate experience of good that issues in loyal love for this country. Immigrants leave behind them needy kinsmen, parents, sisters, and others of remoter relationship. The true-hearted, who in this new land do not forget the old, who in founding families here remember with tender and devout affection the home-circles in which their life began, are able to send generous help to those in distress. They are able to do this without the sense of hardship; they are able to do what they could not have done had they never come hither. From the surplus of wages earned in this richer land they enjoy the privilege denied them before—the privilege of making the existence of their needy kindred in the old home less of a burden, more of a happiness. Picture this privilege when it concerns a beloved mother. Look at her in age, infirmity, and want; think of the good she has done, the sons and daughters that she has given to the world. Imagine her life of toil, anxiety, tenderness, and tears; life has taken at each stage all that she had to give; it has taken at last her strength of body and her vigor of heart. Others of her children are themselves so burdened that they can hardly come to her rescue. Several of them have come here; they have prospered, and they are able to turn the stormy afternoon of their mother's life into sunshine and the evening into peace. The cottage of many an aged mother is made comfortable and cheery by day, and lights are made to twinkle brightly from its windows in the oncoming night, because of the constant and generous devotion of sons and daughters in America. When the end has come and the beloved dead is laid to rest in the ancient churchyard, and the memorial stone is set in dear remembrance to guard the sacred spot, the sense of the privilege freely bestowed by America, to utter the feeling of veneration in acts of veneration, rises into a kind of religious homage to this beneficent land.

When the three disciples of Jesus who were selected to share the transcendent vision of their Master's transfiguration were

under the wonder of this privilege, one of them cried out, Master, it is good for us to be here. Let us build three tabernacles, one for thee, one for Moses, and one for Elijah. The immediate experience of good, rare and exalted good, good that is good for the entire circle of kindred lives, good that is good for the worthy who have spent their strength in love and service, good for age leaning on its staff and in want, issues forever in the passionate desire to build a permanent, grateful abode there. Our country has given us these immediate experiences of good, therefore we love it with a grateful and loyal devotion.

II. There is, next, the work of reason. Reflection upon life here, in contrast to life in the old country, issues in a fresh experience of good. The first feeling of the immigrant is apt to be a perverse sentiment. Everything in the old country stands transfigured. This is part of life, and is both good and evil.

"Care and trial seem at last,
Through memory's sunset air,
Like mountain ranges overpast,
In purple distance fair."

The new American has to wage a battle with this perverse feeling, which is not a pure recollection but often a pure hallucination. Everything in the old country is at first glorified, everything in the new is at first belittled, if not bitterly reproached. America, it was hoped, would prove itself to be paradise; instead it is a land where thorns and thistles grow, where men eat their bread in the sweat of their brow. It thus appears as a sullen and ugly disappointment; the old country, glowing in the rosy light of the far-away sunrise, in spite of the years of trouble and sorrow, is now felt to be paradise, and it has been left behind and abandoned for this! While this perverse feeling continues, this wild juggler with truth, this necromancer who paints old sorrows in heavenly colors, who darkens angel faces with the dye of fiends, there is no hope for reasonable comparison and reconciliation.

Homesickness is a fearful malady, but it is not incurable. It is a self-limiting disease, and if the patient does not die time will prove the great effective physician; as in other human afflictions, so in this. Homesickness resembles a certain extreme alcoholic disturbance; it fills the palatial dwelling where it is with vipers and demons; it

transforms the squalid hut where it is not, where it longs to be, into a place of celestial freedom and peace. Intoxication at its worst, if the patient is isolated long enough, comes at length to soberness; homesickness, however long it may run riot, eventually gives way to sound sense and calm judgment. Then it is that a new epoch arrives in the life of the American immigrant. Reason emerges, calls for the plain facts, sets the old and the new in fair comparison, and upon due deliberation goes forward to a just conclusion.

Friends are as numerous here as in the old country, employers are more just and considerate, men are rated in this land as nowhere else on their merit, worth is surer of recognition, capacity of promotion, energy of success; besides, there is a surrounding atmosphere of sympathy with pluck, daring, devotion to one's task, and faith in one's ideals. Here the balance of goods is clearly in favor of the new country. Through a reasonable mind the immigrant is winning a new love for America.

In the Old World, society, as a general thing, is still deeply influenced by the feeling of caste. There is the king, there is the royal household; there are the duke, the marquis, the earl, the viscount, the baron, and the poor first rung of the aristocratic ladder—the Sir somebody. It is true that the feudalistic order of society has received many hard knocks; it is true that a million voices roll into all sorts of aristocratic ears the great plea of Burns for essential manhood:

"A prince can make a belted knight,
A marquis, duke, and a' that;
But an honest man's aboon his might,
Guid faith he maunna fa' that!
For a' that, and a' that,
Their dignities, an' a' that,
The pith o' sense and pride o' worth
Are higher rank than a' that."

Still, in the most democratic countries of Europe these words are more or less of a defiant protest against a dominant adverse order; while here they utter trumpet-tones and amid universal approval the prevailing social sentiment. The exceptions, in the person of the snob, the plutocrat, and other abnormal Americans, men and women, are after all purely incidental and completely insignificant. The atmosphere is, broadly speaking, wholly favorable to the recognition of noble character as everywhere the supreme thing in American society. Thus

as the American immigrant ponders this new phenomenon, it commends itself to his reason; the longer he considers it, the surer he is that here is one of the best and most hopeful things in the world.

The next step is plain. Here in the dignity of toil, in the doctrine that usefulness to society is always a badge of honor; here in expansive social freedom, in the equality of honest man with honest man; here in the public contempt for idleness and wealth devoted to mere display and lust; here in the aboriginal American idea of the intrinsic worth of nothing but manhood and womanhood, is the greatest chance on earth for the free and unrestricted development of the best forces in our nature—diligence, skill, conscientiousness, self-respect—in one great phrase, the humanity of man. Here we are not serfs; we are no man's tools. We are not machines or drudges; we are citizens of the United States of America. We can not be ruled without our consent. Our rulers represent us; they are accountable to us; our relation to them is not that of subjects to a sovereign, but that of a sovereign to his responsible servants.

Slowly the economic, the social, and the political advantages here rise into the heart of the American immigrant through his understanding. America means for him, as he reflects upon its structure, a new world. Therefore with the consent of his whole mind he comes to identify his existence and fate with the existence and fate of the American Republic.

III. The loyalty of all true Americans is heightened by the power of a just imagination. Imagination is the telescope of the mind; it makes visible blazing realities that otherwise would remain invisible. There is the size of this country. The travel of the average American can lead to no adequate notion of this reality. The eye takes in but a small part of the district where one lives. This continental land can be seen only through the telescope of imagination. When the western limit of Alaska lies in the glow of sunset, the eastern limit of Maine is burning in the fire of sunrise. Here is a republic on which the sun never sets. . . . Size is always impressive. In the winter months, look, of a clear evening, at the star Sirius, the brightest splendor in the stellar universe. Read the calculated dimensions and brilliancy of this star made by astronomers, and,

with imagination thus informed, allow this superlative wonder of the heavens to cast its spell over you. In this way you will come to understand the unique impressiveness of the physical magnitude of the Republic. When to this we add scenery unsurpassed, economic resources unequaled, the possibility of homes and food for hundreds of millions of prosperous and happy human beings, we have on the mere physical level of existence a nation with a unique appeal to the imagination of its citizens.

Let imagination paint another picture. Think what American intellect and energy have done, within one hundred years, for our people and for the world in the development of the economic resources of the nation. It is a miraculous story, to be told only in the language of inspired dreams: "The wilderness and the solitary place shall be glad for them, and the desert shall rejoice and blossom as the rose." American inventions are in the service of the civilized world. American science has an honorable place wherever science is known, and in one science at least—astronomy—America has for the last thirty years led the world. In applied science our country is fast becoming the equal of the best; our technical schools and State universities are putting scientific intelligence in command of the economic resources and needs of our people. Education has become a passion among our youth, and the story of the wealth devoted to education in the last fifty years reads like a fairy-tale. Religion here is a reality where it is anything. The saddest revelation of this war concerns Christianity. In Europe among rulers and men of power it is little more than an academic interest, a sentimental memory. Among Protestants and Catholics alike, for the time at least, the glory is departed. Nowhere is there a great prophet of hope, a church with a mighty forward look, a community of men swayed by moral faith in the universe and in mankind. The backward look is great, the retrospect is an enchantment; yesterday illumines the world with its character and power; to-day is a day of darkness, and to-morrow is midnight. The hope of the Catholic faith is here; the future of essential religion is here; the forward look is here, and it is great with high expectation.

All these realities do not appeal with equal power to all our people; to many of our

people the higher among these realities make no appeal. Yet as a grand totality, these realities make our country the wonder and splendor that it is in the imagination of all true citizens. Magnitude, wealth, beauty, intellect—practical and scientific—religion, whether in the ancient form of authority or in the freedom of this modern day, and the future, promising the richest realization for the highest dreams of a great people; here is our country as it lives in the imagination of the millions that love it.

This Republic belongs to our people; it is theirs to enjoy, to defend, to heighten in worth, and to transmit to future generations. I believe that a new sense of ownership and obligation is almost sure to come out of the present crisis. America is ours to enjoy, ours to guard, ours to live for, ours if need be to die for; and if this shall be the mood of our people, a new America shall arise fairer still and yet more beloved. This is one of the reasons why I favor the universal military training of all fit young men. It puts the nation into the imagination of youth as their nation; it lifts the country before the eyes of our people as a glorious banner; it calls for service and hardship and trained manhood; and it gives in return a new consciousness of the worth of the Republic. If you would love at your best, do something for that which you love. Parents love their children most when they have done their best for them; children love their parents most when they become their support and solace. The fountain of love is opened to the infinite depths only by unselfish service. The flag of the nation presented this day to this church by members in our communion who fought in the war for the preservation of the Union, in sacred memory of the men of four regiments, represents a love made mighty, and lasting as life, by sacrificial service.³ Ask our youth to dream dreams of

the country that is theirs, to train to defend it, in all times of need, as part of their obligation, and the Republic will open new fountains of loyalty and enthusiastic devotion in all hearts. Our ideal of education is of a nation universally trained for life and all its essential interests, and thus maintaining through all changes its democratic character, a nation-owned, loved, served, and defended by the sovereign people.

Can we doubt that such a nation will always command, in every day of crisis, the homage of its people? Can we doubt the loyalty to this beneficent Republic, if worse comes to worst, of any class of our citizens—English, Irish, Scottish, Scandinavian, French, Italian, German? My pro-German Irish friend who sells newspapers at the Park Street entrance to the subway is typical. His confession is this: "I am with the Germans till they attack this country; then I am agin them forever."

IV. For the only adequate philosophy of American loyalty we come now to my text. There are among human beings wise love and unwise. Wise love appears with worth in the object of it and saving benefit in the subject of it. Unwise love is made evident by two things: the absence of worth in the object of it, the absence of saving benefit in the subject of it. Cordelia loves worth in her father, worth in her husband; her soul is saved by love. *Romola*, in George Eliot's great novel, loves Tito; hence her sorrow. Her greatest sorrow is that to save her soul she must cease to love the worthless object of it.

This is the truth that rises into clearness, like the world in the light of morning, in the great words of Jesus: "For where thy treasure is, there will thy heart be also." Love and treasure go together always. Where the treasure is only a fancy, a dream; where it is not a reality, love must eventually die. Where the treasure is unimaginably great, there love goes from strength to strength till both the treasure and the love find themselves eternally one in the heavenly world.

Because the America that we behold and love has in it worth immeasurable, and because we who love America know the saving benefit that our love and our service bring, we are confident of our loyalty to our country in her day of crisis, our increasing attachment, our ever-deepening sense of

³ This address was delivered at the morning service of The Old South Church, March 18, 1917, when there was displayed a flag presented by members of the church for permanent use in the auditorium. A plate affixed to the flagstaff will bear the following statement: "The national flag displayed this day is presented to The Old South Church by several of its members who served their country in the war for the preservation of the Union, in the Twenty-Fifth, the Forty-Third—of which the fifteenth minister of this church, Jacob Merrill Manning, was chaplain—the Forty-Fourth, and the Forty-Fifth Regiments of Massachusetts Volunteers. It is presented in happy memory of their comrades, living and dead, in ever-deepening loyalty to their beloved country, in the sure faith that The Old South Church will continue to be what it has ever been, a prophet of the integrity and freedom of the United States of America."

gratitude, our devotion to the uttermost. We shall see to it that no weapon formed against her shall prosper; we pledge her our best endeavor and our highest prayer that in the immemorial mornings and evenings of coming time she may appear an ever greater

nation, fairer in the light of approaching and lovelier in the glow of receding day; and when at last we must bid her farewell we shall leave her in the secret place of the Most High and under the shadow of the Almighty.

PROVIDENCE GROUNDED IN REDEMPTION¹

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I SHALL speak on the very important doctrine of the divine providence as something far transcending the workings of mere natural law. For basis I take two passages: "And Abraham called the name of that place Jehovah-jireh"—that is, "the Lord will provide" (Gen. 22:14); and a passage supplemental in thought to this, found in Rom. 8:32: "He that spared not his own Son, but delivered him up for us all, how shall he not with him freely give us all things?" Abraham primarily meant that God would provide the redeeming Lamb, but Paul says that the gift of this Lamb is the guaranty of all things that God's people can ever need.

There is nothing that so renders most people unhappy as the habit of complaint respecting their circumstances. Many young ministers even reason: "If I could only alter my circumstances I would do better work." My own locks early grew white from unbelieving worry. The worry is always falsely based. We are to find the divine freedom in our circumstances. If they can be altered by any rational or justifiable act on our own part, that is well. We must not be fatalists. If, however, our thought is that these conditions are the main things that have to do with our success in life, we are on the wrong trail. But such circumstances as are unalterable are certainly providential, at least in their moral bearing.

But two cautions are to be observed: (1) The Bible doctrine of providence is not that God takes care of those who take perfect care of themselves. That would be no providence for sinful and blundering people, such as we are. The everlasting arms are underneath, with larger provision for us despite our blundering; and (2) the whole moral order under which our race exists in the redemptive economy is itself providential for all men, Christian or pagan, whether they know it or not. It is of immense moment

that all should know it and respond to it. Hence Christian missions. The most experienced of us Christians can not pass through a trial, say a funeral or a crisis in business, without the comforts of this Bible teaching. But relying on God's love and grace, all emergencies and exigencies can be met, no matter what, and triumphed over. So my message is to the most discouraged person possible.

If we begin with the Old Testament the very name of Jehovah implies the doctrine of providence before us. The word first occurs after man has sinned and hid away, and the Lord Jehovah sought him out in his hiding-place, and provided garments from the skin of beasts, implying death and vicarious sacrifice. This word "Jehovah" is the most sacred name for Deity, the redeeming Deity, known to the Hebrew nation, a name which the devout Hebrew still thinks too sacred to be spoken. Hence he substitutes the word "Adonai." Then providence is a corollary of redemption, and grounded in it. Were there no redemption there could be no providence. But having given in predestined purpose the chief thing, viz., the timeless Lamb of God, that carries with it all the subordinate values for us. That embraces every event and circumstance in the believer's life from birth to glorification.

When Moses shrank from the commission given him to lead Israel out of Egypt and he inquired, "Who shall I say hath sent me?" God answered, "I am that I am" (or "I am that which will be"); "and this is my memorial name forever, to all generations"; that is, God is the eternal self-existent One who would more and more reveal and unfold himself to and through his people, the Gentile as well as the Jew, and for evermore. Such was the meaning of the very name of the eternal covenant-keeping God of grace.

In the Old Testament there are seven com-

¹ Preached at Northfield, Mass.

pound names of Jehovah that cover the whole life of the redeemed people. These are Jehovah-jireh, meaning redemption and providence; Jehovah-rapha, the Lord that healeth (Ex. 15:26); Jehovah-nissi, the Lord our banner (Ex. 17:8-15); Jehovah-shalom, the Lord our peace (Judges 6:24); Jehovah-raah, the Lord my shepherd (Ps. 23:1); Jehovah-tsidkenu, the Lord our righteousness (Jer. 26:6), and Jehovah-shammah, the Lord is present (Ezek. 48:35), the last referring to the final city of God, the new Jerusalem, when the great work of redemption will be complete, and God's abiding presence shall be our light forever. Now this sevenfold name, embedded in the very structure of the Old Testament in its various periods, and studied in the light of their various contexts, covers typically the chief spiritual issues that can ever arise in the life of God's people. They presuppose a God of love and grace who has forethought everything pertaining to redeemed life.

God does not indeed ordain (or fore-ordain) an unpropitious event, in itself alone considered, perhaps perpetrated on us with evil intent, as in the scourging of Paul at Philippi or in the tortures inflicted on Judson at Ava, for the sake of the pain, but he does ordain, in his grace, the moral bearings of the ultimate "peaceable fruits" intended for us to realize afterward.

The doctrine of divine providence is a central thing in Christianity. Christianity is the only religion in the world that has such a doctrine, or that can have. This for two reasons: first, because the God of our redemption is the only kind of being competent to provide providence for us; and, secondly, because our possible harmony and fellowship with him form the only condition on which things on the human side can be made to "work together" for our good. After all that you may seek in comparative religion—go to Confucianism, Mohammedanism, Brahmanism, Buddhism, or Shintoism—you will find that none of them has any teaching on the providence of God. Most of these religions are fatalistic, or, if not that, they are legalistic, as Judaism was. But our religion is evangelical. It has underlying it the covenant of God's eternal grace, which is a deeper covenant than the law-covenant made with Israel, which presupposed two parties to the compact. The covenant of Christ's grace is self-mediated by one party, God

himself in Christ (Gal. 3:20 and context). We are to respond in penitence and faith, and then devote our lives to finding God's plan for us; for it is the distrust of that plan and unbelief in it that make us miserable; it is our strain against the Infinite.

In the New Testament anxiety on the part of a disciple is absolutely forbidden (Matt. 5:24, 31). Not that we are to be careless and reckless, going as we please with our lives, and thus presuming on God's mercy. In the eighth of Romans we are assured that "all things"—not all things except some particular circumstances that try me—"work together for good," how—we do not know, "to them that love God," i.e., to those whose attitude is filial toward God's manner of dealing with them. One of our speakers the other night told us of a visit to a remarkable woman, bedridden, who brought high blessing to him. This woman was a cripple, paralyzed from childhood. Her supernal joy grew out of the realization that one day came to her that she was a soul—something far more than that, she had a soul; and so she found she could be satisfied, even tho nothing were left her but God. There is a miracle for you.

God has a plan for every life, as Bushnell has brought out in his great sermon based on God's word to Cyrus: "I girded thee, though thou hast not known me." But the pathos and tragedy are that many people do not find even the hint of such a plan for them. This plan we never see complete in advance; but if we live the life of faith, then we shall see it progressively, step by step, as we advance.

Remember how Paul said: "I have learned"—he had been initiated—"in whatsoever state I am, therein to be content." That was from the man who had been in Roman prisons, who had been flogged until his back ran with gore and yet who "sang songs in the night," until the earthquake wrecked the prison, and the jailer, smitten with fear and conviction, came crying out, "What must I do to be saved?" You, no less than Paul, need not lie awake nights worrying to think what is to become of you to-morrow. Just lie down in serenity and relax in your heavenly Father's arms, remembering that the forces of to-morrow will be marshaling themselves to become agents and ministers to your need when the morrow comes. "The whole creation groaneth and

travailled, . . . waiting for (or waiting on) the redemption" (Rom. 8:22). The whole creation! even Jupiter and Neptune, Mars and Venus, and the myriad suns in their courses, all ministering to God's purpose in you. Why, then, fret and chafe because you can not see beyond the present moment? God is Jehovah-jireh. He foresees, forecares, and foreprovides. Some of you have honored me year by year with your calls at my little chalet up among the pines. You remember that motto written across the front of it: "God's providence is mine inheritance." Many people have asked me why I put that old Chester motto there. Because it is the story of the deepest crux and crisis of my individual life. When I was broken down and in despair, a nervous wreck, purposing to abandon the ministry forever, logically involving giving up the Bible and God and all things connected with them, trusting in second causes, imagining that any cause in this material universe is as deep as God himself: it was then I collapsed before God with a broken heart and felt as if the crust of the earth had just opened and let me through, and I went down and down until I struck the center. And what did I find there? Hell? Far from that. I fell, to my surprise, full into the arms of my heavenly Father, and I discovered that his love is infinitely better and deeper for me than mine for him. By that breakdown in health he was simply shutting me up to a different life. I would have ruined my ministry but for that breakdown, and you may, my brother, with all your promise, if you do not have some similar crisis to reestablish your trust in God. I pity the man who has not had at some time a thorn in the flesh. It is through those infirmities and so-called misfortunes that we chiefly learn the deep things of God.

One would not ask a flippant person about his belief in the divine providence. When we want to ask that question we go to some bedridden person, to some one with an incurable disease—we go to such to see their faces shine and hear their song. In my pastorate in Indianapolis many years ago I called one day on a young girl of seventeen, who was a paralytic. I was advised to go there for my own edification. I found that girl with an open Bible on her lap. She was unable to turn in bed or feed herself, or even turn the leaves of her Bible, but her heart

was peaceful and her face happy. She so impressed me that I had her brought one night in a wheel-chair more than a mile to my prayer-meeting, that my people might hear her testimony and look upon the halo on her face. I soon after stopt preaching mere sermons and began to bring messages, first hand, from the Bible and from the experience of suffering saints; and people began to say not, "You have preached a fine sermon," but, "Your message did me good."

To revert to Paul. You have often observed his use of the word "boast" or "glory." If you ministers who have a good Englishman's Greek concordance will look up the Greek behind that word you will find it to be *kauchaomai*. This word and its derivatives occur fifty-six times in the New Testament, and fifty-three times it is Paul who uses the word. In Romans we hear him say we "glory (or 'exult') in tribulation also"; that is Paul who was "in stripes above measure, in prisons more frequent, in deaths oft," who "five times received forty stripes save one," who was "thrice beaten with rods, once was stoned, thrice suffered shipwreck," was a "night and a day in the deep," was "in perils manifold," &c., and still was the most triumphant of all the apostles. He says: "If I must needs glory"—that is, to vindicate the grace of Christ in me—"I will glory of the things which concern mine infirmities." In other words, Paul had settled it in his heart that God's plan for him was the very best thing possible; and so, when in the Roman jail, he characterized himself not as a prisoner of the Roman law, not of Jewish bigotry, but of Jesus Christ, "A prisoner of hope." He looked clean through the prison-bars, and even over the headsman's block, with his exultant eye on the crown. In Ephesians he speaks of himself as "an ambassador in bonds," but he uses the verb rather than the noun, and so virtually says: "I am conducting an embassy, albeit in chains, heading the greatest legation the world ever knew." Altho' bound to a soldier in the Roman pretorium, his radiance was manifest even to all his guards. He was, during that imprisonment, paradoxical as it seems, the freest man in imperial Rome. This was Paul's habitual attitude; and be it remembered, not because he was, on occasions, an inspired writer, but as a typical believer with real faith in God's providence. It is the proper attitude for all of us.

Now pass to the Apocalypse. You say it is full of mystery. Thank God, it is. It is so deep that no human wisdom has ever penetrated it. But that does not spoil it for me. My confidence is that in heaven I shall not exhaust it in a myriad million years. There we shall get the story from start to finish, as it shall come from God. We shall understand the awful humiliation of his saints, through great wars like this, including Armenian atrocities, involving the suffering and dying on battle-fields (many of those dying there, having come to glory from its ante-chamber, right out of the trenches), because God can bless even war to the penitent soul. God can sanctify to friends losses in his providence, so that their present trial will turn out for their spiritual profit. The dear ones "loved and lost awhile" will be given back forever, thank God! His providence can bless even the nations that suffer most, while apparently under overwhelming disaster. God is succeeding in teaching the human race by war what it will not be persuaded of by words. Human existence in this life *per se* is not necessarily the main thing. No life can be estimated aright except in the light of two worlds. It is the human soul that endures forever and is so precious to God.

It must not be forgotten, altho it commonly is, that the antithetic denial or negation of this Bible doctrine of providence is cold, icy fatalism—something worse even than chance. For example, some religious teachers have a habit of saying of an untoward event like the death of a child from diphtheria: "God had nothing to do with that. It is the outworking of mere natural law: cause and effect, bad sanitation, and the like." Law is there, but that is not the whole case, and I defy any minister of religion to console the afflicted on the ground that God had abdicated to Law & Company. Those who thus speak seem oblivious of the fact that by excluding God from any relation to such an afflictive event they do not get rid of the real difficulty: they simply do and must relegate such a consequence to fatality; and fatality is impotent to procure one solitary benefit from affliction to the subject thereof. Fatalism has no place for the personal and paradoxical, of which the personal God is master, and with which Christian experience, especially of the afflicted, is filled. There is no basis whatever for real consol-

tion in the mere outworking of fatality. But if I stand by a poor mother bending in grief over the casket of her dead child, no matter what laws were violated in her affliction, I can say to her: "Despite all that has occurred, no matter who blundered, and whatever laws were violated, God, the all-loving Personality of this universe in whose will alone every so-called law has its coherence and being, yet sustains such a relation to your poor broken heart as to relate the moral bearing of this event to your present comfort and eternal welfare. Therefore, in the last analysis, you are not victimized, as you would be if fate only ruled." We can not see how God can thus relate himself to misfortune and turn the tables on it, but through our confidence in the supreme Authority in this universe, as personal, as One who is able to use the fixities of nature and law so as to bring out of them some new combination which no law of itself could ever effect, we should thus have a resource of consolation, no matter what the form of the affliction. . . .

In one of the most interesting biographies I ever read, that of Baroness Bunsen, who, with her distinguished husband, resided for many years in the court circles of Europe, I find this remarkable paragraph in a letter to a friend:

"I have begun the new year with a degree of cheerfulness of spirit which I would not by any consideration contrive to lessen. Wherefore I have allowed myself to enjoy unrestrained the feeling, which, I am thankful to say, grows upon me every year, of going through whatever life may bring, and to go through it not as a beast of burden, groaning under the weight imposed, but as a joyful bearer of the ark of the sanctuary. Human strength alone is as insufficient to support the weight of a feather as of a mountain, but, with that strength which is ever granted to them that ask, the mountain will not be more oppressive than the feather."

That this doctrine of providence is most deeply believed by the greatest sufferers among the saints proves its truth.

There are men and women here whose hearts have been broken. They have been chastened and disciplined through awful trials that they can not understand. But they would not exchange the spiritual values that come out of these, for all the world. God help us all to lay hold afresh of these values, and now!

THE ART OF RELAXATION

The Rev. HERBERT BOOTH SMITH, Los Angeles, Cal.

When they stood, they let down their wings.
—Ezek. 1:24.

THIS is a Bible-picture of the art of relaxation. It looks down on us from a strange picture-gallery, the prophecy of Ezekiel. Ezekiel is a kind of impressionistic artist, who draws with wild, rugged, bold strokes the vision that he had by the River Chebar. For the life of me I can not form a mental picture of these living creatures as they move across the vision of the prophet—but this much I know, that they had the hands of a man under their wings, and so I infer that there was something human about them. And so I am not so much surprized when the text tells me that they had learned the human need of rest and the human art of relaxation. Even God rested from his work on the seventh day of the week, and Jesus took the disciples for a vacation in Galilee when work threatened to overwhelm them; and so, too, the living creatures of the picture before us, when they paused in their flight, when they stood still, relaxed from their tension—they let down their wings.

It is a very suggestive fact that God never made anything that wouldn't wear out. The leaf and the grass and the flower fade and pass away. The human heart, that wonderful pumping-engine, gets tired pumping after awhile and decides to stop—and they hang crape on the door. The brilliant mind of the sage or philosopher that dared to dream of an endless life becomes feeble and childish and pathetic in its decay. Even the old world itself is coming to an end one of these days, and the coal will be used up and the sun's heat will give out, so the scientists tell us, and the earth will not be much better than a desert of Sahara.

"The weary world is moldering to decay;
Its glories wane, its pageants fade away;
Our changeful lives are ebbing to an end;
Onward to darkness and to death we tend."

Now, in view of this downward tendency of these human lives of ours, God has so arranged the universe that we shall prolong our days as far as possible by resting between the beats, so to speak. The heart takes a fraction of a second off, for play, between each beat—and this is the only provision that saves it from beating itself to

death. God does not want to see us use these precious lives of ours up as the little boy does his Fourth-of-July firecrackers, burning all of them at once. No, he wants us to string them out as much as possible. Suicide has no place in his plan of things, and the man who can not relax the tension is committing slow suicide every day that he lives. Play is sometimes the very best possible work, for it is stirring up reserve energy which will produce better work later on. The boat in the locks is standing absolutely still, but it is rising higher all the time. As Ruskin said, "There is no music in a rest, but there is the making of music in it." And so, since man brought only two things out of the garden of Eden, the promise of a Savior and a weekly day of rest, he must hold on to both of them with equal care and must neither let his rest-day nor his Savior go.

I have been interested in investigating the rest-days of the Hebrews, according to the Old Testament. And I find that they not only had to rest one day in the week, but also on the first and last days of the feasts of Passover and Tabernacles, on the day of Pentecost, on the day of the Feast of Trumpets, and on the great day of the Atonement. Then, over and above all these, there was a Sabbath year, which came once in every seven years, during the whole of which the land must be allowed to lie idle. And once in every fifty years there was the year of jubilee, during which also man and beast and field were compelled to relax. Now, what would our modern world say if such holidays as these were compulsory? And yet, I am not at all sure that we expert economists have improved on God's plan. President Wilson says that the Constitution of the United States guarantees to every man the right to a certain amount of loafing—and, certainly, in the light of the Hebrew Constitution, it ought to. The sad fact is that every man does not get his right, and the result is that the undertaker and the cemetery have more than their share of business.

The great men of the world have been the men who have learned how to play. Look at Martin Luther in the exciting days of the Reformation and you find him taking time to play with his children. Look at Edmund

Burke, the great English statesman, and you see him cantering over the roads on his favorite horse. Look at John Calvin pitching quoits, and Thomas Chalmers flying a kite. Beecher used to say that the best thing for the inside of a man was the outside of a horse; Gladstone would forget the problems of the English Government when you gave him a sharp ax and an oak-tree and two hours in the woods; and Professor Blaikie, of Edinburgh, would run across the hills of Scotland, shouting and swinging his arms, and carrying his eighty years as lightly as tho they were only eight. To-day the King of England is a champion in the use of the gun, and the President of the United States goes off on a golfing-trip even when weighty affairs are being considered.

And so I think we have good precedent for the summer vacation. I wonder if the Psalmist's prayer might not be a text for such a time when he prayed, "Cast me not away from thy presence, but renew a right spirit within me." We all need the renewed spirit—we need to take the watch to the great watch-maker and get the main-spring wound up again. We need to have the faded colors painted over again by the hand of the great Restorer. We need to carry the pitcher to the fountain and get it filled with the water of life. The other day a friend of mine called up over the phone and said: "What are the first lines of Bryant's 'Forest Hymn'?" I found the desired reference in my library and quoted it back to him, as he copied it down. He explained why he wanted it. He said: "You know Dr. Blank?"—mentioning the name of a prominent theologian. "Yes." "Well, he has got a tired soul, and I am giving him a prescription of the woods and the fresh air." And I marveled at his happy expression—a tired soul—and if you have one of that kind, may the sermon of this morning help you to get it rested.

I. THE DAILY RELAXATION: It was Sancho Panza who said, "Blessings on the man who invented sleep." And it was our own Mark Twain who found in sleep the only refuge for his troubled heart. If some visitor from another planet were to visit our globe and were to mark the men plodding home wearily from their work with their empty dinner-pails, and were then to see those same men as they gathered their little family around them at nightfall and erased

the wrinkles of care from the tired face, as the smiles of happiness overspread the face of the toiler; and then if this imaginary visitor were to see, a little later, the whole family wrapt in peaceful slumber I think he would conclude that it must have been a good and kind God who made this world, for he evidently didn't expect men to work more than one-third of their time.

Of course there have been numerous reformers and idealists and Utopia-builders who insist that when we reach the proper state of society man will have to work only one or two hours per day, and all the rest of the time may be given to relaxation. Still, I do not think we can complain of the present arrangement if it gives us, with the eight-hour law, the right to rest sixteen hours for every eight we work. The thing we need to learn in America is not how to work, but how to rest—how to spend our leisure-time.

The Japanese are very wise in this matter, and can teach us rushing, impetuous Americans a needed lesson. They have in some of their houses a rest-room, in which they place a single beautiful vase or picture for observation and meditation. They do not clutter up the room with so much detail as to be confusing, but let the body rest while the mind gazes on one scene of beauty. Occasionally I observe persons entering this church just to gaze quietly on the figure of the risen Christ in our beautiful east window. And so this church stands with open doors all week long, with the invitation to the passer-by to come in, rest, and pray. And you and I can not measure the blessing of a moment's quiet rest in God's house, with organ silent and pulpit still.

I read, the other day, of the very beautiful custom of one mother, and I pass it on to you, thinking that perhaps some of us may go and do likewise. This mother realized that both she and her youthful two-year-old needed training in relaxation, and so she inaugurated the custom of sitting still quietly with him every day for ten minutes. In the middle of the morning both mother and son would take a comfortable chair and rest for a quarter of an hour. First they sat very still and loved father, leaving out of their minds all other thoughts. Then they loved each other, and then the dear Lord who sent Donny to be mother's baby-boy. Then they loved the sunshine, and the home, and

the friends, and the garden, and the trees, and all God's beautiful out-of-doors. Before they knew it the few moments became a longer time, and both of them grew in self-control, and in grace, and in favor with God and man. How wise this mother was! Somebody says that most people put *jardinières* in the windows that people may look in, instead of rocking-chairs in the windows that they themselves may look out. Oh, for more rocking-chairs and fewer *jardinières*!

This hour of daily relaxation has a religious value, for we can forget the ever-present world and think of God. Spurgeon said he could smoke a cigar to the glory of God, and he was probably right. Another said he could thank God for a good laugh. Surely it is a religious thing for us to do, to let the soul unlimber and be turned on to a siding, while the expresses and the through trains of the busy world rush by unheeded.

"When 'round the heart the restful silence folds,
And life's tumultuous turmoil throbs no more,
It seems as if the friendly twilight holds
A healing Presence worn souls hunger for."

"One in the garden's dusky peace can guess
Why Jesus longed one starlit night to be
Far from the restless city's din, and press
Within the quiet of Gethsemane."

II. THE WEEKLY RELAXATION: Dr. Hillis says that Sunday is the parlor-day of the soul. The expression is a good one; the other six days are office-days for the husband and kitchen-days for the wife; but on Sunday the household remembers the forgotten parlor and decides to live in it awhile. Now, just as the family occupies an unused room on Sunday, so there are many unoccupied places in your soul whose acquaintance needs to be cultivated. There's an observatory from which you can see God, and a flower-garden of promises in which you can walk, and a Pisgah-mount you can climb for a broader horizon than the other six days give.

Wisely, therefore, do we write on our church-calendars the words: "Keep your Sundays for the great things of the soul." And well does Dr. Rauschenbusch say in his "Prayer for Sunday Evening": "Forgive us if we have dragged our dusty cares into thy sacred day and made the holy common." For Sunday ought to be a day on the heights,

a day when we loosen the close-binding traces of time and leave the soul free to feed among the lilies, like a plow-horse released from the hot furrow and left free to bask in the sunshine and to enjoy the grassy field. Sunday ought to create a changed view-point. I read the other day of a woman whose source of livelihood was her needle, who, for the most of the time, was confined to the four walls of one room. She said that when she felt herself growing jaded and weary she just took her sewing from one room into another. And while the front window looks out upon crowded city streets, the back window looks out upon pleasant green gardens, flower-beds, and grass-plots. So, she says, "I just change my view-point and am refreshed." Sunday ought to be that other room—it ought to be that back window which looks away from the bustle into the calm. It ought to change our view-point and remind us of heaven.

I counted thirty-one Old Testament references to resting on the Sabbath. In fact, there are many more references to resting on the day than there are to offerings or worship on the day. The word "Sabbath" means "cessation," and the Old Testament Sabbath was, primarily, simply a day of complete rest for man and beast. It was not a day of sacrifice and worship, more than other days—a man was put to death by God's express order for gathering sticks on the day, because he was degrading the rest-day by work. And just here let me observe that much needless confusion has been wrought in many minds because the religious and the physical have been confused in the question of the weekly rest-day. For if it can be shown that originally the Sabbath was a humane provision for the needs of man and beast, and if it can be scientifically proved that the human system demands one-seventh of its time for rest, then many who oppose the religious side of Sunday will be silenced, in part, at least.

Dr. Haegler, of Basel, is the world's greatest specialist on the relation of the Sabbath to hygiene. He has shown from an examination of the corpuscles of the blood that the night's rest does not fully restore the day's waste, but needs to be supplemented by the weekly rest because a man does not take as full a breath at work as when at rest. Science estimates that a man breathes one and one-half cubic inches of

fresh air less at work than at rest in each breath. Counting eighteen breaths per minute, in an eight-hour day, there is a debt to nature of about 13,000 cubic inches, or about one ounce—that is, the man is using more oxygen than he breathes, and drawing the excess out of his own body. When he sleeps that night he gets back only five-sixths of his lost ounce, and in six days he is just one ounce behind. If he rests on the seventh day he will make up just that ounce. All of which shows that the weekly rest-day was commanded by God, because it is a law of nature, and not *vice versa*.

We see, then, that Sunday is the world's relaxation-day. The group of toilers appreciate this fact, and they are fond of saying that Moses was the first labor-reformer of history and that the Fourth Commandment was the first great labor-reform. Only look across the sea and witness the desperate efforts which certain European countries are making to establish by law the day which America has had ever since the Pilgrim Fathers trod these shores and brought the Sabbath with them. If time were given we could quote Blackstone, and Beaconsfield, and Gladstone, and Peel, and other statesmen, along this line, but their united judgment may be summed up in the homely old verse:

"A Sabbath well spent brings a week of content
And health for the joys of the morrow;
But a Sabbath profaned, whate'er may be gained,
Is a certain forerunner of sorrow."

III. THE YEARLY RELAXATION: A banker some time ago suffered a nervous collapse. For years he had kept his brain going, with no rest. Finally he stopt, on the verge of nervous prostration, and far and wide in foreign lands sought health and recuperation. At last he came home to his family physician, and the doctor said to him: "For years I urged you to take a vacation of one or two months a year. Now you've had to take three years' vacation all at once. Go on back to work now, but remember this: A man can do twelve months' work in ten months—he can even do fifteen months' work in ten months, but the man doesn't live who can do twelve months' work in twelve months without some injury to his brain." You see his point: he meant to say that you can crowd the engine on a good stretch of road for miles, to make up for lost time, but

you can't run it continuously at its average speed without running into the roundhouse now and then. Otherwise it will speak in the imperative mood with a hot-box or a blown-out cylinder or a broken driving-rod.

The summer vacation has become one of the institutions of our modern life, and I believe that our Lord would approve it, provided it did not mean a vacation from God and religion. Some people are so economical that they don't want to pay the extra freight necessary to take their religion along with them to the seashore or to the mountains. And so they bid farewell to their religion on the last Sabbath before they depart, and they say, "Religion, I will meet you at this pew-door at eleven o'clock on the first Sunday of September, without fail, but I shall not have you with me this summer." I hope none of you is making that sort of an appointment, my brethren, for the probability is that your religion will not be here at home, on cold storage; the only sure way of keeping it safely is to take it with you, where you can have your eye on it. I was told of a summer-resort which was separated by a bridge from the mainland, and it was a common expression that religion never went across the bridge. It looked it. May the people of this church give that type of relaxation a wide berth during these summer-days.

The business-world is coming increasingly to realize the value of the yearly rest. There is one big concern of the Middle West which distributes thousands of vacation-pamphlets, written by the company's physician, in the pay-envelopes of its men. One sentence from one of these reads: "Let your vacation be an investment in efficiency." That might be a good motto for all of us—an investment in efficiency—so that we may come back to be better workers than ever before. There is a large bank in Chicago which insists that every man in the institution shall take a vacation of two weeks or more, as the case may be. There is a department store in the Northwest which gives its efficient clerks an extra two-weeks' vacation with full pay. If the business-world believes in efficiency investments, perhaps we all may do well to invest similarly in relaxation and rest.

I close with a fisherman's illustration. There is a certain type of fish which has the property of changing color while it rests. It is thought that it has been given this unique

advantage so that larger and stronger fish may not discover its whereabouts and thus devour it while it is helpless in sleep. It can take on the color of the surrounding water,

and thus not be distinguishable from its environment. May God help you and me not to change color while we rest this summer. Amen.

WINNING THE WAR WITH FOOD

NEWELL DWIGHT HILLIS, D.D., Brooklyn, N. Y.

And behold famine was in the land.—Gen. 42:5.

MR. BALFOUR, former Prime Minister of England, and ex-Premier Viviani have advised our people that the one overmastering need of the hour for France and England is food, and that this war will be won by the farmer producing bread and the people conserving food or else meanly lost by inefficient producers and wasting consumers. As in the olden times, when famine was upon the land of Egypt and Joseph as prime minister organized a movement to conserve the wheat, so in 1917 the world is threatened with hunger and the shortage of food. Our world moves in cycles: wet years, with abundant harvests, are followed by dry years and food-shortage. These cycles represent a swing of the pendulum from seven to ten years. From every quarter of the globe comes the voice of fear. Drought is upon Australia and New Zealand. Scant crops are in the Argentine Republic and Uruguay. The herds and flocks are threatened in South Africa because of short pasturage. India and China fear famine. . . . In our own country from forty to fifty per cent. of the winter wheat has been plowed up. Last winter the heavens withheld the rain and the snow blanket to protect the young grain. Already wheat has risen to three dollars a bushel. Millers and bakers are looking forward with apprehension to the future. The farmer has done all that he can through plowing and sowing—the issue henceforth is with God, who can fill the granaries with the finest of the wheat or can starve the proud and haughty into subjection. As never before the farmer and the husbandman realize that they are workers together with God for human welfare.

During other great crises in history, the army under Wellington or Grant, the navy under Nelson or Farragut, the statesman, Gladstone or Lincoln, have had the center of the stage. But to-day the high lights are falling upon the farmer. With eager anx-

iety men in great cities waken in the morning to read the crop reports. The announcement of good weather and rich rains in the Middle West brings more excitement than the story of attacks and defeats at the battle-front. The men have come to realize their dependence upon the farmer. As never before, the world realizes that finance in the city is rooted in the soil, as are trade and commerce. Law also, and liberty, with art and science, have marched with the farmer and the plow around the globe in the temperate zone, rich with wheat and corn and cotton. Undramatic the farmer's task. No longer need he feel that the field is an obscure place. If once the plowing, the sowing, and the reaping seemed monotonous, now these tasks are as fascinating as the moves of two swordsmen fighting unto death. . . . Who shall set forth aright the crisis that is upon the farmer into whose hands the issues of liberty have been committed? It is the office of the soldier to keep the people in liberty; it is the duty of the teacher and physician to heal the people and inform the multitudes; it is the duty of the prophet to hearten the men and comfort the women; it is the duty of the merchant and manufacturer to feed and clothe the people; but above all else it is the duty of the husbandman and the farmer to feed the people. Jesus Christ made much of two little words—"bread" and "water." The genius of the love of God is symbolized by the wheaten loaf, and the mercy of God's forgiveness is in the cup of cold water. And to every farmer comes the injunction that he is a worker together with God to feed earth's hungry children; and whatsoever his hand findeth to do, let him do it with all his might. . . .

The task of the farmer through feeding the State is a soldierly task and carries the note of chivalry. The brave soldier-boy wounded in his first engagement in the old crusades, who, with his injured body and the foresight of death, knew that his work would

soon be ended, determined to plant vines with the luscious plum and apple and pear, thinking that when several years had passed by that the fruit would be ripe and ready for weary soldiers returning, in after years, from the crusade. Slowly and painfully the boy planted his vines and fruit-trees, and slowly the tide of life ebbed away. During the weary weeks when he was waiting for the unseen messenger, the boy looked out across the hills that he had planted and comforted himself by the outlook on days when the cherry-boughs would hang with crimson food to the very ground, when pear and plum would yield their golden hearts to hungry pilgrims; and sometimes the dying soldier would dream of future years when old men would sit in the shade of the trees that he had planted and little children play with his fruit and under the shade young lovers keep their tryst. Oh, it is a brave tale! It represents the chivalry of a noble heart. It carries incitement to humble toilers. It rebukes tire and fret. It connects every man in the vineyard, every farmer in the furrow, with the battle and the victory. This summer every farmer who shall sow and reap and feed the soldiers at the front has shared in the battle-charge against tyranny and oppression. When the victory comes, as come it will, and frontier-lines are safe, treaties sacred, the rights of little lands like Belgium protected, brute force overthrown, and the German people freed from autocracy, then every farmer will have the right to reflect that he helped destroy the enemies of liberty, that he safeguarded democracy, and the honors and fruitage thereof shall belong to the husbandman, working together with God, in this holy crusade to end all war by war.

What God Can Not Do

He can not deny himself.—2 Tim. 2:13.

God can not deny himself. He can do no other than keep his pledges. He never pledges himself to do what is not right for him, and he keeps the pledge because he owes it to himself to do so. You remember the familiar story of Alexander the Great and the man to whom he gave an unexpectedly generous reward. The breathless recipient stammered that far less would have been enough. "Yes," said the great conqueror; "enough for you to take, perhaps, but not enough for me to give." The

same principle governs the grace of God in Christ. Men could have imagined a gospel that would be worth their taking; but men have never imagined—they have neither brain nor heart to imagine—such a gospel as God has actually given us. It abounds in amazing generousities like that of Alexander. It takes the breath away. It had to be big enough for God's own heart, or he could never have stooped so low as to give it. Little hearts of ours, you are not the ocean; you are the shells along the shore! The waves roll up and lift you, fill you, carry you. You can hold God as the shell can hold water—genuine water of the ocean. If a Christian soul could be picked up like a shell, something of God would be picked up with it. If it could be held to our ear, if we had a spiritual organ to catch the murmur that remains in it, it would be the imprisoned music of the soul of God chiming and booming through the aisles and galleries of the soul-shell—the authentic, swinging beat of the heavenly tide. But as the Atlantic organ-music sounds faint and far in the shell that you can crush with your foot and can almost break with your finger, so tiny and so faint is the sound of God in our soul compared with the multitudinous voice of his total, majestic, infinite life. Is not this the best of all the pictures by which we can try to bring home to ourselves the fulness of those simple but wonderful words of St. John: "God is greater than our heart"? What a pitiful mistake it is if we listen only to the echo, if we press a shell against each of our ears and shut out the ocean voice itself! Our hope is not in the God that is in us, but in that infinite flow of God which can not enter us for want of room but lingers yet at the entrance. Our confidence is not that God can not refuse us anything. He refuses us much. It is that in giving or withholding he can not deny his own holiness or his own love.—C. H. WATKINS, in *The Christian World Pulpit*.

A Prayer for To-day

REV. GEORGE LAWRENCE PARKER

GRANT us, O Lord, the gift of stability. While all things shake around us, keep our souls unshaken. When the lights of earth are darkened, show us the eternal stars. When the laws of men seem all in vain, open to us anew the moral law within our

being. When governments betray their weakness and prove themselves but creatures of men, reveal to us anew the government of thy purposes, the unfailing control of thy will, and the deep foundations of the spiritual order.

Grant us, O Lord, in this time of new wonder and distress, to fasten our changing and challenging emotions in the center of thy being. Give us anchorage in thee as each day sweeps over us its unmeasured billows of amazement, its waves of despair, its waters of fear, and its heights and depths of unfamiliar expectations. On the uncharted sea of our times give us the daily grace of right living, the personal peace that will keep us faithful to duty and to thee, the power to pray, and to repose, and to progress in the unchanged paths of the soul's life. Give us the endowment of unshaken nerves, the habit of household kindness; and free us from the private irritation that can only make worse the burden of our national needs. Give us the might to exhibit still to little children faces made glad with the vision of Christ, and lives kept strong by his immovable companionship. For the sake of the generations still to come, help us to show to our youthful friends that the gift of gladness is still in our reach, stronger than the walls of cities, and that the tradition of human joy can not be shattered by shot and shell. In the midst of war and we enable us to hand on to the future folk of earth the treasures of possible glory and song, hidden tho they be in the fields of sorrow.

Renew in us, Father, the habits of the inner life, of conscience, of duty, of prayer, and of communion with thee. Until our time of trial is over make thy people to be the guardians of these pearls of greatest price, so that in the days to come men may find undiminished the supply of the bread of life. With ancient faith and new necessities give us now to see thy changelessness and the exhaustless resources of the Christ who revealed thee unto men. Amen.

Faith

Professor Gilbert Murray, of the University of Oxford, has this to say of faith:

"It is some attitude not of the conscious intellect, but of the whole being, using all its powers of sensitiveness, all its feeblest and most inarticulate feelers and tentacles, in the effort somehow to touch by these that which can not be grasped by the definite senses or analyzed by the conscious reason. What we gain thus is an insecure but a precious possession. We gain no dogma—at least, no safe dogma—but we gain more. We gain something hard to define, which lies at the heart not only of religion, but of art and poetry and all the higher strivings of human emotion. I believe that at times we actually gain practical guidance in some questions where experience and argument fail."

An Opportunity for Country Pastors

The Commission on Church and Country Life of the Federal Council of the Churches of Christ in America. Branch Office, 104 N. Third St., Columbus, O., April, 1917.

TO THE PASTORS OF RURAL CHURCHES:

Dear Brethren.—No single piece of country-church literature has greater inspiration than the story of the life of John Frederick Oberlin, nor has it any equal as an interpretation of the function of a country pastor.

An eighteen-page life of Oberlin, prepared by A. F. Beard, his best biographer, is made available free of cost to country pastors and theological students who will send their names and addresses to our branch office, 104 North Third St., Columbus, O.

This has been made possible by the generosity of Mr. A. A. Hyde, of Wichita, Kan., and by the efforts of Professor C. J. Galpin, of the University of Wisconsin.

This story should be read by every rural pastor and by every young man who has decided to enter the ministry or who is thinking of doing so.

We do not want to send it to you, however, unless you agree to read it. No other obligation is to be incurred by you.

Very truly yours,

CHARLES O. GILL,

Secretary of the Commission.

THE CHILDREN'S SERVICE

THE MAN WITH IRON SHOES¹

THE people who live in far-off India have a story which shows how foolish people are who think that the things which would make them happy are at the other end of the world.

The story runs like this: Once upon a time there was a farmer who had a comfortable farm on which he and his family lived happily together until one day a traveler came along and told the farmer that he could get thousands of diamonds by going to a certain distant country. The farmer sold his farm, bade good-by to his friends, and started off in search of the land of diamonds.

Not long after he had departed the man who bought this man's farm was giving his camel a drink at a spring near the house. While the camel was pushing away the sand with his nose in order to drink more easily the new owner saw something sparkle beneath the water. He picked it up, and it proved to be a valuable diamond. He went on searching in the spring and found many other diamonds. From the sale of these precious stones he soon became a wealthy man.

Years went by, and none heard of the man who had gone in quest of the land of diamonds. People had given him up for dead. But one day there came into the village a weather-beaten stranger whose clothes were travel-stained and ragged. The man was stooped and his face lined with disappointment. At first none recognized in him their neighbor of years ago who had sold his farm and had gone afar to search for riches. Then he told who he was, and soon learned what had happened in his home village while he was gone. He found how the other man had discovered diamonds on his old farm, how his family had all died, how his other friends had grown rich and happy in their family life while remaining at home. On the other hand, he had to confess that while he had wandered friendless over the earth these long years, had put up with hardships, and had spent all, he had not found the diamonds for which he had gone in search. Worn out, he had only strength enough to creep home to die.

There is another story that tells how an-

other man was wiser than this one who had traveled so far in search of wealth. He is called "Will o' the Mill," and some day you must get your parents to read you the story. Will lived with friends by a mill in the mountains and used to see strangers passing down the hill in the same direction as the water ran after it had turned his mill-wheel. When Will was a young man he thought how fine it would be to follow the stream of water and of people down to the great beautiful world beyond the hills. And sometimes he would stand on a hill-top and gaze longingly in the direction of the valley and the city.

But one day while walking down the hill he met an old man slowly toiling up. This pilgrim had strange-looking shoes upon his feet, and Will asked him what they meant. The old man told him that the soles of these shoes were made of iron, and that he had worn out several such pairs of shoes in tramping the world over in search of contentment. But he had not found it.

That set Will to thinking, and it seemed to him that he could find happiness just as quickly up there in his mountain home as by wearily tramping out into the world for it. And so he settled down to enjoy what he had, instead of thinking how much better off he would be if he were somewhere else and had the things which he did not have. By doing this he found happiness.

We would be wise if we profited by Will's experience and were content with what we have instead of thinking, like the diamond-seeker and the man with the iron shoes, that we should be happy if we possess the things that are far off. Some children have roller-skates, but as soon as they see another child with a roller-coaster they think they can not be happy until they, too, have a roller-coaster. Some have ice-skates, but when they see some other child with a sled they can no longer be happy in their skates. They must have a sled also. Many children make themselves thoroughly unhappy in this way by spending their time longing for the things they have not. There is plenty of fun waiting for them if they would use the things they have.

¹ From *The Man With Iron Shoes*. By Rev. Howard J. Chidley, D.D. Hodder & Stoughton, New York. \$1.

OUTLINES—THE FRIENDS OF JESUS

EUGENE B. JACKSON, D.D., Alexandria, Va.

Joseph, the Providential Friend of Jesus

And Jesus began to teach, being the son (as was supposed) of Joseph.—Luke 3:23.

It would be hard to discover in all literature friendship that is comparable to that of Joseph for Jesus. We talk about friendship that is unselfish. Here we have a complete illustration of it. I wish to study the man whom God placed in the life of his son.

I. Joseph was a friend with an ancestry. We like to think of our friends as of gentle blood, and here was a man who could trace his genealogy back to Adam. He must have had a position of honor among the Jews. There was culture in its best sense, even that of the heart.

II. Joseph was a friend with purity of heart. There seem to have been no complexities in his life—he was without guile. There is nothing to indicate selfishness or self-seeking, but rather a denial of self.

III. Joseph was a friend of sublime faith. That was a strain on his faith such as the world can not appreciate—that his wife should be the mother of God's Son. Was the angel that came really a messenger from God? Could any man to-day stand the test as did this reputed father of Jesus?

IV. Joseph was a friend with tenderness. Perhaps he did not know that prophecy was being fulfilled in going to Bethlehem, but certainly the king's command must not separate him from his wife. A great mystery was over him, and his heart ruled him. Was not his religion as pure as that of Mary?

V. Joseph was willing to make a great material sacrifice to save the life of Jesus. Herod must not take the child's life. Business obligations and opportunities were subordinated as he hastened to Egypt.

VI. Joseph continued for thirty years an instrument of providence. Who can ever tell how he stood near the Boy, as that Boy studied human nature from the windows of the home located in such an atmosphere? With what infinite solicitude does he share with Mary their wonderful secret! He it was, too, who led the developing boy to a proper relation with the real Father.

It was a position of grave responsibility and privilege Joseph occupied, altogether

out of the ordinary; but he seems to have measured up in every particular.

Andrew, the Near-Friend of Jesus

One—who heard—and followed him was Andrew.—John 1:40.

Andrew was the first disciple of Jesus, and yet he always remained on the edge of intimate association with him. He seems never to have been more than a "near-friend" of Jesus.

I. He knew only the historical Christ. "We have found the Messiah." He had fitted Old Testament prophecy into the life of Jesus, and probably he was willing to stop there. He and Peter were enthusiastic Jews, and Andrew seems not to have grasped fully the experiential relation with our Lord. He never reached the inner circle of complete understanding.

II. He seems to be following Christ half-heartedly. He is attracted by the wonderful atmosphere about him. But notice that even his brother Peter did not catch fire from Andrew. When the Greeks came to get an introduction to Jesus they had to look up Andrew, the first convert. But how strange he was not looking up these, so near by!

III. The divine element in salvation was not appreciated by Andrew. When the five thousand are to be fed he is there with his human arithmetic, but he forgets to make any calculations according to the divine arithmetic. Did he distrust the miraculous element in salvation?

IV. Was not his religion mechanical? Yes, Andrew went after Peter but he does not fire the heart of Peter, for Peter responds to the Master later (Mark 1:14). The man was different from Peter in that he seemed rather cold and calculating and refused to let his heart catch fire.

V. Andrew was faultless, but not greatly honored. He was never rebuked like Peter, but the Master could better use his brother than himself. He was not cold or hot, but lukewarm and conventional.

Conclusion. The Master needs all kinds of followers; even if great faults are absent, he can use us but little without great faith and devotion.

John, the Beloved Friend of Jesus

The disciple whom Jesus loved.—John 13:25.

What was there in this man that made him seem closer to Jesus than any other? Surely we may have glimpses of the qualities that appealed to Christ!

I. What John was by nature. 1. He was refined. There was nothing coarse about John. Blood will tell, and this man seems to have been well connected in Jerusalem. 2. He was genuine. He was direct. There was no subterfuge about him. He despised sham—"He that says he is without sin is a liar," he declared. 3. He was ambitious in the best sense of that word. When he wanted to sit at Christ's right hand he was willing to pay the cost of such a privilege. He was ambitious to count for something in the kingdom.

II. What John became by grace. Grace only made more beautiful his qualities. 1. He became free from jealousy. This takes grace. So when he forbade one who cast out devils in the name of Christ. But he learned the gospel of "love of brethren" working along similar lines. 2. He became wonderfully courageous. It meant something that when others "followed him afar" John went into the judgment-hall; it meant something that when others fled he stood under the cross. 3. He became an apostle of love. He was a "son of thunder" and would call down fire upon the Samaritan villages. But how he changed and became the apostle of love! He learned best of all to interpret the love of Christ. The very noblest qualities of friendship were known by John.

III. What John accomplished by service—"Ye are my friends if ye do," &c. 1. He was a solace to Jesus. How much John's heart meant as "he trod the wine-press alone"! He found one able to enter into his secret purposes and who was willing to care for his mother. 2. He was a bulwark against false teaching. Some "denied that Jesus had come in the flesh." John declared that such must not be "received in the home." Christ should never be taken from his high pedestal of God-man, if John could prevent. 3. He gave a true vision of the kingdom. Note that world-kingsdoms are not confused with it. Note that Jesus is the very center and explanation of the

Apocalypse. Three words flash—light, life, and love. In conclusion, try to think of John as a man molded by the friendship of Jesus.

Matthew, the Grateful Friend of Jesus

And he said unto him, Follow me; and he arose and followed him.—Matt. 9:9

The key to Matthew's life seems to have been gratitude, for to him indeed "much was forgiven."

I. Matthew was grateful because the evil of his life was overlooked. Probably the "love of money" was the root of all evil in his life. Christ implies that he had "missed the mark," that he was "unrighteous," that he was "sick," and then he indicates that his redemption must be a pure act of "mercy." I wonder if the parable of the publican was not duplicated in the life of Matthew?

II. Matthew was grateful because of his peculiar need of friendship. Certainly he was down and out—nobody could be benefited by association with a publican. The Pharisee thanked God that he was not like the publican. There are no social barriers with Christ, in friendship.

III. Matthew was grateful for being exalted to special service. He was to be placed in the glorious company of the apostles—the first missionaries. A long reach from collecting toll from Peter, James, and John to companionship with them!

IV. Matthew's gratitude reached to his lost friends. He makes a feast and invites this ostracized company to meet in his own home the Savior of the world. How impossible to reach them in any other way! This man used every ounce of influence for the Master.

V. Matthew's gratitude for association with Christ caused him to write his biography. The gospel of Matthew accentuated the kingly idea—not so much the King of the Jews as the King of men. How his own manhood had been discovered by Christ! How wonderful to him seemed the rule of such a friend! "Ye are my friends, if ye do whatsoever I command you."

VI. Matthew's gratitude made the words of Christ count when he was gone. He tarried in the upper room—he felt all the thrill of Pentecost. How wonderfully he wrought in his appeal to the chosen people,

to whom he had been once a traitor as publican! The departed Jesus was alive and masterful.

In conclusion, there must have been a song in this man's mouth—he must have gone forth with radiant countenance.

Peter, the Boastful Friend of Jesus

Satan asked to have you, but I have prayed for you.—Luke 22:32.

I do not believe there is any doubt of the friendship of Peter, but he was a friend who needed the prayers of Jesus. The danger seems to lie in the fact that he was boastfully conceited. True friendship does not proclaim its virtues.

I. Peter's head seems to have been turned by his privileges. Not only did he belong to the inner circle of the friends of our Lord, but the Master defers to him. Peter becomes the chief spokesman recognized by our Lord. Were his conceptions of friendship sufficiently strong to stand the strain?

II. Peter evidently banked too much on his personal magnetism. Evidently he was intended to be a leader among the twelve. James and John felt that they ought to be promoted nearer our Master. But just there lay Peter's danger—the friend was overwhelmed by his position.

III. Peter put too great store upon self-confident assertions. It is well to be sure of oneself, but also to remember that our strength is not in self. "I am ready to go to prison and to death." Was it only his boast that brought him into the outer court? Surely it was not friendship that caused him to "follow afar off."

IV. Peter had a false notion of his own rights. He was impatient of personal injury, and asked: "Lord, how often shall my brother sin against me and I forgive him?" His ideals of forgiveness would have kept him from heaven. How could he be the true friend of poor, weak man, or, indeed, of the Son of man?

V. Peter drifted with the tide. Certainly this was so, because Christ had said: "Thy name is Simon"—weak, vacillating—"thy name shall be called a Rock." It was Simon in the hall of Pilate; it was Peter after Pentecost. His friendship led him to forget himself entirely and Christ made him strong and quiet.

In conclusion, let us remember that the "poor in spirit," the "meek," are happy. A great man has said there are three Christian virtues: humility and humility and humility.

Thomas, the Unblest Friend of Jesus

Blessed are they that have not seen (me), and yet have believed.—John 20:29.

The failure to be blessed was due not to our Lord but rather to Thomas himself. The doubt of Thomas was undoubtedly honest, and certainly did not endanger his salvation. The greatest men have fallen into doubt.

I. The loss that comes to Thomas in walking by sight. Certainly the greatest blessings that came to the disciples were not seen with the natural eye. There was little in appearances that could hearten them. "Spiritual things are spiritually discerned." There is more to discourage in this world than to help, unless we have a vision of something higher.

II. The loss that came to Thomas in reputation. Because of his lack of faith the real worth of his character has never been recognized. He had a deep love for the Master, but it has been lost to the world in his doubt. Your friendship for Jesus means little if you have doubts of your friend.

III. The loss to Thomas in failure to grasp work of Christ. One day Jesus says: "I go to prepare a place for you." Thomas wants exact definition, and asks: "How can we know the way?" He is the most miserable man in Jerusalem because he has the physical view of it all.

IV. Thomas, therefore, was not ready for life's duties. He makes a strange request of the disciples concerning Lazarus: "Let us go and die with him." He seems weary of the struggle and is ready to die, but he was not ready to face life's duties.

V. Thomas was not appreciative of the value of prayer. When they were gathered in the upper room, during those three days, Thomas did not meet with them. He was wandering about distractedly, perhaps, but he has not the poise of one whose mind is stayed on God.

In conclusion: You and I may not lose heaven by unbelief, but certainly we lose

our heaven on earth. We fail to actualize Christ until, like Thomas in faith, we cry: "My Lord and my God."

James, the Martyr Friend of Jesus

He appeared unto James.—1 Cor. 15:7.

We are reckoning with a man who belonged to the inner circle. Little is said about him which may be to his credit, but the Lord sought him first after the resurrection. Perhaps we can best understand James by contrast with the other two belonging to the inner circle.

I. James, unlike Peter, was quiet and deep. 1. His words express the man. He said little, but his words weigh like a sledgehammer. 2. There was never any exaggeration in his life. Peter had often said more than he really meant, but James never. There is rather an understatement of what he intended. 3. There is the fiery nature when aroused. He wanted to call down fire upon the Samaritan village that refused to receive Christ. This man acted on principle, as did Saul.

II. James, unlike John, was practical. 1. He was a business man. He seems to have been the leader in the fishing business

with his brother John. The call to "fishing for men" had its own appeal to him and he studied it. 2. He was a man of action. He made up his mind swiftly and there was no swerving him from his purpose. He was not of the meditative turn, but he had a will that would not brook difficulties. 3. His was a Puritan sense of duty. I suppose he never quite got away from John's preaching of the law. He always possessed something of his stoical nature. Very likely the authorities sought his death for the same reason as they did John the Baptist's.

III. James felt the pull of the shadowing cross. 1. He would be near his Lord at the last. "Grant that I may sit." He is fully willing to "drink the cup." He moves serenely on beneath the shadow, so appalling, after becoming familiar with it. But the darkness did not blind him. 2. There is a readiness to receive the blow. When Herod condemns him to death there is no surprise or murmur. Why should not he "take the cross" as well as his Savior? 3. He seems to dwell upon the Lord's return. In Mark 13:3 we are given to understand that God's glory was to him greater than all earthly pomp. Already he was living the eternal life. He had caught the Christ-vision. Here was one who entered the "fellowship of Christ's suffering."

THEMES AND TEXTS

The Master Aboard Our Safety. "And, behold, there arose a great tempest in the sea, inasmuch that the ship was covered with the waves; but he was asleep. And his disciples came to him, and awoke him, saying, Lord, save us; we perish. And he saith unto them, Why are ye fearful, O ye of little faith? Then he arose and rebuked the winds and the sea; and there was a great calm.—Matt. 8:24-26.

You Can Not Get Away from God. "Jonah rose up to flee into Tarshish from the presence of the Lord."—Jonah 1:3.

The Preparation of the World for Christ. "When the fulness of the time came, God sent forth his Son, born of a woman, born under the law, that he might redeem them which were under the law."—Gal. 4:4, 5.

The Things That Jesus Loved. "Blessed are the poor in spirit; for theirs is the kingdom of heaven," &c.—Matt. 5:3-11.

Christianity a Preventive Power. "I came that they may have life, and may have it abundantly."—John 10:10.

Purpose in Life. "What my God put into my heart to do."—Neh. 2:12.

The Promise of Life. "The thief cometh not, but that he may steal, and kill, and destroy. I came that they may have life, and may have it abundantly."—John 10:10.

The Right Use of the World. "Use the world, as not abusing it: for the fashion of this world passeth away."—1 Cor. 7:31.

The Dream of Brotherhood. "Christ is all, and in all."—Col. 3:11. "For I determined not to know anything among you, save Jesus Christ, and him crucified."—1 Cor. 2:2.

The Shepherd-Psalm. "The Lord is my shepherd," &c.—Psalm 23.

The Character and Career of Stephen. "Stephen, a man full of faith and of the Holy Spirit."—Acts 6:5.

Do We Deserve Peace? "Because ye have not heard my words, behold, I will send and take all the families of the north, saith the Lord."—Jer. 25:8, 9.

The Three Christian Graces. "We give thanks to God always for you all, making mention of you in our prayers; remembering without ceasing your work of faith and labor of love and patience of hope in our Lord Jesus Christ, before our God and Father; knowing, brethren beloved of God, your election."—1 Thess. 1:2, 3, 4.

The Open Window. "And when Daniel knew that the writing was signed, he went into his house (now his windows were open in his chamber toward Jerusalem); and he kneeled upon his knees three times a day, and prayed, and gave thanks before his God, as he did aforetime."—Dan. 6:10.

SELECTIONS FROM THE MODERN POETS

By WILFRED J. FUNK, Montclair, N. J.

"Most of all the other beautiful things in life," says Kate Douglas Wiggin, "come by twos and threes, by dozens and hundreds. Plenty of roses, stars, sunsets, and rain-bows, brothers and sisters, aunts and cousins, but only one mother in all the wide world."

Many writers have paid similar homage to their mothers in prose and in verse, but no one of them has phrased his tribute more beautifully than Edmund Clarence Stedman in the following sonnet. We have selected it from an anthology of "Mother Verse," published by the Houghton Mifflin Company, New York City.

A MOTHER'S PICTURE

She seemed an angel to our infant eyes!
Once, when the glorifying moon revealed
Her who at evening by our pillow kneeled—
Soft-voiced and golden-haired, from holy
skies

Flown to her loves on wings of Paradise—
We looked to see the pinions half-concealed.
The Tuscan vines and olives will not yield
Her back to me, who loved her in this wise,
And since have little known her, but have
grown

To see another mother, tenderly,
Watch over sleeping darlings of her own;
Perchance the years have changed her; yet
alone

This picture lingers: still she seems to me
The fair, young Angel of my infancy.

Was ever a lovelier picture painted of
New England than this by Charles Wharton
Stork (*Sea and Bay*, John Lane Company)?
The lines are filled with music and are
radiant with color.

A PAINTER IN NEW ENGLAND

Did you ever note the beauty of the soft
New England grasses,

All the ochers, reds, and browns?
And the flowers; the purple asters and the
goldenrod's rich masses,

With the cardinal's flaming gowns,
Dots of blood against the tangle of the
reedy, lone morasses,
Where the nodding cattails rustle under
every wind that passes.

Ah! what reticent depth of color!
Growing brighter, growing duller,
As a smile of sunlight broadens or a brow
of storm-cloud frowns!

Have you read the blazoned glory of the
sunset's revelations?
Glowing scarlet streaked with gold:

Have you seen the sky-towers crumbling in
stupendous conflagrations,
Passing gorgeous to behold?
While the east is hung with tapestries in
dove-serene gradations,
And the naked vault of heaven is filled with
rosy undulations?
Where in all the world resplendent
Or the poet's mind transcendent
Can such miracles be rivaled, form so grand
or hue so bold?

Have you watched the dreamy progress of a
gray New England schooner
Drifting seaward with the tide
Darkly down a lane of radiance, dawn-lit
gold or silvery lunar,
Ribbon-narrow or ocean-wide?
Such a boat in such a background I will
paint you ten times sooner
Than a lily-perfect yacht with drooping
topsail and balloonier.
No, for me the old-time vessel
In a landlocked bay to nestle
Till the light wind flaps her staysail and
the light wave laps her side.

Have you shrunk before the grimness of the
rugged longshore ledges
Where the ground-swell surf rolls in
Round the battlemented coast-line with its
walls and bastion wedges?
Hark! the cave-responded din,
As a breaker smites the granite with the
strength of giant sledges,
And a swaying fringe of foam enfolds the
rampart's dripping edges.
Lovely lands across the ocean
Thrill the heart with quick emotion.
But the shore of staid New England holds a
rapture hard to win.

Poets of every age have sung of the music
of the spheres. Byron wrote:

"There's music in the sighing of a reed;
There's music in the gushing of a rill;
There's music in all things if men had ears—
Their earth is but an echo of the spheres."

Here is the way Louis Untermeyer ex-
presses the same idea. This poem is re-
printed from a new volume of verse called
These Times (Henry Holt & Company, New
York).

POETRY

God made the world with rhythm and rime:
He set the sun against the moon;
He swung the stars to beat in time,
And sang the universe in tune.
He gave the seas their mighty tongue,
He gave the wind its lyric wings.
And the exulting soul of song
Was woven through the heart of things.

To-day this wonder was revealed
 In singing colors, swift and plain.
 I heard it in a daisy-field
 Under the downbeat of the rain.
 The surging streets repeated it,
 The cars intoned it as they ran . . .
 And then I saw how closely knit
 Were God and poetry with man.

A scrap of sky, a group of trees,
 A tower and a swallow's dart,
 The cadence of a dying breeze
 Like sudden music swept my heart.
 A laughing child looked up and sprang
 To greet me at the homeward climb . . .
 And all about me surged and sang
 The world God made with rhythm and rime.

ILLUSTRATIONS

War

A WAR is like an illness—you can not attend to the ordinary business and games of life; you have to concentrate all on meeting the dread enemy that is eating at your vitals. You have to concentrate all your strength, all your might, all your blood, all your brains, all your thought upon it. That is the only way of pulling through.—LLOYD GEORGE.

Honor in Trading

But while it was admitted that Ulysses could break, train, ride, and drive horses, to the admiration of everybody, there was one thing he would not and could not do, and that was strive to persuade a man to sell a horse for less than the horse's worth. In the eyes of Jesse, the money-maker, this offset his virtues, and the father never ceased to look upon the son as, from a purely business point of view, rather a hopeless proposition. There was once a colt Ulysses longed to own and had not the money to buy. This was when the boy was less than ten. The owner valued it at twenty-five dollars. The boy believed it was fully worth it. The father long held out for twenty, but at last gave over the needed twenty-five with the parting injunction: "Offer him twenty dollars. If he won't take that, then make it twenty-two-fifty; and if that won't do, then let him have the twenty-five." Rejoicefully the youngster galloped away and literally did he obey his instructions. "I've come for the colt, Mr. —," said he. "Father says I'm to offer you twenty dollars, and if you won't take that, make it twenty-two-fifty, and if that won't do, to give the whole twenty-five dollars." And, as the General whimsically says in his Memoirs, "It wouldn't take a Connecticut man to guess the price immediately agreed upon."

But Ulysses got that colt and trained him and rode him several years, and sold him for twenty dollars when no longer suited to his needs.—From *The True Ulysses S. Grant*, by GENERAL CHARLES KING.

The Inevitable

I like the man who faces what he must
 With step triumphant and a heart of cheer;
 Who fights the daily battle without fear;
 Sees his hopes fail, yet keeps unfaltering trust
 That God is God; that somehow, true and just,
 His plans work out for mortals; not a tear
 Is shed when fortune, which the world holds dear,
 Falls from his grasp; better with love a crust
 Than living in dishonor; envies not,
 Nor loses faith in man, but does his best,
 Nor ever murmurs of his humble lot,
 But with a smile and words of hope gives zest
 To every toiler; he alone is great
 Who by a life heroic conquers fate.

—*The Outlook.*

Party-Feeling

My experience during the four or five months I have been Prime Minister is that we have received help from men of every party. The men who put victory for party before victory for country are very few. At the same time, sometimes you feel that party is there. I live in a very hilly country. There is the sea, and when you get down to the coast you find it studded with rocks. During ordinary times you shun them, because you see them. Sometimes you get a high tide which submerges all those rocks and reefs, and the sea seems absolutely safe for navigation. But beware! Now and again you see the swirl of waters in some spots. You see the water foaming, and if there is any disturbance of the waves you see a jagged, ugly tooth of rock come up ready to destroy your bark. I am not going to make the application; but those who think that all party-feeling has been so completely submerged that you can sail over the whole surface of the ocean with impunity have only to watch. They will see here and there a little swirl, and they will see the jagged tooth now and again. We

will do our best to avoid them. We will buoy them. We will sail through them. But if we find that they are impeding the navigation of the nation's shipping there is enough explosive temper in this land to blow them up to get the cargo in.—LLOYD GEORGE.

Justice

"Over the court-house of nearly every city and town of this country there stands a familiar statue which is supposed to be a symbolic representation of the ideal of justice. The figure is always that of a woman, whose eyes are blindfolded, who holds in her right hand a sword and in her left hand a pair of scales. The blindfolded eyes signify that justice is no respecter of persons, that she does not even know who comes before her, whether rich or poor, high or low, king or peasant, and that she will give to all, therefore, a judgment which is unswerved by prejudice. The pair of scales suggests that the balances are held even for every one, and that judgment will thus be determined by a law of right as infallible as the law of gravitation. And the sword, of course, suggests that a judgment will be decreed which is untempered by mercy.—*Religion for To-day*, by J. H. HOLMES.

Finding by Doing

Three men set forth in search of Truth. The first said: "I will go to seek it in the wisdom of others. There, if anywhere, is it to be found." So he ensconced himself in the alcoves of a great library and began to pore over the tomes of all the sages in all centuries. Years and years he delved thus. One day, an old man, he abruptly closed the volumes spread about him. "They all contradict one another," said he. "There is no such thing as Truth." The second man had said: "It is not in books but in the lives of my fellow men that I shall find Truth." So he went forth for the quest through all the marts and byways of mankind. In a few years he returned wearing the cynic's sneer. The third man had hesitated. Said he: "Before I go to seek Truth, I fancy it will be well that I should try to practise it myself." And in that endeavor he became so absorbed that he postponed his great quest, year after year, all his life long. As he lay upon his death-bed he sighed deeply. "I vowed to seek for Truth," he murmured,

"and I have broken my vow." And then, even as he raised his eyes, there stood before him a shining apparition of great beauty. "I am Truth," said the figure, and smiled down upon him. And, as the man gazed in silent amazement, the voice continued: "Truly, you had no need to look for me, for you found me and I have been at your side ever since that day long ago when you chose to do rather than to seek."—*Collier's*.

The Quiet Heart

One of the happiest services of the summer is that it secured for most of us some margin of unwonted leisure in which to gather the Harvest of the Quiet Heart. For there are some things which are known only to the quiet heart. Action has its values and even its revelations, but between dust and haste action clouds much and misses more.

Nature reveals neither her full beauty nor her richer meanings to the restless. They know only the contour of things, and that but badly. We need to live long with the hills before they can share their peace with us, and to keep vigil with the sea before its far horizons correct our littleness. Trees and flowers and all growing things are to be much dwelt with if we are to learn their language. Only the patience of a quiet heart can follow the constellations from station to station in the skies. Fabre has invested the lives of spiders and butterflies with a charm as enduring as his own rare spirit, yet he had only a bare French countryside, the things we brush aside, and his own quiet heart as tools wherewith to work. John Ruskin found in a church tower at Amiens or in a hidden Alpine valley a wealth of memory and beauty which has enriched literature. We may gather from our own dooryards the Harvest of a Quiet Heart.

Friendship is the second harvest of quietness; it ripens slowly and needs shelter. Neighborliness is far more simple when summer evenings call all of us outdoors. Summer twilights will lead us, if we let them, to happy confidences, and the darkness which shuts out even the obtrusive world of crowded city streets shuts in the family to a better knowledge of itself. The family regroupings, which the season compels, may give a father a chance really to know his son, or a mother her daughter.

We may gather from the season the

harvest of a better knowledge of ourselves. There is a French verb for which we have no English synonym, which means "to re-gather oneself." It is something more than self-reconciliation; it is such a mobilization of diffused forces and scattered energies and conflicting purposes that we may really understand the motives which control us, sense anew the dominant direction of our desires, and secure some controlling unity in life.—*The Congregationalist*.

Good City Investments

One of Philadelphia's most gifted and accurate writers—"Girard," of the *Public Ledger*—says:

"The two best and biggest things Philadelphia ever did for itself was to purchase Fairmount Park and to build its filtration-works. One saves life by giving thousands good, fresh air. The other saves life by giving everybody clean water.

"A hundred millions couldn't buy our park. An equal amount couldn't buy from us our purified water, provided we could get no other supply.

"Official figures show that last year only one person died of typhoid fever where exactly ten died of that disease ten years ago. Keeping 1,100 persons from the grave in a year besides preventing ten times that many cases of illness from typhoid is a big work. But even that is only part of the sequel to pure water."

And yet the doctors claim that only *serums* can cure or prevent disease!

Feigning Death

The fact has long been noticed that various butterflies have the habit at times of feigning death and dropping to the ground where they may lie motionless for a considerable period. This habit is most easily observed in some of the anglewings, especially those which hibernate as adults. Those species have the under surfaces of their wings colored in various bark-picturing patterns and apparently live through the winter to some extent, resting beneath the bark of large branches or upon the trunks of trees. Many of them also secrete themselves in hollow trees or beneath loose bark or in board piles or stone walls. It is probable, however, that during the long ages when these insects were adapting themselves

to their life-conditions, before man interfered with the natural order and furnished various more or less artificial places for hibernation, these butterflies rested more generally upon the under side of branches than they do now.

Even in warm weather, when one of these butterflies is suddenly disturbed, it is likely to fold its legs upon its body and drop to the ground, allowing itself to be handled without showing any signs of life. This habit is doubtless of value, especially during hibernation, or possibly during the summer lethargy or estivation, the latter a habit which may be more general among these butterflies than is now supposed. As the insect lies motionless upon the ground, it is very likely to blend so thoroughly with its surroundings that it becomes concealed, and any bird which had startled it from the branch above would have difficulty in finding it.—*Butterflies Worth Knowing*, by C. M. WED.

Waste

Professor Fisher, of Yale University, estimates that 7,000,000,000 pounds of food-stuffs are used by the producers of whisky and beer. This almost inconceivable waste, we are told, would supply the energy required of all the men, women, and children of Ohio for a whole year, and of 2,000,000 men besides.

In a little book, *Defeat and Victory*, issued by the "Strength of Britain Movement," we find the following facts, showing what the abolition of the drink-traffic would have saved the British Empire:

Saved, in drink expenditure and its results, £1,000,000,000;

Added a hundred days to our war work;

Saved over 200,000,000 cubic feet of shipping;

Set free for war work 100,000 trains of 200 tons;

Saved the waste of 1,000,000 acres of land;

Released man-power enough to lift 60,000,000 tons;

Enormously relieved the strain on the Red Cross;

Released thousands of doctors and nurses;

Saved food to feed the nation three months; or,

Saved enough food to feed the army and navy all the time.

Will our land be warned by the fate of our British allies and remove this blemish on our civilization in time!—*The United Presbyterian*.

Notes on Recent Books



The Social Teachings of the Prophets and Jesus. By CHARLES FOSTER KENT, Ph.D., Litt.D. Charles Scribner's Sons, New York, 1917. 7¼ x 4¾ in., xiii-364 pp. \$1.50 net.

Competent observers foresee a profound modification of the social organism, national and international, as the result of events now in progress. Searchings of heart, quest for basic principles and the means of putting them into practise, and the taking of stock of present conditions are the order of the day. Aware of this, and knowing that the course of present and future must be guided by knowledge of the past, Professor Kent has provided a worthy study of teachings which came to utterance among the Hebrews, by Christ, and through the apostles.

The main divisions of the study are chronological—The Social Ideals of the Pre-exilic Prophets, of the Exilic and Post-exilic Prophets and Sages, of Jesus, and of Jesus's Followers. In the part dealing with the Old Testament, the salient and outstanding crises are selected, always with regard to the age of the documents. Moses and his championship of the industrially oppressed; the Solomonic corvée, the revolt against it, and Elijah's defense of the individual and his rights against Ahab; Amos's lessons to the rich oppressors; Hosea's teaching concerning social and religious evils; Isaiah's statecraft founded on righteousness; Micah's doctrine of wealth and poverty; Jeremiah's dealing with autocracy and plutocracy—these were the foci whence proceed illuminating formulation of fundamental principles and appropriate modes of action. Similar critical junctures are discovered and studied in the exilic and post-exilic period, including the times of Hillel and John the Baptist.

Naturally, Part III, which deals with the Social Ideals of Jesus, is the most detailed—Jesus's approach to the subject, his aims and methods, his teaching concerning the Christian citizen, recreation and amusement, economics, the family, the State, and the kingdom of God furnish the captions. Part IV deals with the early Christian com-

munity, Paul's teachings on social and economic subjects and on Christian citizenship, the social directions of other New Testament writers, and a sketch of the application or subversion of these in the subsequent ages.

Five pages of bibliography, suggestions for class work, and a brief index complete the volume. Its value lies in its clarity, comprehensiveness, and usability. It is admirably suited either for Bible-class, high-school, or college use; equally well would it serve as a résumé of Biblical teaching for the pastor or student. For the layman no better summary exists, all the more as the development of social ethics and practise in the Old and New Testament is here epitomized in one volume. The value of the Bible as a guide to right thinking on poverty and wealth, capitalism and labor, government and social life, peace and war, is admirably set forth.

Is Christianity Practicable? Lectures Delivered in Japan by WILLIAM ADAMS BROWN, Ph.D., D.D. Union Seminary Lecturer on Christianity in the Far East. Charles Scribner's Sons, New York, 1916. 7¼ x 5 in., 238 pp. \$1.25 net.

To ask the question, "Is Christianity Practicable?" is like asking, Does bread nourish the body? Bread nourishes the body when it contains the right kind of elements, is properly masticated, digested, and assimilated. The spiritual life is fed, nourished, and satisfied when good-will takes possession of the individual; when the principle of rightness becomes the dominant note in all things. The fact that this is a common practise is the best proof that Christianity is practicable, and that it can be done in a larger degree and much more effectively.

Christianity has but penetrated the surface of man's relations. It must go out as never before into all that concerns the well-being of man, and endeavor to reach the goal that Christianity has set for society. This is a task that calls for the greatest possible unselfishness on the part of those who exercise power, authority, and wealth.

Justice, honor, and brotherhood must eventually rule, no matter what the cost may be. Those who are in high positions in national and international life must finally come to see that nothing short of the application of Christian principles will suffice to bring contentment and peace. The social practicability of the Christian religion is a mighty challenge to the best that is in man. That he will meet it, not in the near but in the long future, can not be questioned, for it is God's work and purpose. It will be met just as soon as we have a change of mind and a change of spirit like unto the Master's, ruling in each heart and in all relations of life. This is the program for humanity in which the Church can greatly assist through its vast missionary enterprise: by training men for competent leadership and holding up the ideals and principles so necessary in all reconstructive and beneficent work.

The volume comprises five lectures delivered in Japan. The chapter-headings are the following: The World Crisis as Challenge and as Opportunity, The Christian Interpretation of History, The Christian Program for Humanity, The Duty for To-morrow, What the Church Can Do. The author is a keen observer and student of international life. His fine Christian spirit, so noticeable throughout the lectures, must have made a profound impression on his auditors, and is the best answer to the question, "Is Christianity Practicable?"

The Psalms in Modern Speech and Rhythmical Form. By JOHN EDGAR McFADYEN, D.D. The Pilgrim Press, Boston, 1916. 7½ x 5 in., xiv-245 pp. \$1.25 net.

Dr. McFadyen's scholarship in the Old Testament is already favorably known to readers of this REVIEW. His reputation will be enhanced, and appreciation of Hebrew poetry will be extended, by this new rendering of the Psalms. The basis is a critical text. For example, Ps. 2:11b-12 Dr. McFadyen translates—

"Kiss ye his feet with trembling,
Lest, indignant, he hurl you to ruin;
For soon will his anger blaze.
Happy all who take refuge in him."

in place of the A. V. (R. V. slightly changed)—

"rejoice with trembling. Kiss the Son,
lest he be angry, and ye perish from the

way, when his wrath is kindled but a little. Blessed are all they that put their trust in him."

The author's rendering of 11b is based upon a rearrangement of the consonantal text. This illustrates the text-critical side.

The whole work had in mind correspondence in sense rather than a verbatim rendering, the result of which is sometimes a freedom that loses exact concord with the original. It eschews "pedantically accurate translation" as liable to obscurity and often to real inaccuracy. So that idiomatic Hebrew expressions obsolete in the English (like "lifting up the horn," Ps. 92:10) are put into equivalent modern phrasing ("lift to honor"). The Psalms thus gain new meaning appropriate to modern conditions.

Another great advantage is that the full poetical structure of the original is retained by arrangement in lines and stanzas. The stanzaic structure is of much importance to the reader, aiding him better to grasp the component thoughts of an individual psalm. This, being done by a Hebrew scholar, is a great advance over the results reached, for instance, in the *Modern Reader's Bible*, which too often breaks the connection by a strain after symmetry.

Ministers will find it a thesaurus of suggestion in its turns of thought as well as a real help in its devotional aspects.

Four Hundred Years. Commemorative Essays on the Reformation of Dr. Martin Luther and Its Blessed Results. In the year of the Four-hundredth Anniversary of the Reformation. By Various Lutheran Writers. Edited by Prof. W. H. T. DAU. Concordia Publishing House, St. Louis, 1917. Second edition, 7½ x 5 in., viii-338 pp.

Twenty-seven essays by Lutheran pastors and teachers, under the editorship of Professor Dau of Concordia Seminary, and a chronological table make the contents of this volume. The topics are quite comprehensive, dealing with Luther's family, character, and work, and with the larger matters of the Reformation itself—its principles and its effects. The consequence of confining the contributions to Lutherans has counterbalancing advantages and defects. The reader observes the extreme loyalty—almost adoration—with which that denomination regards the Reformer. He also gets an impression of belief in a human faultlessness

which a less prejudiced history denies to one whom it still highly honors.

In the discussion of "Luther as a Preacher," the author (Rev. H. C. Fritz, St. Louis, Mo.) notes three characteristics of Luther's pulpit work: he "preached the Bible; he preached it in simple language; he address it to the wants of men." The equipment of Luther in knowledge of the Bible, of the literature of Church history and theology, and of "secular" subjects, as well as of human nature, is strest. But Luther "preached because he had something to tell," and he told that something with "directness."

The form in which this volume is printed and bound is unprepossessing. But one may forgive this in view of the hardly restrained enthusiasm of the writers, one of whom, writing on "Luther and the Constitution of the United States," finds in Martin Luther the source of the civil liberty we enjoy.

The Life-Work of John L. Girardeau. D.D., LL.D. Compiled and edited by GEORGE A. BLACKBURN, D.D. The State Company, Columbia, S. C., 1916. 8 x 5½ in., 432 pp.

Several Southern divines have had part in this biography, one of whom, writing of Dr. Girardeau's "Work Among the Negroes," says: "He was remarkable as a man, and pre-eminently so as a minister." Born a South Carolinian, a most remarkable fact about his ministry was that he maintained it for many years among the colored people, even beginning while they were slaves. Yet in spite of this unpopular service another could say of him: "There is the Spurgeon of America, the grandest preacher in all our Southland." He finally became Professor of Theology in the Presbyterian Theological Seminary at Columbia, S. C., where he died in 1898. His figure looms large in Church annals of the South.

The Revelation of Jesus Christ. A Study of the Apocalypse. By H. C. WILLIAMS. Standard Publishing Company, Cincinnati, 1917. 7½ x 5 in., 370 pp. \$1.50 postpaid.

We have here another of the many "interpretations" of the Apocalypse, into which is interwoven an interpretation of the mystical parts of the book of Daniel. The author's basal idea is that prophecy was prediction, and that each "prophecy" foretold

an event which is identifiable in world-history. The book of Revelation is, then, history before the event. Thus the events described after the opening of the fifth seal (Rev. 6:9-11) covered the years A.D. 284-313 (pp. 120, 122); those under the sixth seal (Rev. 6:12-7:17), the years 313-337 (pp. 131, 132), and so on. For the near future, according to this interpreter, the death-stroke to Turkey will be given in 1917; during the following forty-five years will take place "the return and conversion of the Jews, the complete overthrow of all forms of apostasy, and the yielding of all earthly government to the Lamb of God and the blessed Prince and only Potentate" (p. 359).

The Living Christ for Latin America. By J. H. McLEAN. Presbyterian Board of Publication, Philadelphia, 1916. Illustrated, 7½ x 5 in., ix-198 pp. 35 cents.

The Panama Conference focused attention upon Latin America and revealed the possibilities of Central and South America as the coming continent. Mr. McLean has here provided a handy and useful manual for mission study classes or for private use. His chapters (The Land and Its Possibilities, The Heritage of a People, Latin America To-day, A Mission Field, Protestant Pathfinders, A Half Century of Evangelism, and Pan-American Brotherhood and Service) supplement admirably and concisely the literature issued by the Conference. The book is packed with pertinent facts, wise suggestions, and healthy inspiration, and is pleasingly illustrated.

The Prophets of Israel and Their Message for To-day. By GEORGE W. THORN. Charles H. Kelly, London, 1917. 7¼ x 4¾ in., 187 pp. 2s. 6d. net.

This modest volume "has grown out of a course of week-night addresses . . . to people who had a true religious interest in the Bible but no opportunities for personal study of the historical and literary questions which the prophetic books . . . present. . . . The aim is to illustrate by a series of sketches the true method of reading the books of the prophets, and the way their teaching may be applied to modern conditions." The work is done in a scholarly but unostentatious way, and is suitable for laymen or as a guide in addresses to laymen.

Faith or Fear. An Appeal to the Church of England. By DONALD HANKEY, WILLIAM SCOTT PALMER, HAROLD ANSON, F. LEWIS DONALDSON, and CHARLES H. S. MATTHEWS. Macmillan & Co., New York and London, 1916. $7\frac{1}{4} \times 4\frac{3}{4}$ in., xii-264 pp. 3s. 6d. net.

This book has the following five parts: The Church and the Man, The Church and our Advance in Knowledge, Stumbling-blocks, The Church and Labor, The Test of Living Experience. The object of the different contributions is to try to help in the difficult but necessary work of how "we can make the Church a better, a more efficient, a more vital, a more healthy body for our Lord Jesus Christ." The editor of the series believes that the Church—and by that he means all forms of organized Christianity—is failing "simply because she is failing to bear witness to the living Christ, the Redeemer and Savior of men."

The Woman Who Wouldn't. A Play by ROSE PASTOR STOKES. G. P. Putnam's Sons, New York and London, 1916. 183 pp. \$1.00.

This play contains the story of a girl who fell but refused to marry the father of her child because she believed that since he had fallen in love with another she ought not to impose herself upon him. She becomes an agitator for improving the conditions of the miners in a small town of Pennsylvania. Incidentally these wretched conditions are described vividly, and we experience one more twinge of conscience for having failed to adjust our industrial problem on a more equitable basis.

Applied Religion for Every Man. By NOLAN R. BEST. Fleming H. Revell Co., New York, 1916. $7\frac{1}{2} \times 5$ in., 188 pp. \$1.00 net.

A direct and forceful style characterizes these thirty-one brief selections on a wide variety of subjects of interest, particularly to laymen. They made their first appearance as editorials in *The Continent*.

Maeterlinck—Poet and Mystic. A Handbook of Six Lectures. By EDWARD HOWARD GRIGGS. B. W. Huebsch, New York, 1916. $7\frac{1}{2} \times 5$ in., 36 pp.

The studies of Maeterlinck, the dramatist, philosopher, nature-lover, and poet of the spirit, cover six in all in this small book. Maeterlinck is regarded by Dr. Griggs as "one of the most representative men of our

time—a candid, open-minded questioner of life." These six lectures pave the way for a more thorough study of this gifted mind.

The Man in the Street and Religion. By BURRIS A. JENKINS. Fleming H. Revell Co., New York, 1917. $7\frac{1}{2} \times 5$ in., 248 pp. \$1.25 net.

What the author has done here is "to state in a popular manner what he believes to be some of the prevailing popular conceptions of religious truth; to trace some of the implications and results; and to indicate what seem to him to be the lines upon which these popular beliefs are likely to grow and should be encouraged to grow."

The New Testament. A New Translation. By the Rev. Prof. JAMES MOFFATT, D.D., D.Litt. George H. Doran Co., New York, 1917. $6\frac{1}{2} \times 4\frac{1}{4}$ in., x-395 pp. \$1.00 net.

It should be pleasing news to all students of the New Testament that Dr. James Moffatt's excellent translation, now so well known and often quoted, has appeared in a new edition and in a form much handier than the first. It is now easily portable in the coat pocket and should prove a veritable *vade mecum*. The type is excellent and the form attractive.

Back to Christ. The Wonder of His Life, the Romance of his Religion, Forgotten Truths of his Teaching, Some Practical Applications of his Gospel. By the Rt. Rev. CHARLES FISKE, D.D., LL.D. Longmans, Green & Co., New York. $7\frac{1}{2} \times 5$ in., 216 pp. \$1.00 net.

The four main sections in this book cover "The Beauty of Christ's Life," "The Romance of his Religion," "Forgotten Truths of his Teaching," and "Practical Application of his Gospel." The book, as the author says, was written "for every-day people who want to know Christ and would learn how to help others to know him."

The Man with Iron Shoes, and Other Sermons to the Junior Congregation. By Rev. HOWARD J. CHIDLEY, D.D. Geo. H. Doran Co., New York, 1916. $7\frac{3}{4} \times 5$ in., 195 pp. \$1.00 net.

The children's sermons found in this volume have all been preached to the children of the author's congregation. The collection is one of the best of the number we have noticed in these columns. The title of the book is taken from the first of the talks, and this we give in another department of THE REVIEW.

A Child's Religion. By MARY ARONETTA WILBUR. Houghton Mifflin Co., Boston and New York, 1917. 7 x 4½ in., x-141 pp. \$1.00 net.

The brief chapters in this little book are "the outgrowth of many years of observation and experience in the teaching and religious training of children." The work is written from a modern point of view. Teachers and parents will find the material helpful.

God's Little Children. Their Nature and Religious Training, for Kindergarten and Primary Teachers. By IONE PRATT HARTFORD. The Young Churchman Co., Milwaukee, 1916. 7¼ x 4¾ in., 142 pp. 75 cents.

What the writer has tried to do in this little volume is to give such "aid as will facilitate the task of parents and teachers of children under nine or ten years." She certainly succeeded in bringing together some good material that will be serviceable to kindergarten and primary teachers.

A War Bride's Adventure. An Interview with St. Peter. By F. M. GLORIA. The Seemore Co., South Bend, Ind. 4 x 6 in., 97 pp. 75 cents net.

In her preface the author says the book "is a mixture of actual happenings and fiction." The "happenings" came, perhaps, of an aeroplane accident which rendered her unconscious; the fiction followed—in her dreams.

Easter: Its History, Celebration, Spirit, and Significance as Related in Prose and Verse. Compiled by SUSAN TRACY RISE. Edited by ROBERT HAVEN SCHAUFFLER. Moffat, Yard & Co., New York, 1916. 7½ x 5 in., 261 pp. \$1.00 net.

For those who have to do with preparing a service for the oldest of Christian festivals, this book with its many selections in prose and verse will be found suggestive.

A Thousand Years of Papal History. By WILLIAM ERNEST BEET. Charles H. Kelly, London, 1916. 7 x 4½ in., 144 pp. 1s. net.

This is a condensed account of the papacy from the reputed accession of St. Peter (A.D. 41) to the death of Gregory VII. (Hildebrand, A.D. 1085). It forms a handbook useful for students or readers who wish a survey of this institution in the briefest space.

Portraits of Women of the New Testament. By the Rev. THOMAS E. MILLER, M.A. H. R. Allenson, Ltd., London, 1916. 7¼ x 5 in., 243 pp. 3s. 6d. net.

This is a companion volume to the Old Testament Series by the same author. The lectures were first given by Mr. Miller to his own people. The sketches are well done and should prove quite suggestive.

Books Received

Weapons for Workers. Three Hundred and Twenty-two Outline Addresses, Illustrations and Incidents, Children's Addresses and Illustrations, Bible Readings and Talks, Temperance Addresses and Points, and Seed Thoughts. Arranged by J. ELLIS. Robert Scott, London, 1915. 7½ x 4¾ in., xii-174 pp. 2s. net.

Christian Certainties of Belief. By JULIAN K. SMYTH. The New Church Press, New York, 1916. 7¼ x 4¾ in., 123 pp. 75 cents net.

From the Human End. A Collection of Essays. By L. P. JACKS. Henry Holt & Co., New York, 1916. 7½ x 4¾ in., 198 pp. \$1.25 net.

Philosophers in Trouble. A Volume of Stories. By L. P. JACKS. Henry Holt & Co., New York, 1916. 7½ x 4¾ in., 210 pp. \$1.25 net.

The Sunday Missal. For all the Sundays and the Principal Feasts of the Year. With Introduction, Notes, and a Book of Prayer. Compiled by Rev. F. X. LASANCE. Benziger Bros., New York, 1916. 5¼ x 3¼ in., 675 pp. Price from 75 cents to \$4.50.

The Land of Israel and of Christ. By A. W. COOKE. Charles H. Kelly, London, 1916. 7 x 4¾ in., 136 pp.

God's Minute. A Book of 365 Daily Prayers Sixty Seconds Long for Home Worship. By 365 Eminent Clergymen and Laymen. Vir Publishing Co., Philadelphia, 1916. 5½ x 3¼ in., 384 pp. 35 cents net.

Paul the Apostle. Pioneer Missionary to the Heathen World. By JOHN W. LIGON. Fleming H. Revell Co., New York, 1916. 7½ x 5 in., 240 pp. \$1.00 net.

Bible Talk Outlines. Two Hundred Alphabetically Arranged. By Rev. N. B. COOKSEY. Cooksey Pub. Co., Olney, Ill. 7¼ x 5 in., 77 pp. 36 cents.

The Seven Wonders of the Ancient World. By EDGAR J. BANKS, Ph.D. G. P. Putnam's Sons, New York and London, 1916. Illustrated, 7½ x 5 in., xi-191 pp. \$1.50 net.

Faithful Stewardship, and Other Sermons. By FATHER STANTON. Edited by E. F. RUSSELL. Hodder & Stoughton, New York, 1917. 8 x 5 in., 183 pp. \$1.35 net.

- The White Queen of Okoyong.** The Story of Mary Slessor, for Young People. A True Story of Adventure, Heroism, and Faith. By W. P. LIVINGSTONE. George H. Doran Co., New York, 1917. Illustrated, $7\frac{1}{2} \times 5$ in., xii-208 pp. \$1.00 net.
- To Verdun from the Somme.** An Anglo-American Glimpse of the Great Advance. By HARRY E. BRITAIN. John Lane Co., New York, 1917. $7\frac{1}{4} \times 4\frac{1}{4}$ in., 142 pp. \$1.00 net.
- The Sign of the Covenant.** Ten Papers on the Sabbath. By JOHN R. WEBSTER. Standard Publishing Co., Cincinnati, 1916. $7\frac{1}{2} \times 5$ in., 277 pp. \$1.25.
- Sand Table Work in the Bible School.** Its Value and Possibilities. By CHARLES H. AULD. Standard Publishing Co., Cincinnati, 1916. Illustrated, 32 pp. 50 cents.
- Utterance and Other Poems.** By ANGELA MORGAN. Baker & Taylor, New York, 1916. $7\frac{1}{2} \times 5$ in., 106 pp. \$1.40 net.
- Studies in Democracy.** The Essence of Democracy. The Efficiency of Democracy. American Women's Contribution to Democracy. By JULIA H. GULLIVER, Ph.D., LL.D. G. P. Putnam's Sons, New York, 1917. $7\frac{1}{2} \times 5$ in., 98 pp. \$1.00 net.
- Bible Reading and Religious Training in the Home.** A Manual for Individual and Family Use. Prepared by ROBERT WELLS VEACH, D.D., Secretary of Religious Education. Presbyterian Board of Education, Philadelphia, 1916. 47 pp., 15 cents.
- Christus Consolator, and Other Poems.** By ROSSITER W. RAYMOND. Thomas Y. Crowell Co., New York, 1916. $7 \times 4\frac{1}{2}$ in., 81 pp. \$1.00 net.
- The Dawn of a New Religious Era and Other Essays.** By DR. PAUL CARUS. Open Court Publishing Co., Chicago, 1916. $7\frac{1}{2} \times 5$ in., 128 pp. \$1.00.
- The Great Assize.** War Studies in the Light of Christian Ideals. By WILLIAM SWIFT ROLLINGS. H. R. Allenson, Ltd., London, 1916. $7\frac{1}{4} \times 4\frac{1}{4}$ in., 253 pp. 3s. 6d. net.
- The Complaint of Peace.** Translated from the Querela Pacis (A.D. 1521) of Erasmus. Open Court Publishing Co., Chicago, 1917. $7\frac{1}{4} \times 4\frac{1}{4}$ in., 80 pp. 50 cents.
- Heine's Poem, The North Sea.** Translated by HOWARD MUMFORD JONES. The Open Court Publishing Co., Chicago, 1916. $7\frac{1}{2} \times 4\frac{1}{4}$ in., 129 pp.
- Five Hundred Bible Story Questions and Answers on the Old Testament.** By SAMUEL SCOVILLE, JR. The Sunday School Times Co., Philadelphia, 1917. $7\frac{1}{2} \times 4\frac{1}{4}$ in., 62 pp.
- The Philosophy of Christianity.** By BOTHWELL GRAHAM. R. L. Bryan Co., Columbia, S. C., 1917. 9×6 in., ix-144 pp.
- The Power of Faith.** By the Ven. BASIL WILBERFORCE, D.D. Elliot Stock, London, 1916. $7\frac{1}{4} \times 5$ in., 188 pp. 3s. net.
- The Minister's Son.** A Record of His Achievements. By CLARENCE EDWARD N. MACARTNEY. Eakins, Palmer Y. Harrar, Philadelphia, 1917. $6\frac{3}{4} \times 5$ in., 28 pp.
- The Word of the Truth.** A Synopsis of the Vital Truth of the New Testament, Arranged in Continuous Order, Translated into Plain Words, in the Original Sense. ARTHUR TEMPLE CORNWELL, Editor. The Truth Publishing Foundation, Eufaula, Ala., 1917. $6\frac{3}{4} \times 4\frac{1}{4}$ in., 160 pp. \$1.00.

PREACHERS EXCHANGING VIEWS

The Anabaptists

Editor of the HOMILETIC REVIEW:

In a recent issue of the HOMILETIC REVIEW Balthazar Hubmaier was recognized as one of the foremost leaders of the sixteenth-century Reformation. Is he entitled to such a distinction? First of all he was not the leader of the Anabaptist movement. He was one of the supporters of the movement. We can only arrive at the truth as to men's standing in a case of this kind by studying history. That the Anabaptists of the third decade of the sixteenth century were fanatical, revolutionary, and in some instances immoral, there is no denial. Hubmaier, after he had been associated with the saner reformers, deliberately joined the fanatics. Can we say, "His works do follow them"—

the Anabaptists? No! The Baptists even disown them. Why exalt a man because he has but a single truth, as the Baptists think the Anabaptists had, when he is a scourge to his age and community in every other respect? There is a truth in the Hebrew, the Mormon, the Buddhist faiths. The Anabaptists are responsible for a very dark and unfortunate chapter in the history of the Reformation. Fanaticism in religion must always be deplored. Anabaptism was a movement of fanatics, regardless of a so-called precious truth which was taught. Protestant and Catholic history has branded the Anabaptists as revolutionary, fanatical, and in some instances immoral. Let real truth be exalted!

JOHN B. SWARTZ.

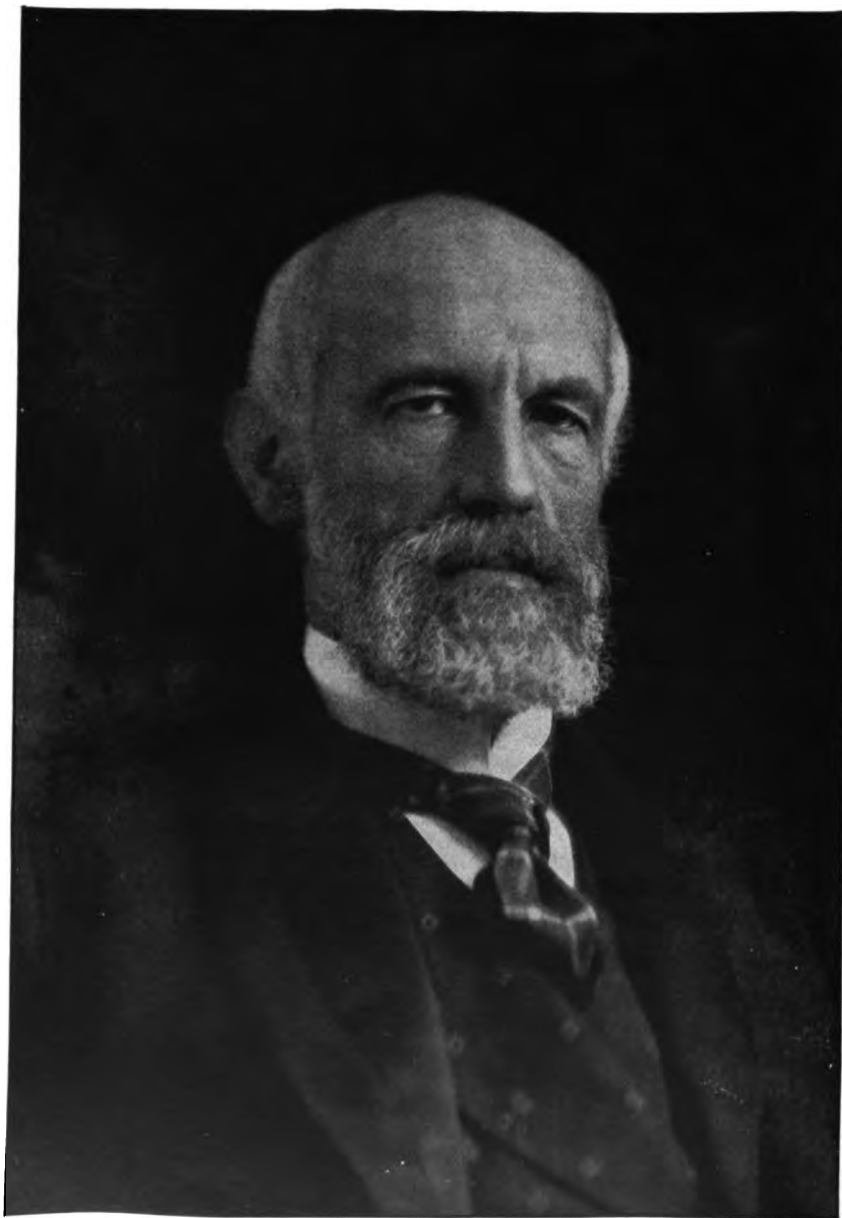
LISCOMB, IA.

G. STANLEY HALL

WAS born in Ashfield, Massachusetts, in 1846. He was graduated from Williams College in 1867, and three years later received the degree of Master of Arts from that college. At various times he studied at Union Theological Seminary and in Bonn, Heidelberg, Berlin, Leipzig, and London. In 1878 he received the degree of Doctor of Philosophy from Harvard. The University of Michigan, Williams College, and Johns Hopkins University have conferred honorary degrees upon him.

He served as professor of psychology in Antioch College in 1872-1876, and later as instructor in English at Harvard, as lecturer in psychology at Harvard and Williams, as professor of psychology at Johns Hopkins, and since 1888 has been president and professor of psychology in Clark University. He is a fellow of the American Academy of Arts and Sciences, and a member of the Massachusetts Historical Society, the American Psychological Association, and the American Philosophical Society.

Dr. Hall has contributed largely to periodical literature in the fields of experimental psychology, genetic psychology, and psychology of religion and education. In 1887 he founded *The American Journal of Psychology*, of which he is still the editor; since 1892 he has been editor of *The Pedagogical Seminary*, since 1904 of *The American Journal of Religious Psychology*, and since 1910 of *The Journal of Race Development*. Among his published works are *Aspects of German Culture*, *Hints Toward a Select and Descriptive Bibliography of Education* (with John Mansfield), *Adolescence, Youth: Its Education, Regimen, and Hygiene*, *Educational Problems*, and *Founders of Modern Psychology*.



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The Devotional Hour

VII. Truth in the Inward Parts

WE have had many illustrations in these solemn months of the momentous character of responsible decisions. Many lives hang upon one man's judgment concerning a course of action, and even the fate of a nation is involved in the conclusion to which a single individual arrives. If the responsible man blunders, dire consequences follow; if he is wise, large advantages accrue. National disasters are generally no accidents. They attach to inadequate planning or to inefficient management of affairs.

What is true in the large outer world is true also—inevitably true—in the smaller inner world which the schoolmen used to call the microcosm, that is, in the soul of man. Here also a person blunders at his peril. Here, too, consequences attach to decisions and deeds, and the quality of the reaping is determined by the character of the sowing. This is a profound and fundamental feature of Christ's teaching. Always and everywhere in his message the beyond is within, destiny is bound up with inner attitudes, with heart and mind and will. The secret of heaven and hell has not yet been fully explored. We have added little, in these later years of excessive question-asking, to our scanty knowledge of the regions beyond the margin of this life. "We should listen," as a wise man has told us, "on our knees to any one who by stricter obedience had brought his thoughts into parallelism with celestial currents and could hint to human ears the scenery and circumstances of the newly parted soul."

But while our ignorance about the Great Beyond is still as vast as that of Europe was about the western hemisphere before Columbus sailed in the "Pinta," we have been making steady progress in our explorations of this inner world of ours—this microcosm. We know much about that viewless realm we call the soul. And the more we know about it the more wonderful do the words of Christ appear concerning this strange world within. John was surely right when he said, "He knew what was in man!"

One of the most fruitful of all our modern discoveries is that which for the want of a better term we call the "subconscious," the submerged life below the threshold of consciousness. Some wild things have been said and written about this inside underworld, and the abnormal phenomena of the subliminal have perhaps come too much to the front, but the fact remains that the normal processes of the world below the threshold are as important for the microcosm as the battle-

fields of Europe are for the great world. It is in here that destiny is settled and the hereafter is built.

We all begin life with certain instinctive functions which are admirably adapted to ends. These instincts carry the tiny individual unerringly forward. They build his future and make his wider career possible. How he got them and came by them he never asks. They are so much a part of himself that he never thinks to investigate the mystery. It turns out, however, that they are the inherited deposit of racial experience and habit, the contribution of practical wisdom which the immemorial past makes to the present. The slow gains of the ages are woven into the fiber of the newcomer and he pushes safely out for his venturous voyage on the accumulated inheritance which was piled up before he arrived.

Not less momentous and important are the accumulations of his own growing emotions and thoughts and decisions. He is forever weaving, for better or for worse, the indestructible stuff of his inner subconscious life, which, at a later time, without any thought about it on his part, will steer and direct him as certainly as his inherited instincts did in the baby stage. Every effort of will, every struggle of attention, every battle with temptation leaves its slender trace in the structure of the subconscious world which he is building, and it will be heard from again in some day of crisis or in some emergency of action. Nothing is lost, nothing is uncounted, nothing is negligible. The tiny becomes big with importance and the indiscernibly little grows into the immense. Every feat of skill is the product of patient practise, every case of unerring judgment has behind it a multitude of careful decisions, every revelation of grace in manner or disposition is the slow fruit of pains and effort. The saint is no accidental mutation. Moral dexterity of soul and beauty of character are the result of human effort and of cooperation with God, as surely as physical health is the result of correspondence with the conditions of life.

An ancient psalmist prayed for truth in his inward parts. It is a beautiful aspiration. But the way to have truth in the inward parts is to practise truth-telling as an unvarying habit. If one tells the truth and thinks the truth yesterday, to-day, and to-morrow, hates falsehood, abhors lying, and sincerely conforms to reality—he need not worry about the outcome. Truth is thus woven into the structure of the soul. The subconscious life is builded toward truth-telling and truth-living, and the inward self inclines to truth as streams flow to the sea. It is no accident that at last when Christ's servants see his face his name shall be in their foreheads. There is no caprice about that; for, after all, the heavenly life is the life formed by the transformation of our poor, feeble, limited, imperfect, sin-defiled selves into something approaching a likeness of that holy, perfect life of his. How it comes we can not altogether tell. There are mystery and miracle in it. But it does not "come" without our cooperation. It is not thrust upon us without our choice and decision. Here again the weaving of the character and the writing of the name on the forehead are the result of saying "Yes" to God and of patient conformity to eternal laws of life.

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THE OLD REFORMATION AND THE NEW¹

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THE Protestant Reformation marks the beginning of one of the great eras of history; the present world-war marks the transition to another era of vaster consequence to civilization than we may foresee. Shall the coming age conserve and carry to larger fulfilment all that these passing ages of the Reformation have won? This is not the question whether Christianity has failed; rather the only question for the churches of every name is, What vaster realization of Christianity throughout the world shall come after the war? To seek an answer to this question, one needs to discern clearly the vital principles and to apprehend the constructive power of the Reformation period. For only as we do so may we venture to hold a prophetic optimism.

The Protestant Reformation was not merely a protest, and it has been more than a reformation. A protest against a wrong does not make an epoch; a reformation of some evil may constitute an episode, but not an era, of history. That can be caused only through the working of formative, upbuilding forces. Professor Isaac Dorner, in the introduction to his standard history of Protestant theology, dwells on the fact that the Reformation was not merely a negation of abuses, but a positive advance in the development of Christianity. It has been a mighty, constructive force in history, an architect of civilization, a builder of nations. Besides this, it should be remembered that the Reformation was primarily a religious event in history. It has frequently been observed that it was an event "in the domain of religion." It was not in its vitalizing principle an outcry against abuses, altho Luther's Theses were aimed against corruptions within

the Church. It was not at the outset a revolt against oppression, altho that soon followed as a necessary political consequence. Neither was it in its inspiration a movement for social reform, altho Luther's sermons to business people contain many passages which rival present-day utterances of our social leaders. Still less was it originally a plea for toleration; that fruit has sprung from Protestant soil, but it was long in growing. And least of all was the epoch-making Reformation a reaction from religious faith or a lapse into unbelief. At the pure source and fountain of the Reformation was a personal experience of God. The perpetual spring and exhaustless power of the Reformation era have been spiritual. Its positive and driving power is religious.

It should further be kept in mind, if we would gain from the passing era some prophetic outlook toward the future, that the Reformation was not primarily nor willingly a separation from the Church. The first Reformers were not of their own motion what we would call "come-outers." They never abandoned their belief in the one catholic or universal Church. The affirmation of it is to be found over and over again throughout the declarations and creeds of the Protestant churches. The Reformation was compelled to become a revolt from the Roman Church, a struggle in the domain of the State for religious liberty, and eventually a creator of democracy. To these immense gains of these centuries of the Reformation period other influences besides those springing from the original religious source of the Protestant Reformation have contributed—economic, scientific, literary, humanitarian, and so on. The progress of these centuries since

¹ This article and the following are in the series on the Reformation.

the turning-point of the Reformation has been due to the confluence of many streams, the working together for good of innumerable forces. But before all, and deeper than all other influences throughout this modern history, there has been a new influx of spiritual power through chosen personalities. Taken as a whole, these latter ages have witnessed another revelation of the power of God in history.

What, then, shall we say of the new age which shall date from this most destructive of all wars? What promise of the future may we greet after this measureless catastrophe of civilization? What but that which the Son of Man said of his coming: "I am come not to destroy, but to fulfil"? We may hope and are to work all together for another fulfilment of history. The language of the epistle to the Hebrews seems descriptive of the times through which we are passing: "Once more will I make to tremble not the earth only, but also the heaven. And this word, Yet once more, signifieth the removal of those things that are shaken, as of things that are made, that those things which are not shaken may remain." The things even in our Christianity that are made—the ecclesiasticisms, the dogmatisms, the superficialities, the worthless heritage of former divisions and strife—all these things that are shaken we may devoutly hope shall be removed, that the new Christian world after the war, in a covenant of peace, may receive a kingdom that can not be shaken.

Moreover, much that our forefathers won for us at great cost needs no longer our defense. Democracy has come among the modern nations to stay. Its peril is not now from without, but rather from corruption within. At least such will be the case when triumphant democracy after the war shall have its own house to set in order. But we need not fear that

freedom of thought shall ever again be smothered in religious intolerance. Instead of carrying on the long Puritan conflict with Rome we may wait and watch what the providence of God may purpose to do with Rome in the midst of modernism.

Remaining true, then, to the inner spiritual principle of the Reformation, conserving the underlying values of the period of history now passing, what greater work of faith may we expect with a profound prophetic optimism? What superlative obligation lies before us at the present beginning of this new age of Christian history? Is there none? Shall the churches be content to continue in their separate ways of all too ineffectual service? Is there no preparation for the churches to make now that they may be ready to answer as one body the call of the Spirit which may come suddenly on any to-morrow? There can be no question concerning this, if one visualizes what organized Christianity ought to become and what it may do as soon as the end of the war opens the devastated and suffering world for another of the days of the Son of Man on the earth. It is the supreme obligation of the churches to make one world-power of their separate forces. It is the obligation of the many churches to act as a whole for the purposes of the whole. The Protestant churches now face this obligation. They are free and can unite to meet it. Their liberty should be liberty organized for efficiency. They are untrue to the spirit of their history, they sin against the promise of the Lord for the future, they shall be in danger of the judgment, if they continue in their ineffectual divisions, if they shall not be found ready, all together, at another of the comings of the Christ for the world after the war.

Men with some prophetic vision of the vast opportunity and the commanding obligation for the Church in

the days about to come are needed now in every communion. It is not enough now to remain good churchmen; the times call for great Christians. We must meet new issues which demand new measures. For if ever since the destruction of Jerusalem this word of Scripture has proved true, it is to this generation: "Behold I make all things new." It is becoming before our eyes a changed world. Civilization itself will have to be made new. Not only economic, social, political, international conditions, and relations will be different, but—what is not so often considered—the ecclesiastical map likewise will not remain the same. The three great divisions of Christendom—the Eastern, the Roman, the Protestant—can not continue just as they have been. Both internally and in their relations toward one another much will be different, much may be made new. Signs of great changes in the ecclesiastical world are already above the horizon—

and the end is not yet. We may but dimly foresee, we may but vaguely conceive, how these age-long conditions of Christendom in the divine strategy of history shall be made new, but they shall be changed, and we may have prophetic assurance that sooner or later there shall be regained the lost consciousness of the early Christian churches that in all their dispersion they constituted the one people of God. Nothing less than the recovery throughout Christendom of the oneness in all nations of the people of God can be the bond of lasting peace throughout the world. Possibly the World Conference of Christian Communions from all lands, for which preparations were well advanced prior to the outbreak of the war, but which has been delayed, tho not abandoned, in consequence of it, may prove beyond all prevision of its originators a providential means of reconciliation and of the peace of God among all peoples.

THE CONVICTIONS COMMON TO CATHOLICISM AND PROTESTANTISM

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It is an honor for a convinced Roman Catholic student to be asked to speak, in the company of highly distinguished Protestant scholars, concerning the positions and implications of the Catholic doctrines, when confronted with those of the Protestant outlook. I propose, first, to indicate the chief difficulties of my task, the range and method I propose to give to it, and certain points which I shall assume throughout. I will next describe the convictions common in the past to Catholicism and Protestantism. And I will conclude with the points which I believe to be in process of acceptance for the future.

I. The difficulties of my task, even were a long volume allotted to it, are many and profound, for it is noto-

rious that Protestantism, as such, has always been fissiparous—a spirit or principle or doctrine prolific, among other things, of divisions down almost to so many individual minds. Hence it is well-nigh impossible, for either Protestant or Catholic, to reach a definition or delimitation of Protestantism acceptable to all Protestants; and, indeed, for one's own mind, the diversities even among the larger and more permanent groupings and currents that claim the title raise perplexing questions as to what varieties, to the right or to the left, still belong to Protestantism.

I take the great successive variations of Protestantism to be four. The first stage, daring and inexperienced, yet deeply instructive, is chiefly repre-

sented by Luther during his first three years of protest (1517-1520); but it is better to extend it beyond the Anabaptist catastrophe of Münster (1534, 1535) to the religious peace of Augsburg (1555), indeed to about 1560—the deaths of Melancthon and Calvin, and the approbation of the Jesuits. The second stage yields a century and a half of mostly conservative consolidation, during which large parts of the old Church's practise and convictions are bit by bit resumed; but generally with only a heightened denunciation of Rome, and certainly with little consciousness of the provenance of these resummptions. The third stage covers the eighteenth century, with its leveling down and emptying out of the religious conviction and life. And the fourth, last period, still in progress, approximately begins with Kant, continues as the Romantic movement and the Idealist philosophy, and, in spite of the profoundly Naturalistic reaction in the Europe of the middle of the last century, represents, upon the whole increasingly, a deep-lying historic sense—a struggle after a due comprehension of man's entire past, and of the positions of each man's present adversaries. Here I shall take practically only the first stage and the last.

As to the simultaneous diversities, we have to decide whether all, or which, are to be included in our conception of Protestantism. It is obvious that the great organized bodies of Lutheranism and Calvinism, the latter including Zwinglianism, form the staple of Protestantism. Again, roughly one-half of Anglicanism is, historically, Protestant, indeed Calvinist. But are the Anabaptists Protestants? And, still more, are the Socinians such? If the essence of Protestantism consist in protestation the Socinians will be more thorough Protestants than any High-church

Lutheran or Anglican can ever possibly be. Even the purely Immanentist conception of religion, which empties it of every non-human objective content, appeals, through such able representatives as Dr. Paul Natorp, to sayings of Luther and to one whole side of the Protestant movement, as proving its right to figure as the residuary legatee of Protestantism.

I believe it will be more equitable and more fruitful to measure Protestantism not simply, or even primarily, by the range of its protests or negations, but to accept, as largely operative, the obviously sincere intention of Luther, and of Calvin, and even of Zwingli, to abide by the Christian Church and creeds of the first five centuries. We thus eliminate the Immanentist movement as a whole, and we take the Socinian movement as primarily an emphasizing and development, not of Protestantism, but of the colder and more purely intellectual elements of the Renaissance current. And the Anabaptist movement, and various other sects and groups not belonging to one of the great church organizations, we shall take as largely Protestant, altho, in considerable part, they are a continuation or revival of late medieval movements.

On the side of the Roman Catholic Church we need hardly attend to the simultaneous variations, since these, whatever their depth and range, are always held (where the appurtenance to the Church is seriously recognized) as diversities well within one great common life and training-school; but the chief successive developments, which it can variously claim or admit as its own, require undoubtedly to be borne in mind. I take them to be chiefly seven.

The first period, of the New Testament and the Apostolic Fathers, reaches to about A.D. 160; the second, of the apologists, Fathers, and great

councils, to about A.D. 500; and the third period, the welter of the Teutonic migrations, ends the Old World with the coronation of Charlemagne in A.D. 800.

The fourth period, in action to about A.D. 1200, in speculation largely up to 1274—the Middle Ages at their best—achieves a differentiation, and yet a connection and equilibrium, between the State and the Church, reason and faith, liberty and authority, this world and the next. And the fifth period, up to about A.D. 1500, dissolves the medieval synthesis by the apparently overwhelming triumph of the claims to direct universal, spiritual-temporal sovereignty of various of these later popes, and the ominously rapid development of an opposition even to the still central, spiritual truth and rights of the Church. These three centuries achieve the divorce, in many Christian minds, between reason and faith, State and Church, liberty and authority. Occam is probably the most typical representative of this universal disintegration, philosophical skepticism, and sheer volitional religion.

The sixth period inaugurates the modern era, from the revolution of Protestantism up to the eighteenth century, and is dominated by the Council of Trent—a period less rich, generous, and spontaneous than the early Middle Ages, yet which nobly eliminated, once for all, the danger of Roman Catholic enslavement to the Occamist conception. The seventh period, the eighteenth century, is, for Roman Catholicism as well as for Protestantism, largely a time of stagnation and decline; while the eighth period, in which we still live, shows a remarkable renaissance of Catholic principles also among the finest Protestant minds, often where these minds still consider themselves irreconcilably anti-Roman. Of these eight periods I will bear in mind especially

the first, the New Testament period; the fourth and fifth—the great early and the decadent late Middle Ages; and the eighth, our own storm-tossed age.

I will assume four points throughout what follows. First, the Reformation was (largely for its leaders, and still more largely for their immediate recruits) a revolution. We may think it was inevitable; but a revolution, and not simply a reform, it most undoubtedly was. And if it really was a just and wise and generous revolution it was a most rare exception among such upheavals. Secondly, within the limits indicated above, Protestantism was a religious, a Christian movement. The great Benedictines of the Congregation of St. Maur, the chief founders of modern historical science, always called Protestants "our separated brethren"; I will treat them here as such. Thirdly, Protestantism, at least incidentally, in the long run, and conjointly with other forces, brought considerable and very necessary liberation from certain downright abuses, excesses, or one-sidednesses in the later Middle-Age practise and outlook, especially in two directions. The magnificent efforts of the popes during the earlier Middle Ages, for the liberty of the Church, as the organism for the abiding life, in face of the State, as the organization for the temporal life, were succeeded by the policies of an Innocent IV. and Boniface VIII., which largely ignored, or directly subordinated, the really different rights specific to the State. The flagrant abuses of the provisions, the oppressions of the Inquisition, the sometimes nobly used but always mixedly operative deposing power, and similar complications, appeared ineradicable except by a full breach with the papal power. And in science and scholarship, turned chiefly earthward by the Renaissance, a wider

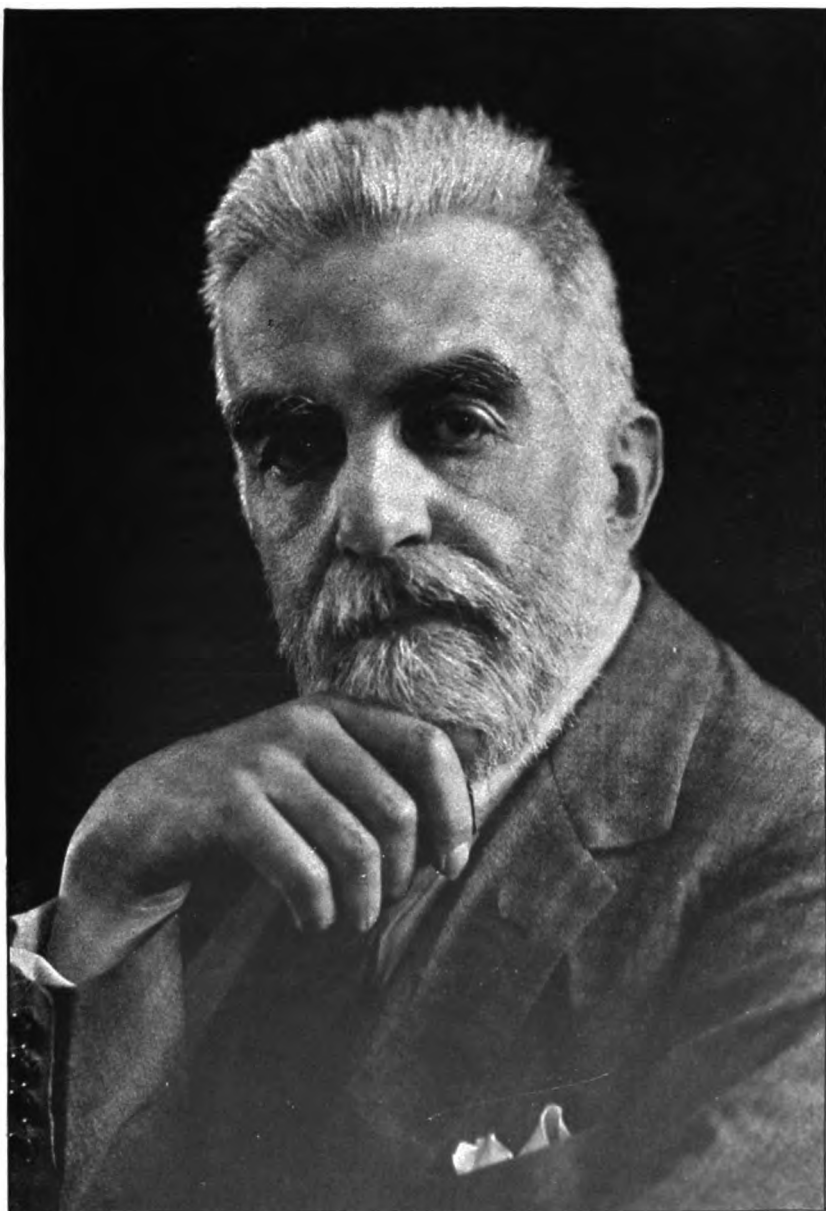
patience and welcome for things new and strange had become necessary, unless the non-religious side of life was to be gravely crippled, and religion itself was, indirectly, to lose much of its vigor and persuasiveness. But, fourthly, nothing of all this decides whether Protestantism itself brings us a truly adequate conception and practise of these difficult matters; and, still less, whether Protestantism itself constitutes a truly deeper religion, or has succeeded in capturing for itself the richness and resourcefulness of the old faith. Certainly the Lutheran and Anglican general reduction of the Church to a mere department of the State is a sorry dereliction of an essential attribute of developed religion; while Protestant bibliolatry has actually much hampered, first, geology and, later, Biblical criticism. And as to the depth and delicacy, wisdom and passion, of religion itself, there assuredly still or again exist not a few religiously ripe Protestants, who instinctively perceive how large is the store of these dearest of treasures, of a quite specific, unique quality, which remain, still uncaptured, in the hands of the Roman Catholic Church.

II. I take the points common to Catholicism and Protestantism from the beginning to be six.

First, the essential givenness of religion. This characteristic was perceived, even one-sidedly, by all the early great Protestant leaders, especially by Luther and Calvin. Religion is here felt intensely as the work of God and as the witness of his presence and spirit. Secondly, this givenness appears in the society of believers, or at least of the predestined—the particular soul is awakened within, or into, or by, this pre-existing society. The mystical, indeed the subconscious, element is thus apprehended here, and gives fundamental significance to infant baptism,

and to its tenacious retention by Luther and Calvin. Thirdly, there is the keen sense of the historical, concrete, contingent, unique character of the Jewish-Christian revelation. This is especially marked in Luther's even excessive insistence upon the necessity of knowledge of the historic Christ, and in Calvin's emphasis on the covenant character of religion.

The Protestant non-conformists in part contribute the following three largely contrary common points. (1) Religion is a work of man—a deliberate, lifelong, methodical renunciation and self-discipline. It is thus not only a gift and a faith, but also an effort and a labor. This is doubtless the deepest meaning of the insistence upon adult baptism. The fully conscious, deliberately ascetical element of Christianity, its detachment from the world, appears here with force and vehemence, even tho mostly without any sense of affinity to the Catholic, monastic celibate ideal, and, indeed, mostly with an angry prejudice against this form of asceticism. (2) Man even as he now is can, in this work, through God's grace, attain to a real, not an imputed, sanctity; and this as a special manifestation of God's power (which thus achieves more than any covering up of sinfulness) and of God's truthfulness (who can not consider the soul holy which still harbors aught that is unholy). Of the early Protestant sects only the varieties and individuals of a pre-Reformation spiritual descent appear to have held views of this kind; but later on these positions were systematically developed, even alongside of other intensely Puritan and anti-Roman doctrines, by the Society of Friends, and, less picturesquely, but here associated with teachings of a more or less Catholic kind, by John Wesley and a considerable proportion of his followers. And (3) the Church is free; the visible



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BARON FRIEDRICH VON HÜGEL, LL.D.

FRIEDRICH VON HÜGEL, LL.D.

BARON of the Holy Roman Empire, was born in Florence in May, 1852. He received his education at his father's embassies in Florence and Brussels under the advice of the historian, Alfred von Reumont. In 1871 he settled in England, where he studied Greek and Hebrew. The honorary degree of Doctor of Letters was conferred upon him by the University of St. Andrews. Baron von Hügel has devoted his life to historical criticism as applied to Biblical documents, to psychology and philosophy as applied to religious experience, and to the consolidation of such studies among his fellow Roman Catholics. His chief publications are a paper on Pentateuchal criticism at Freiburg Catholic Scientific Conference in 1897; numerous articles on Biblical criticism and philosophy of religion in English, American, French, and Italian reviews; "The Papal Commission and the Pentateuch"; with Professor Charles A. Briggs, "The Mystical Element of Religion," "Eternal Life," and "The German Soul."

society of believers is distinct from, and independent of, the State. Luther soon ceased to perceive this point; Calvin aimed at it to the end, but largely indirectly; Anglicans did not widely apprehend it until the times of King Charles I. But the Protestant non-conformist bodies, especially the Anabaptists and Baptists, and the Independents (Congregationalists), have nobly and costingly held this essential conviction from the first, tho mostly with an ever keener antagonism to all episcopal, and especially papal, church government, as but a still more oppressive intrusion of (at bottom) State power within the domain of the religious conscience.

Thus we have three points common to the Church type of Protestantism and Catholicism, as the religious society which mingles with and molds the non-religious associations of human life, and practises the maximum of that attachment which all religious souls must practise a little; and three points common to the sect type and the same Catholicism, as a school of solitude, wherein single heroic souls learn to practise a maximum of that detachment which all religious souls must practise a little.

III. Now the unchecked effect in the direction of an approximation to Catholicism, which is certainly involved in the above six Catholic positions at work in Protestantism, will be attained only by the full and widespread acceptance of certain further common points, which are now assuredly in process of recognition, largely newly among Protestants and and in part afresh or more consciously among Catholics.

First, Luther's own later account (1530 onward) of his own earlier monastic experiences and of the teachings and spirit of the religious orders and official church of his pre-Protestant days (1505-1517) is predominantly a legend. Denifle's *Luther*

und Lutherthum (1904-1909), in spite of its weak imputations of conscious untruthfulness, has undoubtedly proved this up to the hilt; so that even so largely fair-minded an account as Dr. T. M. Lindsay's *History of the Reformation* (1907) still falls short of the fulness of the facts. For Lindsay still retains with Luther's own later account the figure of the early Luther who then probed the depths of Jewish legalism and popish, monastic self-righteousness, and whose sensitively Christian soul then ended its self-torture only when it discovered, entirely alone, the meaning of "the justice of God" as proclaimed by St. Paul. And Lindsay still only praises the domestic, popular religion and hymns of the medieval Church as part sources of Luther's discoveries as to the absolute need of and the prevenience of grace, and as to the measure of Christian perfection consisting simply in the love of God and the love of man. Against all this, the traditional Protestant presentation, Denifle gives countless quotations from letters by, and descriptions of, Luther during his convent days; from the rules and office-books of the Augustinian Eremites of Luther's time and monastery, and from some sixty prominent doctors of the Church from about A.D. 370 to 1474 and on to Luther himself, which demonstrate the contrary on each count. No, and again no; those last medieval times were not bereft of deeply spiritual and Christian official teaching in Church and convent, and justice now requires that we all frankly admit this simple fact.

Secondly, it is strange and pathetic, to any modern Biblical scholar, to note Luther's unawareness of the contrast between the synoptic gospels and St. Paul. Even his *Liberty of a Christian Man* (1520), deservedly held to be the mellowest of his Protestant writings, quotes St. Paul as against the

three synoptists in a proportion of (roughly) ten to one; and even these few synoptic quotations do not touch the points raised by the severe antithesis between faith and works so dear to St. Paul, in his systematic polemical mood. Luther thus forgets how Jesus first advises the rich young man to keep all the Commandments, and then, assured that they had been kept, recommends the youth, if he would be perfect, to go and sell all things and follow Jesus—that he will thus have treasure in heaven. Here are Luther's three bugbears all together: good works, works of supererogation, merit and reward—three detestable, specifically Jewish notions, yet somehow notions prominent in the actual words of Jesus. And so, again, Luther forgets the movement characteristic of our Lord in appointing the apostles. It is our Lord himself, the One, who here picks out certain twelve, and appoints one of them the head. It is to these twelve, and not to any and every Christian, that he says: "He that heareth you heareth me, and he that despiseth you despiseth me." The universal priesthood of all believers is doubtless, in some sense, true. But in the synoptics our Lord confers certain intrinsic powers only upon a few; the fruits, but not the roots, are to be shared by all. And the act of conversion appears in the synoptics as an active turning on the part of the soul, as is the case throughout the great Hebrew prophets. The true translation is not "Unless ye be converted," but "Unless ye turn." Of course, all such human activity appears as anticipated, rendered possible, and sustained by God's action. But the one action does not exclude the other; and Luther has here also still further emphasized a point in St. Paul which assuredly requires no such heightening.

Thirdly, we now know well how great and permanent was the debt of

Luther to Occam. Now Occam is profoundly atomistic in his conception of human society, the State, and the Church—these complexes all are for him simply sum-totals of the self-contained individuals who compose them. And, again, he is profoundly agnostic in his theory of knowledge; only by a leap of despair of the will, not with any activity of the intelligence, does man attain to faith, even as to the existence, the unity, and the moral character of God. The Commandments of God, which the greatest of the prophets and rabbis, which again Aquinas had magnificently propounded as expressions of God's own unalterable nature, have here become purely arbitrary enactments. Any well-informed Roman Catholic is thus bound to have some patience with the persistence of such philosophical prejudices among most of the Reformers, since such views were largely diffused in the Church during these Reformers' Catholic youth. But the views here indicated are not the views of the Middle Ages at their best; and these Middle Ages were practically unknown, not only to Luther and Calvin, but even to Erasmus and Sir Thomas More. Such great Protestant scholars as the Germans von Gierke and Troeltsch, and the Englishmen F. W. Maitland and A. L. Smith, have, of recent years, worked hard and well to awaken men to the grandeur of those earlier views, and doubtless their labors will increasingly prevail.

Fourthly, the psychology of Luther, and indeed more or less of the whole specifically Protestant position, is explicable only as the work of men who were attempting to strengthen religion and simultaneously to escape from certain of its abiding needs and laws, on account of certain complications and abuses which had grown around those needs and laws. Thus the point specially dear to Luther and

his followers, that the act and life of faith have nothing to do, in their generation, with the senses, altho, once faith is awakened, there is no harm in expressing this pure spirituality in symbols of sense, is, objectively, a doctrinaire one-sidedness. I kiss my child not only because I love it; I kiss it also in order to love it. A religious picture not only expresses my awakened faith; it is a help to my faith's awakening. And the whole doctrine of the incarnation, of any and every condescension of God toward man—man so essentially body as well as mind—is against any such "pure" spirituality. Great as doubtless has been the synagog, yet the temple services were not for nothing; and, great as Judaism with the synagog has been, Judaism with both synagog and temple would have been more complete. And it is not magic, but a sheer fact traceable throughout our many-sided life, that we often grow, mentally and spiritually, almost solely by the stimulation of our senses or almost solely by the activity of other minds. Magic begins only when and where things physical are taken to effect spiritual results apart altogether from minds transmitting or receiving. It is doubtless the fear of priestly power which has determined (from, say, Wyclif, until now) this quite unphilosophical "magic" scare among so many Protestants.

And, fifthly, there is a side of Luther, and of not a few among the various Protestant bodies, which distinctly overemphasizes the simply formal side of the moral and spiritual life. Sincerity, conscientiousness, fidelity to our light, the not forcing of others beyond what they can see, and the not pretending ourselves to see more or other than we can succeed in seeing, are all, doubtless, good and necessary things. Yet not all these things put together reach to the central religious work and problems. We

have not only to remain faithful toward our own extant standards, but we have to grow adequate concerning that abundant, many-sided, rich life of nature, of other minds, and of other spirits, which lies all around us and invites us continually, not only to learn new facts, but to learn new worlds, and new methods for apprehending, and new systems for ordering them. And both the Stoics and Kant are here hopelessly insufficient. We all greatly require criticism, stimulation, reproof, of our most intimate and cherished convictions; and it is our reciprocal duty, with tact and restraint, to try to serve our fellows similarly. Hegel, perhaps most probingly among all Protestant philosophers, has exposed in general this impoverishing formalism of Kant, "the philosopher of Protestantism." But I believe the true scheme, as concerns religion, to have been best developed by Cardinal Juan de Lugo, the Spanish Jesuit, who wrote in Rome under the eyes of Pope Urban VIII. at the end of the seventeenth century. De Lugo first lays down that, according to Catholic doctrine, God gives light, sufficient for its salvation, to every soul that attains to the use of reason in this life. He next asks, What is the ordinary method by which God offers and renders possible this salvation? And he answers that, tho God doubtless can work moral miracles, these do not appear to be the rule, and are not in strictness necessary. That the human soul, in all times and places, has a certain natural affinity for, and need of, truth; and again, that the various philosophical schools and religious bodies throughout mankind all contain and hand down, amid various degrees of human error and distortion, gleams and elements of divine truth. Now what happens as a rule is simply this: the soul that in good faith seeks God's truth and love con-

centrates its attention, under the influence of grace, upon those elements of truth, be they many or few, which are offered to it in the sacred books and religious schools and assemblies of the church, sect, or philosophy in which it has been brought up. It feeds upon these elements, the others are simply passed by; and divine grace, under cover of these elements, feeds and saves this soul. Now, this view admirably combines a sense of man's profound need of tradition, institution, training, with full justice to the importance of the dispositions and acts of the individual soul, and, above all, to the need of special graces offered by God to the several souls.

And it in no way levels down or damps the missionary ardor. Buddhism does not become equal to Mohammedanism, nor Mohammedanism to Judaism, nor Platonism to Christianity, nor Socinianism, or even Lutheranism, to Catholicism. It merely claims that everywhere there is some truth; that this truth comes originally from God; and that this truth, great or little, is usually mediated to the soul, neither by a spiritual miracle nor by the sheer efforts of individuals, but by traditions, schools, and churches. We thus attain an outlook, generous, rich, elastic; yet also graduated, positive, and truly Catholic.

JESUS, THE CHRIST, IN THE LIGHT OF PSYCHOLOGY¹

CONSIDERED FROM TWO POINTS OF VIEW

The authors of these articles represent the theological and the scientific sides. Both men are well known in their respective fields, and both are members of evangelical churches.

THE SCIENTIST

THE name of the author of this work, and the title of it, at once arrest the attention of those who are familiar with current religious and philosophic thought. President Hall has long been before the public as a lecturer and writer on the psychology of religion. In fact, his courses in Clark University and the various magazines of which he is the editor are a part, and a pioneer and constantly influential part, of the history of this new application of science. No one who sets himself to study the psychology of religion can omit the consultation of *The American Journal of Psychology*, *The Pedagogical Seminary*, and *The American Journal of Religious Psychology* for the articles written either by President Hall or by those who have been his students at Clark University and have been more or less stimulated and directed

by his lectures at that institution. While in his voluminous and epoch-making work on *Adolescence*, the broad outlines of the psychology and philosophy of religion are sketched with a clearness that all subsequent work in these directions must take into account. Nor is the title of the present volumes less arresting than the name of the author. Here, in a sense, is the culmination of a movement in religious literature that all close students of current religion and philosophy have noted for years. Modern science, which has thus far been popularly thought of as concerned essentially with man's practical and secular life, has begun a reorientation of the entire outlook upon human existence. This reorientation must necessarily include the great fundamental religious problems which have always been at the bottom of the world's philosophy. Hence, there

¹ By G. Stanley Hall, LL.D. Doubleday, Page & Company, New York, 1917. Two vols., 5 x 9 in., xix-733 pp., \$7.50 net.

have begun to appear books treating of the idea of God, immortality, &c., from a scientific point of view, written by men fundamentally scientific in their training and professions, and falling quite outside of the older theological literature. Such writers as John Fiske, the historian; Professor William James, the psychologist; and Sir Oliver Lodge, the physicist, are typical of this new movement, and have long been familiar to religious thinkers. By such writers the old, basic conceptions of religion have been thoroughly overhauled and reconstructed. Sometimes they have been rationally substantiated, sometimes essentially modified, and always luminously restored to the intelligent interest of minds no longer satisfied with a religion of unquestioning dogmatism. This is but a natural, and inevitable, extension of the activities of the human mind under the influence of modern science; and, while more or less unnoticed by the masses of religious people, and received by many religious leaders with grave questioning, if not antagonism, it is one of the most fundamental and significant of forces that are shaping themselves in the modern world.

As an expression of this force, and in line with the development of religious thought and literature that has been under way for several decades, President Hall's work on the character and life of the founder of Christianity now appears. It is, therefore, a natural product of the times. It is due. This is a thing to be considered at the very outset in any proper interpretation of the work. It deals with no evanescent body of facts and principles, but with facts and principles that have the sanction of modern inductive research. It is an interpretation of such facts and principles in the light of accepted standards of interpretation, and is therefore a part of the revised judgment

that modern intelligence is passing upon religious experience in harmony with the reorientation of man's thought made necessary by modern science. If those considerations are duly emphasized in our appraisal of the work before us, we may avoid much criticism that were properly directed not so much toward President Hall as toward the whole scientific movement of which the work is an expression.

From the view-point of those who wish to conserve the essentials of Christian faith in this movement of scientific reorientation and reconstruction, President Hall's work is conspicuously satisfying among literature of its class. No one who knows the author personally, or has followed anyway closely his addresses or published articles on the psychology of religion, can have any doubt that President Hall is a thoroughly religious man and that he is in sympathy with the main principles and institutions of Christian religion. He has combined in his latest work, as he combines in his personal character and scholarship, the most thorough rationalism and the most far-visioned mysticism. These two qualities, often thought to be antagonistic, but nevertheless always combined in minds of the first order, are an earnest of the constructive character of the present work. Placing himself entirely outside of the older theological point of view and methods of Christology, which were largely mystical and irrational; and also of the historico-critical point of view and methods of later Christology, which are essentially non-mystical and rational—he takes the point of view and employs the methods of psychology mainly of the genetic and psychoanalytic types, and freely essays the rôle of rationalist and mystic, as is his wont. The general ideas and lines of thought which characterize the work are suggested

in the following sentences of the author:

"Profoundly realizing his own incompetence to do justice to this theme, he [the author] regards himself, nevertheless, as a pioneer in a new domain in which he is certain to be followed by many others, and is convinced that the psychological Jesus Christ is the true and living Christ of the present and of the future. He is the spiritual Christ of the resurrection whom alone Paul knew and proclaimed, altho he is here described in modern terms, and it is this that now chiefly matters rather than what a historical person was or did in Palestine two thousand years ago. Now that the old materialistic and forensic views of the vicarious atonement are transcended, even the historicity of Jesus becomes somewhat less vitally significant than it was once thought to be."

"One of the great tasks of the psychology of the future, in the opinion of the present writer, must be to reinterpret its Lord and Master to the Christian world. Plastic art and literature have always, especially in recent years, attempted to do this in new ways and with new efficacy. The creative imagination has made Jesus the Christ live again. The plea here is that both these departments, which have already done so much, have now a new responsibility and new incentives to reincarnate the risen Lord in the modern world. Some now conceive the esthetic sanction as a higher criterion of reality than either truth or goodness. The history of Puritanism, if not of Protestantism itself, shows that all forms of Jesus cult languish without artistic inspiration. The Jesus Christ ideal must be beautiful by every token, and he must be conceived as the one altogether lovely. Feeling, emotion, sentiment constitute by far the largest, deepest, and oldest parts of man's soul, and the roots of religion are always pectoral or thumic. It implies no trend toward the Berkeleyan conception of the material world that its *esse* is *percepti* to say of Christ that his *esse* is *sensitive*. He is at bottom what we most profoundly feel him to be."

"I believe in the historical Jesus, but I have tried to show how even the Church can get on, if it should ever have to do so, without him, and that this might possibly ultimately make for greater spirituality. The true Christ is present in human hearts to-day and not merely in the ancient and very imperfect annals of incompetent records."

"Skeptics have often urged that if Jesus died knowing that he would directly rise from the grave and come to glory, it involved little sacrifice, but might rather be regarded only as an act of egoistic selfishness, since any courageous soul would accept a cross at the price of a crown. The new eschatology has opened the way for further compensating views here, and suggests that his self-immolation must be vastly more complete than it has ever yet been conceived to

be in order to bring about all the results that followed by way of reaction from his death. Supposing he died feeling not only that he was forsaken of God but doomed to go among the damned forever as one of them, rather than in order to conquer hell and release saints, as the earliest records represent. Nothing less than this, not even annihilation, which is far less, would make his self-sacrifice absolute. Otherwise his death would have been a rôle or spectacle rather than a real experience, and its atoning value would have involved a certain insincerity and deception of the God-Father, such as so often appears in the history of sacrifice."

"The parables and teachings of Jesus inculcate, as the world knows by heart, an extreme subordination of the individual to service. They teach self-effacement almost to the point of self-evaluation, and their lesson is the diametrical opposite of the egoistic ethics of the superman. Renounce, deny, give, suffer, serve, be least—not greatest—is the call. The ethics of Jesus and his kingdom suggests the hive or formicary which goes on for ages, and to serve which constitutes the entire life of individuals for unnumbered generations."

"Two millennia under the Prince of Peace have not prevented this colossal and atrocious war, and the Church of Christ can not now fail to suffer a great increase of neglect and reproach unless it can have a radical reincarnation. Would that psychology, by rerevealing Jesus in a new light, and relaying the very foundations of belief in him, might contribute to bring in a real third dispensation, so long predicted yet so long delayed, and thus help to a true epoch by installing in the world the type of religion that can do something to make such holocausts henceforth impossible! Now Christianity simply stands by and looks on, aimless, helpless, paralyzed, convicted of failure to a degree that all the heresies in its history could not have caused. It mitigates suffering by beneficent ministrations, but did nothing to prevent Christian nations from flying at each other's throats, and has been impatient in all its efforts to restore peace. Once it made and unmade wars. In that it has proved bankrupt, an almost negligible factor, and we have in it, as at present understood, very little guaranty that the world may not at any time again relapse to the barbarism and paganism of even worse wars. The only possible religious safeguard against such another catastrophe is nothing less than a new Christianity. We must go back to the first principles and elemental forces of human nature, realize in a deeper sense that Bibles and religion arose out of it, and thus we must build the latter up again from the very foundations. But these foundations will and must be the true psychological Jesus Christ, gross, material misinterpretations of whom have made the Church to-day a body almost without a soul."

These germinal thoughts epitomize the various chapters of the book, whose obvious purpose is to divest Jesus and the Christian religion of the unessentials of the older theology, and the newer historico-critical revision of the latter, and get back to the souls of Jesus and the men through whom his message was given to the world. Everywhere in this voluminous book, now compact and sententious, now detailed and almost discursive, there is to be found the clue of elementary human forces at work in shaping lives and institutions. The interest is not in ancient records of what men have done, but in the mental states that prompted the doing; not in narratives of events, descriptions of ceremonies, formulas of belief, logomachies, and what not, but in the instincts and feelings, the ideas, ideals, and motives that produced Christianity. It is to attempt for Christ and the soul of Christianity what Lyell did for the geology of the earth, what Darwin did for the evolution of species, what Von Baer did for the genesis of the individual life. It is to disclose, in some degree, the forces and processes through which Christ came into the world and through which the Christian consciousness and the Christian life become what they are.

That President Hall has not said the last word he would be the first to acknowledge, if such a challenge were given. But he has done a greater thing than that: he has opened innumerable new vistas for the contemplation of the central figure of Christian civilization. No writer on the character and life of Christ can henceforth discuss that theme for an intelligent people without reference to what this scientific student of religion has done. With many of his specific conclusions honest issue may be taken; but with his general point of view and method, either to ignore or condemn

were to ignore or condemn most that is at the very heart of the modern scientific movement and much of the intellectual and spiritual force that actuates current civilization.

THE THEOLOGIAN

One hundred years ago such a book as this would have been summarily condemned as not only in the highest degree daring and dangerous, but blasphemous and fit only for the flames. To-day it is a sign of the times and will be welcomed by every open-minded student.

Several conditions have paved the way for it. (1) The more recent developments in psychology have uncovered hitherto unexplored regions of consciousness, the knowledge of which could neither remain the exclusive possession of scientific laboratories nor be restricted in its application to the ordinary forms of will and intelligence. (2) The comparison of religions has made us aware of racial types of custom and belief which are survivals of prehistoric consciousness, are universal, and belong therefore to the inmost essence of religion. The psychologist must inquire whether these are central and raised to their highest power in the consciousness of Jesus. (3) The rapid increase of books on the psychology of religious experience—a few by specialists, the majority by men without special training in psychology, to say nothing of Christian experience—witnesses to an awakened and insatiate interest in this aspect of religious life. It was only a question of time when this interest would pass from the periphery to the center and source of Christian experience—the personal consciousness of Jesus. (4) Already, indeed for some time, attempts have been made by untechnical writers to interpret the inner life of Jesus, under such titles as “The Character of Jesus,” “Our Lord’s Knowledge as

Man," "Mens Christi," "Mental Characteristics of the Lord Jesus Christ," and "The Psychology of Jesus." With such a background it was inevitable that a scientific psychology, which has been so potent in unlocking the secrets of individual and social consciousness, both of normal and abnormal, should apply itself to an interpretation of the "Supreme Person in time."

That these and other conditions impelled President Hall to his great task is indicated both in his introduction and in the body of the work. He has brought to this endeavor not only complete mastery of modern psychological methods and results but a close acquaintance with particular findings in the history of religions, together with a brooding knowledge of the New Testament story. He believes that dogmatic theology and historical criticism have contributed about all they have to offer and that now in Jesus Christ as reconstituted in the light of psychology lies the immediate hope of the Christian Church. The particular explanation of the genesis of this work is found in Dr. Hall's prolonged study of adolescence, his reliance upon the discoveries of Pawlow and French, the contributions of Bergson and Vaihinger, his own long-habituated psychological approach to consciousness, his profound interest in the Christian religion, and the fact that for nearly twenty years he has been lecturing on these subjects to his classes.

A brief synopsis of the chapters of the work indicates the scope. The representations of Jesus in plastic art and literature (I and II). The chief negative views concerning Jesus as either morbid or mystical, with the question how far the Church is dependent on the historical Jesus (III). The nativity interpreted as the re-humanizing and therefore restoration of God from an objective to a subjec-

tive reality (IV). The story of Jesus's ministry traced first in his awakening to righteousness, and then in his developing conception of Messianity, Sonship, and the Kingdom (V and VI). Jesus's consciousness concerning his own death and resurrection (VII and XI). The teachings, parables, and miracles of Jesus (VIII-X). The mere mention of these themes conveys little impression of the extraordinarily rich material collected from wide sources, the profound insight into the workings of consciousness and the meaning of the gospel story, and the germinant suggestions on every page which impel to reflection and further study.

If the psychology of Christian experience has been found of value for preachers, a study of the psychology of Jesus will prove to be far more necessary and fundamental. Compared with this treatise of Dr. Hall, all previous works in this direction, however distinguished and helpful, are as the morning stars to the light of the sun.

It is impossible in a brief review to do justice to the outstanding features of this powerfully written and suggestive study. His presentation of the character of Jesus is exceptionally fresh and stimulating. Once in so often it is necessary to break up the molds of conventional belief and remind the reality with the stamp of the newer time. Above all else to-day psychology offers the greatest promise in this direction. Thus is possible a new valuation of the nativity story, the kenosis, the incarnation, and the sonship of Christ. Now for the first time the relation of Christianity to the religious development of the world, and of the Christian to the race-consciousness, becomes intelligible. "The psychology of Jesus is not chiefly concerned with questions of historicity. Its precise problem is *how men came to believe* the things of

Christianity" (I, p. 250). The psychological motives of Christian belief are the same whether the subjects of that belief are literal facts or not; and they are the same as those which have given rise to the great religious affirmations of the race. If Dr. Hall had done nothing else than reveal the underlying unity of essential Christianity with the religions of the ancient world, he would have abundantly justified his endeavor.

He has, *e.g.*, set the nativity in the light of world-wide and most ancient religious beliefs and subjected it to thorough psychoanalysis. The psychogenesis of the story took its rise with the conception of a transcendental world which was everywhere envisaged by faith.

The question of miracles is also tested by psychoanalysis. No doubt Jesus healed some neuro- and psychopathies and improved other cases by suggestion; the other so-called miracles are one and all discredited as historical events. Dr. Hall, however, instead of resting in this purely negative attitude, appeals to geneticism both to discover the motives by which the few actual cures were magnified into the prodigies reported in the gospels, and to ascertain the reasons why they are so clung to, and what the value and meaning to us. The difference between the purely negative conclusion reached by Hume and the constructive position reached by this work, in spite of the same unequivocal rejection of miracles by both, lies in Hume's despair concerning religious values and Dr. Hall's faith in the higher powers and meanings of life disclosed in Jesus and set free in those who received his exhaustless impulse of life.

In the parables, where he follows Juelicher's classification, Dr. Hall discovers anthropological material of an exceedingly suggestive kind. This indicates that while Jesus's adolescent

imagination pictured him with the position and prerogatives of a large landholder, later, perceiving that this was impossible to him, he came, on the one hand, to hate the rich who were recreant to their opportunities and tasks, and, on the other hand, to think of himself as head of a far greater kingdom, realized partly on earth through his leadership.

The interest of most readers will no doubt center in Dr. Hall's interpretation of Jesus's consciousness of his death and resurrection; this is utterly at variance with the traditional, and in great measure a modification of the latest, eschatological views. According to the common doctrine, the death and resurrection of Christ were an integral part of the divine plan of redemption; the Son of God gave up his life on the cross as a ransom for sin, and after death resumed his eternal glory with the Father. Some eschatologists maintain that Jesus even welcomed death as the indispensable condition of his return to establish the Messianic kingdom. Dr. Hall, however, holds that altho at first Jesus expected while living to be inaugurated head of the new kingdom, but later supposed that he must die in order to become its king, finally he was led to adopt the pagan program of a dying god in place of the hopes he had earlier entertained. This meant for him an absolute death. Dr. Hall supposes that Jesus "died feeling not only that he was forsaken of God, but doomed to go among the damned forever as one of them rather than in order to conquer hell and release saints. . . . All hope of every object of desire must not only be extinguished but reversed. He must die feeling himself as bad as he had thought himself good. . . . He must come to regard himself as God's fool; . . . no one ever began to die a death so ghastly or awful." Jesus foresaw that only by his absolute self-

effacement could he provide the indispensable psychological condition for reaction of the disciples from utter despair to a buoyant and indissoluble assurance that he who died was alive forevermore—the source of those new experiences through which they set out to evangelize the world.

The issue raised by the book is of even greater significance than any particular position advocated in it; it is a question partly of content and partly of method. We are invited, first, to a redefinition of Christianity in the light of its present functioning in the world, and, secondly, to a definition formulated less by reliance upon the letter of the New Testament and the dogmas of the Church than by the actual functioning of the individual and social consciousness which derives its most powerful impulse from Jesus Christ. True, the perils of an undogmatic Christianity are great; subjectivism crouches at the door of any one who turns from objective certainty to the inner sanctions of ethical idealism and to a Christ who is less a fixed historical standard than a creative spirit of life.

Another aspect of the issue just referred to is whether any region of religious interest is to be closed to scientific investigation or whether there are sections which, being mysterious and sacrosanct, would repel exhaustive scientific scrutiny as profanation. On this point Dr. Hall utters a serious warning:

"If science and faith can not be made henceforth one and inseparable, indispensable each to the other; and, in fine, if the gospels, epistles, and the Church can not have a new, vital, radical reevolution and reconstruction in the world, and that soon, our faith must soon resign itself to the slow death that overwhelmed the great religions of the past, and some new one will arise upon its ruins. Never in all its varied history has the Church of Christ faced so great a crisis as that which confronts it to-day."

As a result of the studies by which

he has reached his present position, Dr. Hall declares that while he can with fervent conviction repeat nearly every clause of the Apostles' Creed, yet his intellectual interpretation of each item of it probably differs *cælo toto* from that of the average orthodox believer. To him its truth lies not in a literal sense but in one which is far higher and only symbolized by the literal sense. The change from his boyhood belief in it has been all gain and no loss.

It remains to offer two or three criticisms. (1) The present reviewer has been much annoyed at the excessive number of technical terms, and, being too stuffy to look up these in his dictionary, either guessed at their meaning or let them pass. Since Professor William James, there appears to be no good excuse to transfer the jargon of the schools into a popular book. Just complaint lies also against the involved and almost cryptic sentence-construction too often in evidence. (2) The publishers have issued the work in two sumptuous volumes, with heavy paper, extra large type, about 750 pages in all, at \$7.50. They have thus placed it beyond the reach of hundreds of possible readers—ministers of all ages—who need it most. With a smaller but not less attractive page and type, with thinner, opaque paper, it could have been published at somewhere near half the price and so made available for hundreds of readers who can not now enter the Promised Land. (3) One is nonplused that a practised writer like Dr. Hall should have sent forth a book of this character without an index. No words can too strongly condemn this disregard of the convenience of readers in the continued use of the work for study and reference.

In spite of these drawbacks it is a great book, and one wishes for it a hearing commensurate with its significance.

CHRIST'S CLAIMS OF POWER AND KNOWLEDGE¹

CONSIDERED FROM TWO POINTS OF VIEW

The Rev. JAMES M. WHITON, Ph.D., N. Y.

CHRIST'S words in the common version, "All power is given to me in heaven and in earth" (Matt. 28:18), will, if taken by themselves, bear the meaning that he claims unlimited power, both physical and spiritual, throughout the universe. Believing this, the Church sings to him as

"Creator of the rolling spheres,
The Potentate of Time."

Not a word in the New Testament justifies such adoration. It is made possible only by tearing the text from the words immediately following: "Go ye therefore and teach all nations." Mark his "therefore," linking and extending his claim of power only to the end in view, the world's obedience to "whatsoever I have commanded you"—spiritual power adequate for a spiritual work. To read any larger meaning into the first half of the whole passage is simply a wresting of Scripture. However piously done, it is on a par with trying to use part of a railway-ticket stamped, "Not good if detached."

So tremendous was the task put upon the disciples, a handful of plain folk, to win a persecuting world to the gospel of the Crucified, that they needed at the outset full assurance of their Master's power to achieve through them the seemingly impossible. Before his death he had promised it in definite terms: "I will give you a mouth and wisdom which all your adversaries shall not be able to withstand or to gainsay" (Luke 21:15). Earlier he had promised them power "over all the power of the enemy" (Luke 10:19). That they were conscious of receiving it Paul's epistles often attest, *e.g.*, 2 Cor. 12:9; Phil. 4:13; Col. 1:11. With it Paul "preached Jesus and the resurrection" (Acts 17:18), him who was "declared to be the Son of God with power according to the spirit of holiness by the resurrection from the dead" (Rom. 1:4). Spiritual power to kindle spiritual life and holy zeal in a world "dead in trespasses and sins" was what his missionaries believed the ut-

most extent of the promise with which he sent them forth.

What then is meant by the "power in heaven" included in that promise? Not what an ignorant reader imagines. The heaven it speaks of was where "Michael and his angels fought against the dragon" (Rev. 12:7), and from which Jesus "saw Satan fallen as lightning" (Luke 10:18). So Paul writes of warfare with "spiritual hosts of wickedness in the heavenly places" (Eph. 6:12 R. V.). The lower heavens, the region of clouds and tempest, are what all these passages refer to. Authority over all evil spirits therein was given to the seventy whom Jesus sent through Galilee during his ministry there (Luke 10:17-20). This is what he meant by "all power in heaven"; not unlimited power, but all required to advance his cause despite evil spirits in league with its visible foes.

Bearing in mind that Jesus and his apostles view everything from a spiritual standpoint, we pass on to what Paul says of Christ as creative. Here we must look beyond the common version to the Revised, the American standard edition of which British scholars have pronounced preferable to the British.

The proverb, "Great doors turn on small hinges," is illustrated in the R. V.'s significant substitution of "through" for "by"—creation "through Christ," not "by Christ," as the A. V. reads. There is only one Creator: "God created all things." Here the A. V. adds "by Christ," omitted in the R. V. (Eph. 3:9-11). Paul thus interprets the Creator's design: "that now . . . might be made known through the Church the manifold wisdom of God, according to the eternal purpose which he purposed in Christ Jesus our Lord." This statement is elsewhere expanded thus: "For," *i.e.*, in accord with the eternal purpose, "in him were all things created . . . whether thrones, or dominions, or principalities, or powers, all things have been created through him and unto him, and he is before all things, and in him all things

¹ The author requests us to state that these exegetical articles are written for plain Bible readers. Designedly avoiding the points of controversy raised by critical scholars, they aim to get at the common-sense meaning of the New Testament record before it was obscured by the rise of theological controversy in the post-apostolic age.—Eds.

consist," i.e., cohere, hold together (Col. 1:16-18), or as phrased in Eph. 1:10, "sum up," literally, come to a head. Mark that all these "things created—thrones," &c., are things of moral nature, essentially spiritual things.

Observe, also, that the italicized words "in" and "through" are not entirely synonymous. "In him resides the cause why all things were originally created" (Thayer's N. T. Lexicon). The purposed end in view was he "who was foreknown before the foundation of the world" (1 Peter 1:20) "to be head over all things to the Church" his body (Eph. 1:22). "Through him," existing in the eternal purpose, and working through the processes of its accomplishment as an architect's design for a capitol or a cathedral works from foundation to dome or spire throughout its erection, God is carrying on his work of spiritual creation toward its far-off divine event—man in likeness to God.¹

The heretical alternative to the apostolic doctrine of God as sole creator retires him to an indirect creatorship, delegating his creative and upholding power to Christ. Lyman Beecher asserted this in a famous sermon: "Jesus Christ is the acting Deity of the universe"—sheer ditheism, flatulent piety, still profaning the hymnals of "orthodox" churches.

The apostolic teaching may be thus illustrated: Our Creator's purpose in forming the earth appears in what its once fiery globe has come to be—the fertile and well-stocked abode of beings learning to think his thoughts, to imitate his ways, and gradually developing more and more of resemblance to him. Man was the end for which our planet was formed out of star-dust; in man, and through man existing in the Creator's purpose before the earth's foundation, that purpose works on, and will work through countless generations until accomplished in what Paul foresaw realized in Christ and through Christ in a perfected humanity like Christ (Eph. 4:13-15). Thus through (not "by") Christ God "made the worlds"—not the worlds of space, but the worlds of time (Heb. 1:2 R. V. margin), "the ages"—the successive stages, periods, of his gradually growing spiritual creation.

For a summary of the Pauline teaching see 1 Cor. 8:6.

There is much profitless speculation about Christ's work in other worlds throughout the universe. That our speck of earth is not the only abode of beings endowed with the same moral nature as ours is equally certain with the fact demonstrated by the spectro-scope, that the physical elements of our planet are diffused throughout the universe. Can we then reasonably believe that God's work of spiritual creation is limited to our tiny world? Reason should teach us rather that while the Christ named Jesus was working here in "those sinless years that breathed beneath the Syrian blue," such work was being done in other worlds by other Christs of other names, each of them, like those he dwelt among, in a body conformed to the physical nature of its habitat.

Another saying of Christ requires briefer consideration: "All things are delivered to me by my Father" (Matt. 11:27, repeated by Mark and Luke, and identical with John's record of similar sayings). The words immediately following are as closely connected with the preceding as in the passage on "all power" and as plainly define the extent of the claim: "And no man knoweth the Son, but the Father; neither knoweth any man the Father, save the Son, and he to whomsoever the Son willeth to reveal him" (R. V.). By disregarding the "and," which closely relates these words to the preceding, a strangely unwarrantable meaning has been read into them. Taking the entire passage in its unity, its common-sense meaning is that Jesus as the Son of God knows him more fully than any other person. This is, indeed, precisely what the Greek word for it literally means—"fully knoweth."

Is it not a commonplace truth that a good son and a good father know each other more fully than anybody else knows? But Jesus himself said that his Father knew more than he knew (Matt. 24:36). He said that he did whatsoever he saw his Father doing (John 5:19); never, that he knew whatsoever his Father knew. Is it not then extravagantly illegitimate to make this passage teach that "in his knowledge of the Father and in the mystery of his own person Jesus places himself on an equality with God"? Paul taught not so, but that Christ

¹ See Dr. Newman Smyth's recent work, *The Meaning of Personal Life*, for the unity of the natural and the spiritual, and Christ as rooted in physical nature.

Jesus while preexisting in a³ divine form "counted not equality with God a thing-to-be-grasped" (R. V. American edition, Phil. 2:6). *Harpagmon*, the Greek for the words hyphenated, is cognate with the anglicized Greek word *harry*, of odious meaning. In full accord with Paul's teaching is the argument of the epistle to the Hebrews (5:1-10). Jesus himself refuted the assertion of the Jews that he made himself God (John 10:33-36). For the doctrine that he "places himself on an equality with God" there is no better authority than that of the sixth-century Athanasian creed. This has simply been read into the saying here reviewed.

That Jesus impress his disciples as transcending human limits is undeniable. Professor Wernle, of Basel, a critic utterly free from all leaning to orthodoxy, calls it "the mystery of Christianity" that the synoptic gospels by themselves exhibit in Jesus "a self-consciousness that is more than mere human."³ He still transcends the spiritual height of our time as of his time. His God-consciousness was and is unique. Yet it was that of a perfectly human mind well poised and sane. Super-human relatively as it was, and is to the present reach of humanity, is it an absolutely impossible human attainment? Paul, already quoted (Eph. 4:13-15), evidently anticipated it. Our conviction that God indwelling in humanity is carrying forward a work of spiritual creation that has not far advanced even in Christendom points hopefully that way. The teaching of modern science, that the few hundred thousand years of man's past existence are but the introduction of innumerable centuries, strongly confirms the conviction that his now actual is no measure of his potential in the ages to come. As Tennyson said:

"If twenty million summers are stored in the sunlight still,
We are far from the noon of man; there is room for the race to grow."

The late Professor Shaler, of Harvard, said that, so far as geology can forecast, the earth will continue habitable for a hundred million years. "It doth not yet appear what we shall be."

³ In 1 Tim. 6:10 the R. V. corrects the A. V. "the root" to "a root." In consistency it should have done so here, as the Greek omits the definite article and reads "a form of God."

⁴ *The Beginnings of Christianity*, Vol. I, p. 39.

II.

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THERE is no room for doubt about the claim of Jesus to deity, as presented in the gospel of John. The Jewish leaders openly attacked him on that ground, "because he not only broke the Sabbath, but also called God his own Father, making himself equal with God" (John 5:18). In the apologetic address which follows Jesus defends his right to that claim. Indeed, it is precisely the open advocacy of the deity of Jesus in the Fourth Gospel that makes the book unacceptable in many quarters to-day, tho some Trinitarian scholars deny the Johannean authorship and some Unitarian scholars defend it. But at any rate it is urged that the synoptic picture of Christ is wholly different. Here, it is said, we have the human Jesus, not the heavenly Christ, the Son of God, of the Fourth Gospel and of Paul.

Unfortunately for that theory the facts do not support the contention. This "aerolite from the Johannean heaven" (Hase) does not stand alone. This passage in Matt. 11:25-29 may be compared with Luke 10:21-24. If not from the same source, then a widely scattered and early tradition supports it (Allen). Besides, the same type of teaching appears in Matt. 28:18-20. Harnack admits the genuineness of the passage in Matt. 11:25-29, tho he has attempted a reconstruction of the text on purely speculative grounds. It will not do to interpret the words of Jesus here as a mere claim to special knowledge of God such as every prophet or mystic professes to possess. The words "the Father" and "the Son" forbid that interpretation. The synoptic gospels have this Johannean phrase elsewhere, as in Mark 13:32; Matt. 24:36. We are in the same atmosphere of exclusive fellowship between the Father and the Son that is so common in the Fourth Gospel, as in 5:19-29 and chaps. 14-17. The point is whether in Matt. 11:27 Jesus claims only fuller knowledge of God such as any man may obtain, or fulness of knowledge of the Father possible only to the Son because of his unique relation with the Father as the Son. The latter is undoubtedly the case, and is a claim to deity or equality with God in the Johannean sense. There is

no reason to press the words "all authority" in Matt. 28:18, but it obviously means more than "these things" in Matt. 11:25, which were concealed from the wise and prudent and revealed unto babes. Knowledge of God is not a matter of the intellect, but of the heart. Even the simple can know more of God than some of the wilful intellectuals who close their hearts to him. But Jesus possesses full knowledge of the Father. Each knows the other because of identity of nature and life as others can not know God. The son alone knows the Father as the Father knows the Son. To be sure, Jesus is not here claiming for himself omniscience about everything. He admits lack of knowledge about the time of his second coming (Mark 13:32; Matt. 24:36). He had undoubted limitations to his knowledge during the incarnation (cf. the emptying of glory in Phil. 2:7), tho we are by no means able to set bounds to the knowledge of Jesus in his humanity. He exhibited surprise and disappointment along with undoubted superhuman knowledge. The mystery of the knowledge of Christ is part of the mystery of his nature as the Son of God and the Son of Man. "Jesus is the authorized instructor in the knowledge of God" (Broadus). Here he claims to speak as Master, not because of superior intellectual powers, or because of scholarly research, or because of peculiar piety. He alone is competent to reveal God because of his peculiar relation to the Father. The Son is able to speak out of his own experience with the Father. To be sure, in one sense the Son is not equal to the Father, as Jesus himself says in John 14:28, "for the Father is greater than I." So every true son feels about his father. But the Son stands on a plane of equality with the Father in relation to all others. Moses was faithful as a servant in the house of God, "but Christ as a son over his house" (Heb. 3:5). In Matt. 11:27 Jesus is speaking as the Son who alone has the right to speak of his Father to those who wish to learn about him. Indeed, the Son claims the power of choice in revealing the Father, "to whomsoever the Son willeth to reveal him." The upshot of it all is that Jesus in Matt. 11:25-29 is in a rhapsody of intimate fellowship with the Father. We can thus form some idea of what prayer was to Jesus when he communed with the Father. He is "in the bosom of the Father" (John 1:18), "God only begotten" (true text), and so "hath declared"

(ἐξηγήσατο, cf. our "exegesis," "interpretation," "revelation") God.

We need not make too much of the Greek tenses here. The aorist (παρεδούθη) may refer to a definite experience in the human life of Jesus. But it can very well be the timeless or gnomic aorist (cf. my *Grammar of the Greek New Testament in the Light of Historical Research*, pp. 836 f.), expressing the state of Christ's consciousness in his relation with the Father. Certainly this saying of Christ "bears the stamp of superhuman consciousness" (Meyer). Jesus is fully conscious that he is entrusted with the task of teaching men the knowledge of God by reason of his peculiar relation with the Father as the Son. It is the same idea that we meet in John 14:9, when Jesus said to Philip, "Have I been so long with you, and dost thou not know me, Philip? He that hath seen me hath seen the Father: how sayest thou, show me the Father?" The unique knowledge about God that Jesus possesses is due to the filial relation, not to mere bestowal or revelation as to prophets and sages. It is in this sense that Jesus claims equality with God, the equality of the Son's fellowship with the Father.

Let us now turn to Matt. 28:18, where Jesus asserts the possession of all power: "All authority hath been given me in heaven and on earth." No mere man in his senses could make this astounding claim. In Matt. 11:27 Jesus is quoted as saying: "All things have been delivered (παρεδόθη) unto me of my Father." Here the verb is likewise in the aorist tense (ἐδόθη), which also may be the timeless aorist, or refer to a definite experience in past time. If the latter, one may think of the councils of eternity or of some event in time like the incarnation or the regeneration of Jesus. Dalman holds that Judaism has never known anything of preexistence of the Messiah antecedent to his birth as a human being, but Allen (*Matthew*, pp. 122 f.) shows that in the Jewish apocalypses such preexistence is recognized. This point is not material. What is pertinent is that "Jesus claims universal authority" (Broadus), "limitless" (McNeile), "free from all limitation" (Meyer). The word here is not power (δύναμις), but authority (ἐξουσία). It is authority by right of position as God's Son. It is conferred on Christ by the Father whose right it is to bestow it (Rev. 2:27). This word

(ἐξουσία) is very common in the New Testament, and is used in various ways. It is used of universal authority or right also in Jude 25; Rev. 12:10.

We are debarred from placing limitations on the authority of Christ in this passage by the use of "all" and, in particular, by the words "in heaven and on earth." Jesus exercises this authority in perfect harmony with the Father, but it is the sway of God, not of man. "Human thought loses itself in the attempt to understand what must be comprehended in such authority as this. Nothing less than the divine government of the whole universe, and of the kingdom of heaven, has been given to the risen Lord." (Plummer). We are familiar with this teaching about the cosmic Christ in the writings of John and Paul. The point to note is that the synoptic gospels present the same essential picture of Jesus. Certainly the authority claimed by Jesus includes all that is needed for his spiritual activities in the work of redemption, but Jesus is presented as the Creator in John 1:3 f., and in Phil. 2:8-10; Col. 1:16 f.; Heb. 1:2. It is a work of supererogation to try to empty the language in Matt. 11:27 and 28:18 of the natural fullness of content called for by the very context. The cry used to be "Back to Christ," with the idea of getting rid of Paul and John. But criticism finds the cosmic Christ in the synoptic gospels, even in Mark and in Q. It is not, then, mere man who is charged with a great mission who speaks in Matt. 28:18-20, but the Son of God, victor over death and sin.

The command of Jesus for world-evangelization is the fulfilment of the vision in Daniel 7:14. It is in the fullness of divine authority that Jesus here lays upon the group of early disciples assembled on the mountain in Galilee the task of world-conquest. "He must have supreme and divine dominion who commands eternal life to be promised in his name, the whole world to be reduced under his sway, and a doctrine to be promulgated which is to subdue every high thing and bring low the human race" (Calvin). This mystic conception of world-sway is rendered all the more wonderful when we contemplate the situation of the risen Christ. From the

human standpoint he was without resources. He had, it is true, a band of believers, but he was discredited by the Jewish leaders, and had been crucified as an impostor. He had no human government, no army, no money, no schools of learning—nothing with which to carry on a world-wide propaganda. The claim of Christ is humanly preposterous, as the task laid upon his followers seems impossible of achievement. The audacity of it all is magnificent, but the calm unconsciousness of audacity is manifest. Christ never appears more at ease, more natural, than on this sublime occasion when he is laying down his program for world-conquest. He speaks as the Messiah, the Son of God, who is fully equal to the task in which he is engaged, and which he lays upon the disciples. He has at his command "all authority" in heaven and upon earth. Even the disciples are not to be discouraged or faint-hearted. They are to have courage because Christ is Master of the universe. In the execution of the mediatorial work Jesus has full functions (1 Cor. 15:24-28), and he will exercise them till this work is completed. But when that task is accomplished he will still be the son of God, the Creator and Sustainer of the universe (Col. 1:16 f.). The resurrection of Jesus from the dead after his repeated prediction that he would rise on the third day gave force to his claim to divine prerogative and power as the Son of God. It is a most solemn occasion, and Jesus "announced in the simplest and least ostentatious way the most original, the broadest, the sublimest enterprise that ever human beings have been called upon to accomplish" (Hanna). One must recall the words of the Father to the Son on coming out of the water of baptism: "This is my beloved Son, in whom I am well pleased" (Matt. 3:17, cf. Mark 1:11; Luke 3:22). Jesus has no doubt about that. He has finished the task given him to do on earth. Now, before he ascends to his place by the Father's side in glory he lifts the curtain of the future for the mightiest conflict of the ages. It would be hopeless but for the "all authority" of Christ and for the promise of his daily presence through the ages.

STUDIES IN CHURCH EFFICIENCY

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RECENTLY a study was made of a dozen representative churches of the prosperous class with the purpose of finding out whether they were organized on a basis of efficiency such as would be approved by an up-to-date business man. It seems clear that the churches of to-day must thus organize themselves if they are to be supported adequately. Men who study to secure scientific management in their own business departments will be increasingly reluctant to contribute generously to poorly managed churches. Most ministers have to learn ecclesiastical efficiency from experiment and the experience of others. Perhaps the following investigation will be suggestive to those who are considering ways and means.

Data are reliable because they have been supplied by local pastors by means of a questionnaire, followed up by personal conference. The dozen churches were not selected arbitrarily, but as fairly representative of progressive churches with a membership of four or five hundred persons. The results register the amount of progress that is being made in the department of local church organization. The principal questions with the results of the study follow:

1. *Is the local church organized in departments of activity, and is there an advisory council or cabinet that directs church work?*

Nothing indicates administrative efficiency so well as a planning board. As the President or a governor of a State needs his cabinet or council, so a pastor needs to gather about himself either experts or administrative heads of departments for the coordination of church enterprise and efficient workmanship. Investigation showed that four of the twelve churches have organized departments, with their heads assembled in an advisory council, in one case called a cabinet. In one case the council is called an executive committee and is composed of the chairmen of twelve committees in that church. It meets monthly for general supervision of church interests, such as is exercised by the board of directors of a business corporation. Most of the remaining eight churches have a standing committee, an advisory committee, or an executive committee made up of the deacons, the Sunday-school superintendent,

and several elected members, but usually they are not heads of departments.

2. *Has the church a definite program of work?*

Most of the inquiries brought an affirmative answer to this question without specification that it meant anything more than a general understanding of what the church was trying to do all the time. One church draws up a definite plan which is indorsed at the annual meeting of the church. This church puts stress on a particular phase of its work for three months at a time.

3. *What are the various organisations in the church? Underline the most efficient.*

It would be expected that Sunday-schools, Christian Endeavor societies, women's missionary societies, and aid societies would be most often mentioned, but men's brotherhoods, Boy Scouts, Knights of King Arthur, and a variety of girls' organizations were more in evidence. Sunday-schools shared with aid societies in efficiency; in special cases mention was made of the men's class, the mothers' club, the nursery, the dispensary, the praying band, or the missionary societies.

4. *Are these organisations cooperative or coordinated in any definite way?*

A serious weakness in a great many churches is the independence of the various auxiliaries. Studies are liable to overlap in Sunday-school, young people's society, and women's organizations. Different groups are at work on the same problem, perhaps aiding the same poor family. There is always danger of duplication of effort and of working at cross-purposes. Hence the value of a planning board, or of joint sessions of committees or departments for mutual adjustment. In spite of these conditions less than half of the whole number of churches reported any real cooperation. Two answers were frankly affirmative without explanation, two as frankly negative. One said "As far as possible"; another "Only through the pastor"; one "Somewhat so," indicating a dissatisfied state of mind on the part of the reporter. One mentioned a monthly meeting to compare notes; one an occasional meeting to plan so as to avoid conflicts of dates; two reported coordination in part through an advisory committee.

5. *Does the church have the direction of the Sunday-school and the young people's society?*

In the best-organized one of the twelve, full control is in the hands of the church. In two cases the church elects Sunday-school officers, but not those of the young people's society. In three instances it elects the first and approves the election of the Christian Endeavor president.

6. *Do the various organizations report regularly to the church?*

Virtually all the churches recognize the great desirability of such reports, but the time of reporting varies. In four cases the reports are made annually, two are semi-annually, two quarterly, and only one monthly.

7. *Does the church carry out special campaigns for evangelistic ends?*

Seven reply, Yes. Four report series of meetings once or twice a year.

8. *What per cent. of the church is in the Sunday-school?*

The replies vary in claiming a membership all the way from thirty to seventy-five per cent. The figures in the best churches testify eloquently to the growth of adult classes in recent years.

9. *Are the children held beyond the age of adolescence? If so, how?*

It is the almost universal testimony that organized classes are holding the young people much better than was formerly the case, and it is unquestionably true that such classes have been notably effective in the case of men. It seems likely that the organized class will come to be the universal practise in the advanced grades of the Sunday-school.

10. *Do any of the classes attempt outside work?*

Two-thirds of the churches report some form of effort. Among the varied service may be mentioned relief-work, which seems to be not unusual, assisting in open-air services, serving in mission Sunday-schools and on deputations for rescue mission work.

11. *Is there any attempt at teacher-training?*

All the churches have made such attempts, but in several the training has been intermittent. Not more than two reported a weekly normal class, and but one a workers' library. One school reports a monthly meeting

of teachers and records the attendance of a good number of its teachers at the summer conference at Northfield.

12. *What are the activities of the young people's society?*

The young people seem to devote their organization almost entirely to devotional and missionary meetings and to an occasional social. Active service has too small a place, but in three instances the practise is noted of visiting the hospitals to sing, and three engage in poor-relief. The members of one society give personal service at a neighborhood social center. Very few organizations carry on study-courses, and these are almost exclusively missionary. One reports Christian Endeavor efficiency courses, and one temperance mission and the Christian life.

13. *Is the prayer-meeting well sustained?*

Five churches claim to have good meetings, two of them gaining, one "enthusiastic," and one crowded into the auditorium for lack of room. Five appear to be in fair condition. In no cases do the meetings seem to be losing ground. If the prayer-meeting is the thermometer of the church, most of the churches seem to be warm-blooded spiritually.

14. *Has the church made a parish survey?*

Nine of the churches investigated volunteered an affirmative answer without specifications; one stated that it was a practise once in five years. Two have cooperated in parish surveys with other churches. It is well understood in these days that church efficiency depends on knowing the community, and the various printed helps make frequent surveys comparatively easy; yet thorough, useful surveys are comparatively rare.

15. *Is the church organized in any way for social service besides clubs in the church?*

The churches appear to be slow in accepting their responsibilities for social service, yet there is a real gain over five years ago. More than half of those reporting confess that they are not thus organized, but three are cooperating with a local federation or other agency for community service, and one of the twelve churches has a social-service committee. It is evident that churches are still in need of instruction in methods of organization for community service.

16. *Explain what the church is doing in such special lines as relief, industrialism, immigrants, temperance and purity, sociability and recreation.*

The variety of effort reported is much more encouraging than the method of organization. There is clear evidence that church people are interested in the needs of the people outside the church and are trying to find ways to help them. Most of the churches find it possible to provide relief for the unfortunate in a variety of ways, four report industrial aid, especially through the personal help of the pastor or through an employment bureau connected with the church. Several have rendered hospital service, and in one church it is the practise for certain of its members to make occasional visits to the city poor-home. In another church special provision is made for summer outings for poor children and their mothers.

These measures of relief are supplemented by constructive undertakings. Education in temperance and purity seems to be popular,

and good government is regarded as a legitimate interest for a modern church. A certain church supplies at cost good lectures on general subjects; two others maintain Italian missions, at one of which educational and social features have been introduced; one church aids Armenian immigrants. One church reports a gymnasium, and four others have found practicable means for sociability and recreation in the organization of boys' and girls' clubs, in bowling, and in baseball.

Such records as these, when compared with the activities of twenty-five years ago, show how far the churches have advanced in the direction of efficiency; and they reflect the trend of present opinion and effort. It is by such studies that the individual church and pastor can test their efficiency and make their plans to carry on the work in the days to come.

PROGRESS OF THE WAR IN EUROPE¹

July 7.—German aeroplanes raid London, killing thirty-seven and injuring one hundred and thirty-nine. Russians in offensive in the Pinsk marshes capture over one thousand prisoners.

9.—Russians capture Jezupol and several villages between Stanislaw and the Dniester, south-east of Lemberg, with over 7,000 prisoners and forty-eight guns.

10.—Russians capture Halicz, sixty miles south-east of Lemberg, with 2,000 prisoners and thirty field guns.

11.—Germans capture on Yser two-thirds of a mile of English trenches, and take 1,250 prisoners. British make successful air-raid on Constantinople.

12.—Russians capture Kalusz, west of Halicz, Austrian headquarters, and estimate number of prisoners taken since July 1 at over 40,000. German chancellor, Von Bethmann-Holweg, resigns.

14.—Russians advance, west of Kalusz and repulse counter-attacks, taking 1,600 additional Austrian prisoners.

16.—Italians capture 275 Austrians in a raid on the Carso plateau.

17.—Russians forced to retire from Kalusz to east bank of Lomnica River. French capture two lines of trenches west of Hill 304, north of Verdun.

19.—Teutons make gap in new Russian line east of Lemberg.

22.—Russian forces, demoralized by German propaganda and internal dissension, retreat in Galicia, yield Tarnopol, and endanger entire line except at extreme north, where they break German line and take 1,000 prisoners. Siam declares war on Germany.

24.—Retreat of Russians with large losses spreads along entire Eastern front. French counter-attacks on Craonne plateau drive Germans to original positions or further. Britain votes new war credit of over three billion dollars.

25.—Russian retreat continues around Tarnopol; on Roumanian front Russians and Roumanians pierced Teuton lines, capturing ten villages, several hundred prisoners, and nineteen guns.

26.—Russian retreat gives towns of Bucacz, Tlumacz, Ottynia, and Delatyn to Teutons. Berlin claims capture of trenches on Chemin des Dames line, taking 1,150 French prisoners.

30.—Roumanian advance continues, with capture of 8,000 prisoners, 80 guns, and 240 machine guns.

31.—Allies in new offensive in Flanders gain two miles in depth on twenty-mile front, taking ten towns and over 4,000 prisoners. French gain on mile front at La Royere with 167 prisoners.

Aug. 1.—Germans claim gain against French on Chemin des Dames with 1,500 French prisoners.

2.—On the eastern front the Germans have occupied the Uskull bridgehead, fifteen miles from Riga, and gain several towns in Bukowina.

¹ We will continue this digest until the end of the war.

Editorial Comment



THE terrific scale on which an oft-recurring crime has been perpetrated imperatively summons Christian ministers to rouse both Church and State to make democracy safe. A carnival of savagery raged in East St. Louis July 1 and 2. It has horrified our country and disgraced it throughout the world. What occasioned it? What are its lessons?

The facts are briefly stated.

Negroes came from the South in large numbers, seeking work amid better industrial and social conditions than there. White labor naturally regarded such competition as hostile to its interests; race-prejudice inflamed resentment into passionate outbreak. The few local militia and the city police, half-hearted and incompetent, were overrun. Many negroes were brutally murdered; a large district was burned over. Just such an orgy was enacted in New York's draft riot in 1863, shooting and hanging negroes, burning a negro orphan asylum, and terrorizing the city for two days, the city regiments being absent in the Federal service. Antidraft "copperheads" had taught the mob that the negroes had occasioned the war. The Federal Government came to the rescue; a thousand rioters were slain before the final quietus. A lasting lesson that; the plaster covered the sore.

July 3 Governor Lowndes visited the ruin wrought by the mob tornado, and departed declaring it "a shame and stain on Illinois which can not be erased." Our country, disgraced, now expects this just judgment in words to be completed by a correspondingly adequate judgment in acts. The crime can not be undone. It can and must be atoned for by speedy and summary punishment. Default would double the disgrace. Yet it is possible. Trial by a local jury would end as shamefully as in Pennsylvania not very long ago, when nobody was punished for burning a negro at the stake in a suburb of Philadelphia. East St. Louis had an evil reputation for lawlessness forty years ago. Alton, 25 miles northeast in the same county, is remembered for the mob, in 1838, which murdered Mr. Lovejoy, a Congregational minister, and wrecked the plant of the paper he edited. A change of venue to a different moral atmosphere is essential, if default is to be prevented.

In 1905 Professor Davenport said in his book, *Primitive Traits in Religious Revivals*: "We have millions of primitive black men in this country, and other millions of primitive white men." Hence spring mobs as ferocious as the prehistoric troglodytes. How eruptions of this volcano beneath civilization can be prevented is now the life or death question of American democracy. A lawless democracy is headed hellward.

Adequate prevention is composite of two factors—retribution and reform, going tandem—first, speedy punishment for any breach of law (Eccles. 8:9); next, clear evidence of good-will to work toward the Christian ideal of a fraternal democracy. Such evidence already appears. Leading Southern journals confess Southerners partly responsible for negro emigration, and urge the whites, since they need black labor, to make it feel safe and contented to stay. At the North social reforms are yearly gaining headway. Both North and South the reform supremely needed is to convert our millions of

primitive men—the mob's hotbed—into law-abiding citizens by years of good endeavor. Vital to the entire process is that wholesome respect for law which comes only from just and quick retribution for every breach of law with democratic impartiality to rich and poor.

Are we "at war to make democracy safe"? In God's name let us make it safe at home. It is not safe. Lawlessness, like the hookworm, widely lowers its vitality. Shall Christian ministers leave its cure to legislatures and courts? God forbid such moral cowardice in any successor of apostles who preached a gospel of loyalty to all law, whether of God or of Caesar.



EVERYBODY knows the effect of fear in making action hesitating, confused, and weak. Fright unnerves, paralyzes, and prostrates a person; embarrassment, a mild form of fear, confuses and intimidates; worry, a chronic and persistent form of fear, corrodes and eats the very core out of hopefulness and courage in facing difficulties and uncertainties. Yet few people realize the deep and fatal results of living under the dominion of fear in its various forms. It has remained for physiology and psychology to reveal these results. Mosso, through being enabled to study the effect of fear on a man's brain, whose skull had been fractured by an accident without serious injury to the delicate tissues underneath, set the pace for a series of studies and observations as to the deep-seated relations of the emotions to life. Cannon has more recently demonstrated that fear impairs digestion, adrenal secretions, the circulation of the blood, as well as the very properties of the organic structures. From all such facts it is clear that an individual who lives more or less constantly under the influence of fear, in any of its forms, from fright to worry, dread, &c., can not be healthy, strong, or efficient. Psychology, studying the effect of fear on intellectual processes, self-control, endurance, &c., reaches the same conclusions as does physiology; and, applying its facts and principles to the interpretation of the life of animals and human society throughout its evolution, concludes that fear has actually produced inferior types of animals and races and communities of men. In fact, the generalization is warranted that any species of animals, or any group of human beings, that has lived prevailingly under a fear-economy has become unfitted to survive in the struggle for existence, and has degenerated.

The significance of this problem for man's moral life is profound. We are just emerging from conceptions of human nature, and from a regimen of culture and training, that were largely based upon fear. Family and social discipline and the laws and customs that have been established to secure it; the ideals and institutions and methods of religion and education; and, in fact, all the regulative functions of social life have made very large use of fear as a motive in controlling children and adults. What must have been the effect of all this fear-economy in the light of what we now know? Has it not been responsible for much of the weakness of body and mind, much of the intellectual and emotional instability and perversion, much of the moral inefficiency, that is now so much in evidence and is being interpreted often by reactionary moralists as due to the very growth away from the fear-economy? When a parent tries to bring up his children to be fearless, when a Thomas Mott Osborne urges the abolition of fear in dealing with criminals, when a clergyman seeks to free his community from the age-haunting fears

of some endless hell, either future or present, we all know how the conservative, fear-loving disciples of force shout their warnings. And yet nothing is more certain than that man was never intended to live under a fear-dispensation. That is a regimen for the tooth-and-claw struggle for life that, we may admit, had its economy in the jungle. But when reason and love developed in the world, living creatures came under a different order. By reason and love, man was intended to be controlled. Because this has not been understood and applied in the rearing of children, in the establishment of laws, in the propagation of religious and educational institutions, humanity is yet so little reasonable, so little controlled by love; and we are all this day in the midst of the world's most appalling struggle of brute-force, born of fear, sustained by fear, and looking toward a conclusion predicated in fear rather than in rational intelligence and affection. "Perfect love casteth out fear."



MOSES's law provided ministers at the altar with an adequate living thereby. "Even so," said Paul, "did the Lord ordain that they who preach the gospel should live of the gospel"? Our ancestors took good care for that. Since the cost of living began to rise nearly seventy years ago ministers' salaries have become increasingly inadequate to cope with them, to send their children to college, and to lay by for old age. This evil reacted on the Church mischievously in the inefficiency of short and shifting pastorates till it became so palpable as to be felt intolerable.

Financing the Gospel
1 Cor. 9:1-14

A movement now on foot gives hope of return to the good old way. Episcopalians have raised a fund of six or seven millions. Methodists are aiming at a fund of fifteen millions. Certain other bodies have "hit the trail." Not for money only, but for an awakening of the laity to their financial obligation to support the gospel, and to the shame of letting others give for them what they would rather give than go without it.

A question rises here. Of many cases this is a specimen: In 1916 a New England church reported a membership of 28 residents, a Sunday-school of 15, and its pastor's salary \$600. Many other such cases country-wide and with even lower salaries exist. Should benevolent funds be used to keep these going?

Yes, if the field offers the large possibilities attractive to a live man with missionary ardor. Otherwise, no. Denominational rivalry, sectarianism, and an unwise use of home missionary funds have given existence to many a feeble church that demands a whole minister but is able to support but half or one-third of him. Common-sense Christianity bids such a church yoke up with one, perhaps two others, with one pastor in charge. Some have done so. Others have called women pastors, needing only a self-supporting salary. Of 265 Congregational churches in a rural State five are thus "manned."

Misfits occur in all professional and business lines. Two or three successive failures after starting in should suggest change to another line of activity before getting too old for easy adaptation to it. We know some such misfit ministers who became fit physicians.

Ministers who keep themselves fresh and growing need fear no real "dead-line at fifty" any more than lawyers or physicians.

FROM A FISHERMAN'S CREEL

BY OUR WESTERN EDITOR

Admittedly the question of church attendance is a difficult one. Courage, brother! What if you had to minister to a church like the one out West which is picketed by laboring men warning worshippers that the building was put up by "open shop" contractors?

Or imagine yourself in the enviable position of the preacher who had to leave his congregation for teaching that it is right to "love your enemy" and to "do good to them that hate you"—for that, too, has happened in these days of war insanity. He can, at least, be thankful that he got away!

"You can't dedicate a child to God." Buildings, oxen, money, days, yes, but, by all the vows made through the ages, from Jephthah and Hannah and Mary, never a child! Fortunately, most people are too busy to fight over the meaning of theological terms.

"You can prove anything from the Bible if you want to," said a Southern professor. "Don't we find a verse which says, 'Judas went out and hanged himself,' and another, 'Go, thou, and do likewise'?" Any heretic needs a springboard to start from, so he starts from the Bible, tho he may never get back to it."

Of the making of much mythology there is no end. A splendid time this for being circumspect. It is a citizen's supreme duty to keep his head—until the country needs it!

"Madame ———, the celebrated soprano, will sing the grand old hymns of the fathers in operatic tunes. . . ." Did they mean the battle-hymns of the Reformation in Meyerbeer's "Les Huguenots" and the like?

Some day you are going to read *Mr. Britling Sees It Through*, by H. G. Wells. And then you will hear, after the storm, the still, small voice. "Let us make ourselves watchers and guardians of the order of the world. . . . If only for love of our dead . . . let us pledge ourselves to service. . . ."

Ibsen says: "He who possesses liberty otherwise than as a thing to be striven for, possesses it dead and soulless; so that a man who stops in the midst of the struggle and says, 'Now I have it!' thereby shows that he has lost it." That may be said of truth, salvation, goodness.

Don't worry too much about the "doctrines of the gospel." Translated, this means, teachings of the good news. Generally a good story does not try to teach. It helps and strengthens without effort or violence.

One editor speaks of the high cost of loving. Ah, yes, everything in this tear-stained world has to be paid for. And we are willing to pay the price exacted for to-morrow's peace and good-will and justice to all!

It would be very interesting to watch the weathercock of public opinion—if we had the time and could stand off far enough to see it gyrate, say, for two years, five years, twenty years. But then we would be historians.

At last the worm is beginning to turn. We notice a sensible remark about the variety of joy called "canned gladness." We like to be glad and to see gladness in others. But gladness as an attitude, a pose, a commercialized commodity, is about as inviting as Gwynplaine's leer in Hugo's novel. Dea, who idolized him, was blind.

The preacher—"he works for the Lord; let him look to the Lord for his pay!" The idea of a free gospel, like that of a free lunch (or anything that is free), is beset with snags and snares.

"It is the mental, moral, and spiritual equipment, not the number of years, that should enter into the choice of a pastor." Notice the implications of the subjunctive mood: it should—but!

It is a burning shame, as a fire-insurance company puts it in an advertisement that shows the picture of a burning church. There are congregations which have reason to feel that way about it.

The Preacher

A PREACHER'S STOCK-TAKING

I

The Rev. R. H. WRAY, Hebburn-on-Tyne, England

It is advisable for a preacher periodically to review his sermon-list and sermon-material. This will result in a due proportion and balance in the selection of subjects. A common danger will thus be avoided: the overemphasis of a few topics, with its correlative, the understatement of others equally important.

The preacher's peculiar angle of vision is of great value in his work; and because each man has, in a real sense, in his own message his distinctive setting of the truth, he should seek to declare the whole counsel of God.

In taking stock of sermons they may be classified according to text, doctrine, or ethical theme; and each method of classification has its value. All reveal the strong and the weak points of the past, and are thus beacons to guide in the future. We need to know and expound a whole Bible, at least in broad outline; to enforce the great doctrines; to preach on many themes that concern daily life and conduct. Dr. Dale, in his noble series of discourses, *Christian Doctrines*, makes, in the preface, a statement concerning his own practise:

"To avoid the danger of failing to give to any of the great doctrines of the Christian faith an adequate place in my preaching, I have sometimes drawn up, in December or January, a list of some of the subjects on which I resolved to preach during the following twelve months. One of these lists is now lying before me. . . . It includes the following topics: The Incarnation; the divinity of Christ; the personality of the Spirit; the Trinity; sin; the atonement; faith; justification; life in Christ; regeneration; sanctification; judgment to come. As I was also anxious to avoid the danger of omitting to preach with definiteness and emphasis on great Christian duties, I added to the list the following subjects: truth; justice; magnanimity; industry; temperance; endurance; public spirit; courage; contentment. Four of these subjects, I notice, are enclosed in brackets, which indicate, I think, that they were inserted in the original list after the year had begun."

A program like this is a counsel of perfection for one year, but in an average ministry is not impracticable if it covered, instead of one year, two or even three years.

How many sermons do we possess based on Old Testament texts? How many on New Testament texts? The Old Testament concerns largely corporate and national religious life, and is full of lessons for the period of stress through which the nations are passing. It gives needed emphasis to the truth that communal life must be lived under the sanctions of the eternal laws of truth and right. Young preachers rarely venture to take Old Testament texts, and thus fail to lead the flock into many green pastures.

A further classification of texts according to books of the Bible will prove very helpful. How many of its sixty-six books have furnished us with texts? There are many neglected books of the Bible, undeveloped mines in which the preacher will find rich treasure. Again, if we examine our sermons, we shall find that many are incidental, occasional, having no organic relation to the book from which the text is chosen. But while there is room for such preaching, it is good to endeavor more frequently to unfold the whole message of a book, in a short series of sermons. If we do not preach often enough to any one congregation to deal with one of the longer books—a gospel or a greater prophecy—it may be quite feasible to preach on the chief passages of an epistle or a shorter prophecy. The "Short Course" series published by Messrs. T. & T. Clark affords a good example of this *via media* in consecutive teaching. Dr. J. E. McFadyen's *A Cry for Justice: A Study in Amos*, for instance, has eight sermons, the first covering two chapters, the remainder bringing out the central ideas of the succeeding seven chapters.

In the "Little Books on Religion" series, *The Visions of a Prophet*, by Dr. Marcus

Doda, is another illustration of what many preachers might attempt. For week-evening and Sunday-morning services such a course—long enough to instruct, not long enough to weary—is very suitable.

The Expositor's Bible is built upon this principle, unfolding the Scriptures paragraph by paragraph and chapter by chapter rather than verse by verse.

Do we preach on the doctrines which are part of the sacred deposit committed to our trust? There are abstruse doctrines which many may rightly hesitate to expound, leaving this task to trained theologians, and believing that their public exposition will benefit only a critical and highly educated congregation. But some doctrines, essential to salvation, we all should not only deeply ponder but seek to teach from the pulpit.

The last *Report* of the Examiners in Theology for Richmond Wesleyan College notes the subjects of examination, and thus indicates the course of study. The list, which covers three years, is comprehensive and arranged with great skill:

The Foundations of the Faith, The Being and Nature of God, The Doctrine of the Holy Trinity.

God and the World, The Doctrine of Sin, The Person of Christ, The Redeeming Work of Christ, The Personality and Work of the Holy Spirit.

The Blessings of Redemption, The Doctrine of the Church, The Christian Ministry, Worship and the Sacraments, Eschatology.

A simpler list, perhaps more suggestive for our purpose, is that contained in the chapters of Dr. John Watson's *The Doctrines of Grace*. It is worth quoting and may appeal to some as a working scheme for doctrinal sermons: The grace of God, repentance, forgiveness, regeneration, the vicarious sacrifice of Jesus Christ, the sovereignty of God, saving faith, good works, sanctification, the perseverance of the saints, the holy Catholic Church, the holy ministry, the sacraments, the mercy of future punishment.

One caution is perhaps advisable. If such a course of doctrinal preaching is planned, it is well to dig first in the Bible to register the findings, and arrange them carefully, to compare one's own knowledge of life and history; then and only then to use a volume like Dr. Watson's, or an ordinary manual of theology. In one age the preacher over-

emphasized the doctrine of future punishment. In our age the danger is of understatement. In examining our sermon-list we shall find the doctrinal lacunæ and resolve to fill up the gaps. Such a review of the pillars of our faith quickens our interest in truth as it is in Jesus. That is an indication that doctrinal preaching need not be dry, but, on the contrary, stimulating. The discussion of a great theme uplifts and enriches.

We shall classify some sermons according to subject. We preach on character and conduct, on problems of daily life, on great men and bad men, strong men and weak men; and all such sermons will have appropriate titles. A review of these will reveal the breadth or narrowness of our output in this department, the ethical gamut of our preaching. We are in the world, but not of the world, and our sermons should reflect this truly Christian position. Dr. Moffatt once recounted an American experience which illustrates the need of keeping our feet on earth while our hearts are in heaven:

"He met a man who had heard English preachers for a month, and this man told him that they preached as tho nothing had happened for the last three hundred years. Dr. Moffatt added: 'I could not help saying to him that on the previous Sunday I had heard an American preacher who preached as if nothing had ever happened until the previous Saturday.'"

A periodical revision of drafts of sermons still incomplete and of sermon-matter in various stages of development is advisable. It is well to look over bundles of cuttings, destroying the chaff and garnering the grain. If special note-books for extracts are used, these should be carefully indexed. The process of indexing in itself will fasten in the memory the themes illustrated. Fragments of exposition, sad thoughts, bright illustrations, whether scientific, historical, or biographical, may frequently be incorporated in sermons already made, or suggest a line of thought which will eventually develop into a sermon.

Dr. Moffatt's bright series of small, tasteful volumes of *Literary Illustrations of the Bible* contains some words in the preface which should apply to the note-books of every preacher:

"Sometimes the material printed here will serve as lighted candles placed beside the

text of Scripture, while in other cases I trust it is not too presumptuous to expect that the juxtaposition of text and quotation may help to set in motion the minds of those who have to use the Bible constantly in the work of preaching or teaching throughout the Christian churches."

Our reading will serve our preaching if we are alert in noting and classifying quotations and thoughts that arise. When a sermon seed falls into the mind, register the thought. The other night the writer heard a brother misquote a familiar verse. This version was: "As for me, I will serve the Lord, never mind what others do." Joshua's words were: "As for me, and my house, we will serve the Lord." His choice was personal, but a personal choice considering others under his authority and influence. The words misquoted recalled the Bible words and at once suggested the theme of "Parental Responsibility and Privilege," and an early study of the whole chapter (Joshua 24) resulted in the preparation of a practical sermon. In the suggestion, *Life and Letters of James Smeltham*, a book admired and loved by many judges of literature, "ventilators" and "ventilating" are familiar terms. They are thus explained by the author of the brief memoir, Mr. William Davies:

"From his early days he maintained a more or less regular correspondence with his tried friends in the usual letter-form, but this was not found adaptable to all occasions. He devised another. It consisted of several sheets of note-paper; each sheet cut horizontally into three slips, which were then stitched together in pamphlet form. He generally kept some half dozen of these in his pocket-book, and when a thought arose which he considered worth noting it was penciled down in one or other of them; it might be while waiting for a train at a railway station, on the top of an omnibus, walking in the street, or sitting by the fire; thus they gradually got filled up and were then posted to their destination. Some, however, were retained; these last were consigned to a box labeled 'suppress ventilators.' The designation 'ventilator' arose from one of his friends having first dubbed these quaint epistles 'idea-ventilators.'"

Smeltham believed in the ministry of the seed-thought and in ventilating it not only in his own mind but in contact with other minds.

A note-book containing draft outlines is useful in the preparation of sermons, and when revising material the old outlines can be partially filled in and some new ones begun. The writer has such a book containing some outlines which have grown and reached their fruition in sermon form; and others which await completion; some also which are likely to be "suppressed sermons." The first page of the book contains a list of texts and subjects thus outlined, and the last page other texts and themes in the preliminary stage, which await treatment.

A sentence of G. K. Chesterton's, "A Good Man Is Unanimous Within," is placed beside Ps. 86:11: "Unite our heart to fear thy name," and this text is the basis of an outline which some day will probably blossom into a sermon.

"Just a Word in Closing"

"Now, just a word in closing," said the pastor to his flock. I wish he hadn't said it, for we all looked at the clock. He had not been too lengthy, but he seemed to fear he had; and to preach too long a sermon would be very, very bad. He had another lesson that he wanted us to hear, and to give us an assurance that the end was drawing near he dropt this little clause in, as if in brackets, don't you know: "Now just a word in closing"—he said it rather low. I wish he hadn't said it, for he has a restless flock. His sermon was not lengthy, but we all looked at the clock. C. V.

The Preacher and Criticism

The preacher ought not to be any more afraid of proper criticism than Elijah was of Ahab. We would all be better preachers if we could occasionally have an x-ray turned on ourselves, our motives, and the work we do. If we would lead others we must not be afraid to step off alone. We should get all the lessons and hints we can from criticism whenever it comes, and whenever we discover a real fault we should try to hit it squarely between the eyes. Some preachers are kept at the foot of the ladder mainly because they are so thin-skinned on this line.

E. P. BROWN.

The Pastor



A FREE COMMUNITY LECTURE COURSE FOR THE SMALL TOWN

The Rev. OTIS H. MOORE, Hartford, Conn.

How to make a lecture course "go" in a little town or country village is a question which has puzzled many a man deeply interested in trying to build up the intellectual and social life of the community in which he lives. The choice which is usually offered is to make the course a series of cheap vaudeville performances, or else have the undertaking drift to the rocks financially.

Woods Hole, Mass., is a little village on the heel of Cape Cod. The census reports give the winter population as 465. For the past two years there has been held a very successful lecture course in the Woods Hole schoolhouse open to everybody and attended by practically everybody. Probably there are not more than a score of persons in the community above the age of eight, not physically incapable of doing so, who have not attended at least one of the lecture-course numbers during the two years.

The course is free, but that does not mean that the people of the village do not have to furnish the entire support to the project. This is done by collections. A superimposed endowed course would not get half the interest that a course does which is paid for by every one digging down into his pockets to help a little. Since the lectures are given in the schoolhouse—always already heated and cared for anyway—the items of heating and janitor service are reduced to a minimum; and since the course is open to everybody, this part is a legitimate charge against the general educational funds of the town. The arguments in favor of using the schoolhouse for this purpose—the natural common meeting-ground for all creeds and all classes—need not here be enumerated.

This little town-community lecture course has covered a wide range of human knowledge and human interest. The State Secretary of Agriculture discuss "Massachusetts Agriculture—Its Present and Future." A Boston physician whose specialty has been preventive medicine lectured on the general subject, "Public Health," and again at

another time on "Preventable Diseases of Middle Life." A well-known Brooklyn surgeon gave one of the great talks of the series on "The Socialization of Medicine." Preparedness was handled by a man suggested by the League for National Defense, and the World Peace Foundation sent down a speaker to present the pacifist point of view. The State ornithologist gave an illustrated talk on "Birds." The congressman from the district discuss "Congress in Action." A fine violinist appeared in a program of standard music beautifully rendered. "Experiences at the Border" was an illustrated talk by the young man who had charge of all the horses of Battery A, Massachusetts National Guard. A. J. Philpot, aviation expert of the *Boston Globe*, awoke every one to the marvelous future for aeroplanes in the world to-morrow. "Possibilities of a Small Library" was the theme of the agent of the State Library Commission. A university professor used many slides with a talk on "Europe Before the War." "Science's Indictment of Alcoholic Liquor" was discuss by an officer of a State temperance society. There have been four readers and three cartoonists in the series. The schedule has also included some debates on live issues by local speakers, and a mock trial is now planned for. The lectures have come for the most part two weeks apart throughout the winter, but in order to get in some extra numbers they have been held once a week during portions of the season.

"Old and young" attend. Some adults were at first prone to think that the children would not get much out of the lectures. The writer lived as a boy in a college town. No one would have thought of buying a ticket for him to a paid lecture. They would have said: "Oh, it would go over his head anyway." It happened that there were many free lectures in this college community, and the boy was allowed to go "so long as he behaved." And the lectures did not go over his head—at least, by no means all of any

lecture. So it has proved at Woods Hole. Some of the children have revealed surprising intellectual gains as the direct result of attendance upon the lectures.

Very informal indeed are the lectures. The speaker talks. He does not orate. Since the room is not very large, it is necessary for the people to be close up around the speaker. As the slang expression is, the speaker just "puts it across"; that's all. After the address he answers questions, and not infrequently the after-discussion is fully as interesting and instructive as the lecture itself.

A rare opportunity for the promotion of the true neighborly social spirit is afforded by the fortnightly gathering. Special musical features and crowd-singing have aided notably in this. The following program given on the occasion of a lecture evening between Lincoln's and Washington's birthdays may be cited: Singing of "America"; reading of Lincoln's "Second Inaugural Address" by a local man; patriotic solo by one of the village musicians; singing by the audience of Katherine Lee Bates's "Oh, Beautiful for Spacious Skies"; chalk-talk by R. V. Tribe, cartoonist of the *New Bedford Standard*. Very few of the audience were familiar with Miss Bates's splendid patriotic hymn before. However, all had been supplied with copies of the words and music and, encouraged by the leader, all were soon joining heartily in singing the hymn to the fine tune, "Materna."

A first consideration in the securing of talent for this community lecture course has been to try to get people who "know a great deal about something and are willing to share it." Our lecturers are not necessarily experienced public speakers. We are not looking for orators. We do not as a general thing secure professional lecture talent. It comes too high for us. But we do look for the man of big caliber generally who knows how to talk intelligently about something which as a business or as a hobby he has come to be an expert in.

We go after "big guns" and we get them. The fact that it is a community course, open to all, is a great inducement to any man, especially a man with forward-looking social vision. Kipling once said: "A boy learns a new naughty word and chalks it on the blackboard. That is literature." If a man knows something people in general do not know he is bound to want to share it with

somebody; and if the opportunity can be made to suit absolutely his time and his convenience, he is glad to do it. The zest for a new experience is sometimes an additional factor with a live man.

As we tell our people, it isn't money, but real interest on the part of the community, which will bring us the kind of men we want to hear. Most of the big men we have had in our course have come for their expenses, and some of them for less than that. For example, a few weeks ago W. D. Sullivan, for many years the city editor of the *Boston Globe*, gave us a tremendously interesting talk on the subject, "How a Big Newspaper Is Made." The schoolhouse was packed to the doors. When the treasurer of our committee approached Mr. Sullivan after the lecture and asked him how much his expenses would be, he said: "Oh, that's all right. I enjoyed it." We have a balance of \$12.00 in the treasury, with all expenses paid.

The reputation of a good speaker, not necessarily his reputation as a speaker, but as a man and as a doer, attracts a big audience, and the size of the audience helps us to get the next speaker. Furthermore, we impress upon our people the fact that it is the interest which they take in the course which makes it worth while; that if they want to attract the men we want, they must show that they really care by helping to announce the lectures and by "getting into the game" in the after-discussion, if they have something worth while to say or something they really want to know about.

In every big city or town there are business men, lawyers, doctors, educators, ministers, who have ideas that they want an audience for. Sometimes you will hear of such a man as the speaker before the Chamber of Commerce, or Commercial Club, or on other local occasions. It is such men that the country lecture-course committee can sometimes land, if they can show him a real opportunity to help.

The various State boards—the Board of Agriculture, the Board of Education, the Board of Health, the State Library Commission, especially the State Agricultural College—will often furnish high-grade speakers for their expenses, and not infrequently even pay all expenses. If you can show him that you can deliver the goods at your end of the line, the head of the department may come himself. We try to get the biggest men we

can land. In the case of some of the State boards, they will even furnish their own stereopticon. Not many people in these days of moving pictures will pay much for a ticket to a stereopticon lecture, but they will gladly turn out to a free lecture, especially if the speaker and the pictures are known to be first class.

Then there are always the officers of the various State societies—temperance, immigration restriction, peace, &c.—whose very purpose is the molding of public sentiment. Here again the assurance of a good audience is the main thing.

In the case of musicians, readers, cartoonists, the situation is somewhat different, but even here the fact that a man will have a full house and a responsive audience is a great attraction. A reader who has done a great deal of public reading for many years wrote once: "I will come for \$15.00 if

you have a big crowd, but I'll charge you \$25.00 if the hall is half full." Furthermore, it is frequently possible to secure very promising young readers or musicians just before they have really "arrived." Eddie Johnson, the New York tenor, sang the solos of the *Stabat Mater* one Easter for \$2.50 and four years later got \$250.00 for the same service.

Why could not the social-service committee of the Federation of Churches in a city serve as a clearing-house for this sort of thing? This committee could compile a list of representative men of the city who have some distinctive message and might be induced to help out in community lecture courses in neighboring towns and villages, provided dates were arranged to suit their convenience. It would be a most fruitful form of Christian work for such a committee to engage in.

RALLY DAY IN A SUNDAY-SCHOOL FOR ITALIANS

The Rev. A. H. MCKINNEY, Ph.D., New York

A VERY impressive Rally-Day Service was held in the Sunday-school of Broome Street Tabernacle, New York City, of which Mr. Roswell Arrighi is the efficient superintendent. This school is in one of the densely populated Italian districts of the metropolis, and is attended almost exclusively by those who came from sunny Italy and by their descendants.

Strikes and epidemics made the summer of 1916 one of the most trying that New York ever experienced. By order of the Board of Health all children of the elementary grades were excluded from the Sunday-school for nearly three months. The rally was held on the first Sunday in October, just after the reopening of the public schools. It was conducted in two sections. All pupils under the Junior grade met in a room downstairs and had services suitable to their ages and needs. The Junior, Intermediate, Senior, and Adult departments met in the church auditorium, the platform of which was decorated with autumn leaves and wild flowers gathered by some of the young people of the school. In brief, the rally exercises of these departments were as follows:

After a short devotional service the superintendent announced that the key-word of

the day was "Service," and that a number of classes would recall some of the things needed for successful service. He declared that the foundation of true service is righteousness, and called upon a class to tell what sort of man could render such service and who could not expect to be successful in work for God. Immediately a class of girls of the Intermediate Department rose and recited in unison the First Psalm.

In answer to the question: In what spirit should we serve? a class of boys rose and repeated Rom. 12:21. A class of girls then stood, repeated Prov. 3:5, 6, and sang a hymn of trust to show that successful service must be based on trust in God. A class of young men, standing, repeated 1 Peter 5:8, 9, to prove that true service requires steadfastness.

By this time every person present was on the alert, for no one knew what was coming next and every one was anxious to hear what would be said. Class after class responded to the call or the question of the superintendent. All repeated appropriate selections of Scripture and, in addition, some sang. For example, a class of young women repeated Rom. 12:1—"I beseech you therefore, brethren, by the mercies of God, to pre-

sent your bodies a living sacrifice, holy, acceptable unto God, which is your spiritual service," and then sang:

"O Jesus, I have promised
To serve thee to the end;
Be thou forever near me,
My Master and my Friend:
I shall not fear the battle
If thou art by my side,
Nor wander from the pathway
If thou wilt be my Guide."

Finally, a number of Junior boys carrying umbrellas and Junior girls carrying parasols ascended the platform and declared that they were the wet-weather and the hot-weather band. They came to Sunday-school in all weathers, so they had umbrellas for protection against rain and snow, and parasols for very hot days.

In addition to the brief, pertinent remarks of the superintendent as he called upon class after class to give a requisite of real service, there were two very short addresses on the theme of the day, one in English and the other in Italian. In response to the latter the adult Bible class, composed of mature Italian men and women, repeated in their own language 1 Cor. 13:13, "Now abideth faith, hope, love, these three; and the greatest of these is love."

Three facts in connection with these services are worthy of consideration by those

who are perplexed to know what to do next for Rally Day.

In the first place, the entire service was on a high, spiritual plane. But more than this, it was not only most profitable but it was greatly enjoyed by all. There was no questioning as to the propriety of introducing this or that feature, for everything done and said was for the uplift of those present.

Again, many members of the school had an opportunity to take an active part in the service. Boys and girls—big and little—young men and young women did their part, and each individual or class did well. This kind of service is capable of modifications, so that many may take part while emphasizing the great central theme.

Finally, very little was spent in preparation. The complaint is justly made that so much time and labor are devoted to preparation for special days that the real teaching work of the Sunday-school is sadly hampered. This service made use of work already done in the school. The time and labor of preparation were reduced to a minimum. Surely this was a decided advantage!

This saving of time was not at the expense of thought and prayer. Careful planning, hearty cooperation of officers and teachers, and earnest prayer bare fruitage in a most successful Rally Day.

THE CAMPAIGN FOR CONSERVATION OF FOODS

WITH the purpose of mobilizing to the utmost the economic resources of the country exceedingly useful work is done by the Food Administration Board under Mr. Herbert Hoover, of Belgium Relief Administration fame. Daily bulletins are issued for journalistic use from the Food Conservation Section and the Public Information Department, part of which is used on editorial pages. The bulletins cover a wide range of useful topics, being prepared by experts in the several subjects. Were they employed as they ideally could be, both private and public benefits would be large. One bulletin gives a table of weights of standard measures of various staple commodities, thus enabling the consumer to guard against cheating salesmen. Another gives expert advice concerning the saving of wheat by a larger use of corn-meal, with the hygienic reasons therefor. In one bulletin private

saving is encouraged by showing decrease of private waste as proved by decrease in municipal extraction of fats from garbage. Information is given concerning war-menus, economy in food-consumption, amount of various commodities in storage, measures of cooperation of various organizations with the government, and the like. Stress is laid upon the important item of conserving the stocks of storable foods by a larger consumption of fresh vegetables—which are so perishable. Appeal is made for the organization of local civic boards to instruct in the means of conservation, material for class and private instruction being furnished by the central organization. "Kitchen cards" have been supplied showing how family saving of foods may be conducted. In all this the experience of the war-burdened peoples of Europe for three years is being drawn upon lavishly, and the lessons thus learned

are conveyed to us for our own economic and other good.

Two measures are worthy of special note for the pastors. Religious, patriotic, labor, and other organizations of the country are brought actively into the work of food-conservation. Drs. Covert (Presbyterian), Sayre (Episcopalian), Dougherty (Roman Catholic), and Kranskopf (Jewish) are voluntary aids to Mr. Hoover for the religious section, with offices in the department. There has been worked out a system of weekly reports by cards to the local churches from housewives noting the saving in meatless days, meals from "left-overs," conservation of bread, butter, and the like, and hundreds of thousands of these cards have already been distributed. The idea is that constant reporting will tend to make the practise a habit. There is a wholesome sermon in this suggesting the means of correcting permanently what has been a just reproach of Americans—their wastefulness—a wrong

against God's bounty and against the starving in Europe.

The second is the issue by the Educational Department of a pamphlet containing the first five of a series of ten lessons on "Food Conservation." This pamphlet may be had on application. These lessons are suitable for home use and are already in use in Chautauquas, summer schools, and local community gatherings.

The ministry can do effective work during the present crisis by leading or assisting in the organization of local centers for the study and practise of private (and, therefore, ultimately of public) economy either by new methods of saving or by substitution of different foods.

As yet the work of Mr. Hoover and his colleagues is legislatively unofficial, being voluntary and advisory to the President. It is, however, eminently useful, and legislative sanction can only add authority to its work.

G. W. G.

A GOVERNED WORLD

THE American Peace Society urges upon the American Government, and upon all civilized nations, the following as the hopeful bases of a governed world. It may be said that these principles and proposals have the approval of the World's Court League, the American Institute of International Law, and practically every constructive peace worker in America.

The Rights and Duties of Nations

Whereas the municipal law of civilized nations recognizes and protects the right to life, the right to liberty, the right to the pursuit of happiness, as added by the Declaration of Independence of the United States of America, the right to legal equality, the right to property, and the right to the enjoyment of the aforesaid rights; and

Whereas these fundamental rights, thus universally recognized, create a duty on the part of the peoples of all nations to observe them; and

Whereas, according to the political philosophy of the Declaration of Independence of the United States and the universal practise of the American republic, nations or governments are regarded as created by the people, deriving their just powers from the consent of the governed, and are instituted among men to promote their safety and happiness and to secure to the people the enjoyment of their fundamental rights; and

Whereas the nation is a moral or juristic

person, the creature of law and subordinated to law, as is the natural person in political society; and

Whereas we deem that these fundamental rights can be stated in terms of international law and applied to the relations of the members of the society of nations, one with another, just as they have been applied in the relations of the citizens or subjects of the States forming the society of nations; and

Whereas these fundamental rights of national jurisprudence, namely, the right to life, the right to liberty, the right to the pursuit of happiness, the right to equality before the law, the right to property, and the right to the observance thereof, are, when stated in terms of international law, the right of the nation to exist and to protect and to conserve its existence; the right of independence and the freedom to develop itself without interference or control from other nations; the right of equality in law and before law; the right to territory within defined boundaries and to exclusive jurisdiction therein, and the right to the observance of these fundamental rights; and

Whereas the rights and the duties of nations are, by virtue of membership in the society thereof, to be exercised and performed in accordance with the exigencies of their mutual interdependence expressed in the preamble to the Convention for the Pacific Settlement of International Disputes of the First and Second Hague Peace Conferences, recognizing the solidarity which unites the members of the society of civilized nations, it should therefore be universally maintained by the nations and peoples of the world, that:

I. Every nation has the right to exist and to protect and to conserve its existence, but this right neither implies the right nor justifies the act of the State to protect itself or to conserve its existence by the commission of unlawful acts against innocent and unoffending States.

II. Every nation has the right to independence in the sense that it has a right to the pursuit of happiness and is free to develop itself without interference or control from other States, provided that in so doing it does not interfere with or violate the rights of other States.

III. Every nation is in law and before law the equal of every other nation belonging to the society of nations, and all nations have the right to claim and, according to the Declaration of Independence of the United States, "to assume, among the powers of the earth, the separate and equal station to which the laws of nature and of nature's God entitle them."

IV. Every nation has the right to territory within defined boundaries and to exercise exclusive jurisdiction over its territory and all persons, whether native or foreign, found therein.

V. Every nation entitled to a right by the law of nations is entitled to have that right respected and protected by all other nations, for right and duty are correlative, and the right of one is the duty of all to observe.

VI. International law is at one and the same time both national and international; national in the sense that it is the law of the land and applicable as such to the decision of all questions involving its principles; international in the sense that it is the law of the society of nations and applicable as such to all questions between and among the members of the society of nations involving its principles.

A Questionnaire

We desire to take part in conducting a questionnaire relating to the books that active men in the ministry individually find most useful to them in their personal life and religious work. The request is that a minister willing to cooperate jot down the names and authors of the ten books that stand up in his recollection as the most beneficial reading which he has done this current church year. A digest of such responses it is thought will yield something more than merely curious results.

Address "Questionnaire," HOMILETIC REVIEW, 354 Fourth Avenue, New York City.

Card Suggestions

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NORTH CONGREGATIONAL CHURCH
REV. NEWTON M. HALL, D.D.

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May 6—*Enlistment (Communion).*
May 13—*On Whose Side Is God?*
May 20—*Revaluations of Life Under the Stress of Conflict.*
May 27—*Responsibilities Which May Not Be Evaded.*
June 3—*The Inconsistency of Idealism.*
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MID-WEEK PRAYER AND CONFERENCE MEETING

JAMES M. CAMPBELL, D.D., Claremont, Cal.

Sept. 2-8—The Church as a Court of Justice

(1 Cor. 6:1-8)

ACCORDING to Voltaire, "weakness on both sides" is the cause of our quarrels. Christians, altho the best of men, are but men at the best, and because of their common weakness they will sometimes fall out. Not being able always to hold the balance true, or to see eye to eye, occasions will arise when both parties feel that they have been wronged. In such cases what are they to do? Must they hasten to courts of law to settle their grievances? The apostle here points out a more excellent way. After they have exhausted every method of private adjustment, they are to "tell it to the church" and calmly accept its verdict.

The Church, according to the divine ideal, is an inner court of justice, a sort of clearing-house, a board of arbitration for the settling of differences among Christians. It is so in primitive society, notably in foreign mission fields. As law-courts come to adopt Christian standards its judicial functions are largely superseded; but there are still cases in which that original method of settlement would save the followers of Christ from bringing contempt upon the Christian name by washing their dirty linen at the public pump.

Instead of airing their differences before the world, Christians should, if possible, settle them among themselves. Rather than resent personal injuries they should bear in silence any wrong that may be done to them, if the interests of others are not thereby endangered. Repudiating the idea of paying another back for any harm he has done, Paul asks, "Why do ye not rather take wrong?" And even when financial loss is involved, he asks, "Why do ye not rather suffer yourselves to be defrauded?" The Shylock spirit, which always demands its pound of flesh, is alien to the Christian spirit, which foregoes its lawful rights for the good of others.

An appeal to a heathen tribunal meant litigation; and appeal to the Christian brotherhood meant arbitration, and arbitration meant an advanced method of settling disputes. In the present day it is the

method advocated as the only proper way of settling labor troubles and international differences. It is Christ's way and is bound to prevail and become universal. Trial by a jury of saints is trial by a jury of spiritual peers; and such a trial lifts the case under dispute from a legal to a moral level.

Referring to the qualification of the humblest Christians to sit in judgment upon one another, Paul exclaims, "Know ye not that the saints shall judge the world?"—not merely as "the assessors of Christ at his coming," but in the new kingdom which he is to establish among men. If worthy to judge these large affairs they are surely worthy to judge smaller affairs. The rule of the saints stands for the rule of the best. In the new social order which Christ foresaw the Church is to supply men of probity and moral insight to adjudicate in public affairs.

Sept. 9-15—The Test of Works

(Rev. 3:2; James 2:14-18)

The criterion by which the character of man is to be tested is laid down by Jesus in the words, "By their fruits ye shall know them." The green leaves of profession count for nothing unless the fruit of holy deeds is found clustering among them.

To every Christian man and Christian church Jesus comes seeking fruit. He wants something from them, some return for what he has done for them. He wants "much fruit"; but he is more concerned about quality than about quantity. To the church in Sardis he came saying, "I know thy works." Plainly he was disappointed in them; they were far from perfect, far from what they ought to be. Works are of three descriptions: (1) good works—beautiful, acceptable works (1 Tim. 2:10); (2) wicked works (Col. 1:21); (3) dead works (Heb. 9:14)—works fair in appearance but void of any vital principle. The works that Jesus found in the church at Sardis were of this description. They were lifeless and automatic, like the works performed by the dead men in Coleridge's *Ancient Mariner*.

In the epistle of James the relation between true faith and good works is pointed out. James presents religion from the ethical rather than from the dogmatic point of

view. His epistle might be called a manual of applied religion. He emphasizes the importance of right action, saying: "Be ye doers of the word, and not hearers only." He finds the essential quality of religion not in creeds, but in deeds; not in ritualistic observances, but in active love.

With James faith is not an intellectual assent to certain propositions, but an ethical force; not the hand of a beggar stretched forth to receive a divine alms, but a spiritual power working in the soul for the production of righteousness in life. (1) Faith and works are inseparably connected. Where you find the one you will find the other.

(2) Faith is a seminal principle. It has fruit-producing power. Plant it in the heart and it will bring forth fruit after its kind.

(3) "Faith without works is dead." It is a dead seed—void of a living germ—a formal rather than a vital thing. When dead it is "alone"; that is, it has no works accompanying it. When accompanied by works it is alive. The test of faith is therefore found in the works which it produces.

(4) The power of faith comes from its object. As the poet Cowper has said:

"In object, not in kind, the difference lies;
The faith that saves a soul, and that
Which in the meanest truth believes,
In essence is the same."

Saving faith takes hold of a saving Christ; faith that eventuates in works connects the soul with Christ as the fountain of life and power. (5) Faith and works are both necessary to justification. Between James and Paul there is no antagonism. They are looking at the same thing from different ends. With Paul the ground of justification is objective; with James it is subjective; with Paul a man is justified "apart from work" when he accepts Christ as his Savior; with James a man by good works proves the reality of his faith.

Sept. 16-22—The Voice of the Grass

(Ps. 37:2; 90:5, 6; Isa. 40:6-8)

Nature is God's certificated teacher. Every part of it has some lesson to teach us. If our hearts were attuned to its message we could say with Wordsworth:

"To me the meanest flower that grows can
give
Thoughts that do often lie too deep for
tears."

The humble, ubiquitous grass that covers the earth with a carpet of green so refreshing to the eye, and that nourishes the cattle upon a thousand hills and meadows for the service of man, has a voice and speaks to us lessons of the deepest wisdom.

1. It speaks of the brevity of life. The sweet singer of Israel says of the children of men: "In the morning they are like grass that groweth up, in the morning it flourisheth and groweth up; in the evening it is cut down and withereth." This has ever been with the poets a favorite emblem of life. They never weary in telling us that

"Our years are like the shadows
On sunny hills that lie,
O' grasses in the meadows
That blossom but to die."

2. It speaks of the fading of human glory. Just as

"Nothing can bring back the hour
Of splendor in the grass and glory in the
flower,"

so nothing can bring back the vanished glory of life's most exalted moments. "All flesh is grass, and all the goodness thereof is as the flower of the field. The grass withereth, the flower fadeth, because the breath of Jehovah bloweth upon it; surely the people is grass" (Isa. 40:6, 7). The Apostle James, freely quoting these words, applies them to the rich man who, like "the flower of the grass, shall fade away in his goings." All earthly glory is transient; the things of the spirit alone are imperishable.

3. It speaks of the blighting of the hope of the wicked. We are enjoined not to envy those who work unrighteousness, "for they shall soon be cut down like the grass and wither as the green herb" (Ps. 37:2). In God's universe righteousness alone has survival value.

The great Teacher makes the grass speak to us a still deeper lesson—a lesson of trust in the Father's care. "If God doth so clothe the grass of the field, which to-day is, and to-morrow is cast into the oven, shall he not much more clothe you, O ye of little faith?" (Matt. 6:30). The loving care that clothes every spear of grass with a garment, making it a thing of beauty, can surely be depended upon to provide for every possible need of those who are made in the image of God. The same thought is expressed in the words

"Ilka blade o' grass
Keps (holds) its ain drap o' dew,"

which, reduced to prose, means that in the great fields of humanity there is no single soul that does not get his share of God's abounding goodness.

Sept. 23-29—Missions and Physical Healing

(Matt. 4:23-24; Luke 10:9)

JESUS used the healing art as a bell to call the people to hear the "good tidings of the kingdom" and to give concrete illustration of power and of brotherly helpfulness to those in physical need. The modern medical missionary walks in his footsteps, and the "double cure" is ever in his thought.

As a bell, it is wondrously alluring. In most non-Christian lands disease-conditions are vastly more prevalent than in hygienic communities here. Hence epidemics of cholera, plague, and smallpox are commonplaces. In India "the people drink from the pond in which they bathe and in which their cattle wallow, surrounded by the refuse of their daily lives. . . . The dung-pit is not far from the well-water supply, where the washing of clothes, of animals, and of men is carried on from day to day," says Dr. Duka, an Indian army surgeon. The writer spent some time in a North China village where cholera was sweeping scores into the grave. Its source was the common well by the side of which was a small pool in which the underclothing of cholera patients was washed. Meanwhile, to check the plague, which was attributed to a very unlucky year, a New Year was declared in August, with all the ceremonies of that time, in the hope that the new year, thus proclaimed, would be more salubrious. In the town where Jesus spoke to the Samaritan woman by the well-side is El Khudr, under the patronage of the Prophet Elijah, whither insane persons are brought for restoration. They are made to sit at the base of a pillar around which their arms and legs are fastened together by chains. Here they remain day and night while a Moslem sheik reads to them the Koran and implores Elijah to cast out the demon, copiously bleeding them from time to time. Contrast with this the Waldmeier Insane Homes on the slopes of Lebanon, where missionaries follow the latest methods of science.

But aside from the attractiveness of clean, bright hospitals and dispensaries where well-

trained physicians and surgeons care for the body, the manifest love which makes delicately nurtured young women of America care for the loathsome, unspeakably ill-smelling sores of lepers in Asia, or the equally loving ministrations of British nurses in the Roosevelt syphilitic ward in Africa's heart at Uganda, are arguments proving the divine origin of medical missions. The message that goes with the prescription at the dispensary, and the words of cheer and brotherly love which made Dr. Mackenzie's hospital work at Tientsin more fruitful in conversions than the combined efforts of his devoted evangelistic colleagues, are the eternal elements that go with medical missions. The belief in negro Africa and other animistic communities that disease is caused by evil spirits aided by the malignity of an enemy abetted by a powerful witch-doctor or shaman is exchanged for the true knowledge of diseases and God's relation to men as Healer, especially when native youth are trained in medical schools to extend the work of their Christian medical instructors. Thoughtful men in these lands come to believe in the statement of a former Oxford professor that any religion to be true must be such as to appeal to all men of every race and in any period of its evolution, and that the religion of Jesus, exemplified in the work of the medical missionary, does this pre-eminently. In 1915 such demonstrations of a pitying Christianity were being given by 742 men and 309 women physicians, aided by 537 missionary nurses and 2,336 trained native assistants working in 1,234 dispensaries and 703 hospitals. In that year they treated 8,833,759 dispensary cases and ministered to 253,623 in-patients, among whom were 36,044 major operation cases.

For the story of this wonderful enterprise the leader of the meeting can find abundant material in Dr. Dennis's *Christian Missions and Social Progress*, R. F. Moorshead's *Appeal of Medical Missions*, H. T. Hodgkin's *The Way of the Good Physician*, V. F. Penrose's *Opportunities in the Path of the Great Physician*, Irene Barnes's *Between Life and Death*, E. K. Paget's *Claim of Suffering*, Dr. Williamson's *Medical Missions*, and the files of his own or other missionary societies having medical work. Many missionary boards have special leaflets or pamphlets describing this arm of the service, and they are to be had for the asking.

Social Christianity

WORK AS A VITALIZER

FEW words are more highly honored in the Bible than this word, "work." When Jesus said, "My Father worketh hitherto and I work," he gave us a suggestion of the infinite, eternal energy which our latest science has recognized as the living soul of the universe. All things live and move and have their being in him who is "in all, through all, over all." Theology has come to a somewhat belated recognition of the same truth in its doctrine of the divine immanence—God not an extra mundane existence coming in upon the physical universe to get results which would not otherwise occur; not a superintendent, keeping a mechanism in good running order; but the indwelling, vitalizing principle, causing all things, from the mote to the constellation, to become and to do according to the purpose of the divine intelligence and the force of the divine will.

The Oriental writers of the Bible saw and felt this truth after the manner of their anthropomorphic imagination. They saw God as the divine workman and artificer. They speak of his "hand-work" and the "work of his fingers." We find the most lofty and beautiful imagery, picturing God as lifting up the mountains and cleaving open the valleys, tracing the pathway of the rivers and setting bounds to the tides of the sea. From the stars in their courses to the birds that "sing among the branches," all are under the guiding will and loving care of the Creator. Perhaps we, in these last days, who think we have gained a wider range for our knowledge and a more adequate expression in our great impersonal doctrines, may yet learn that by our wisdom we have not known God as intimately and lovingly as these ancient seers and dreamers who frankly interpreted God by their own personality.

When Jesus came the first recorded utterance was, "I must be about my Father's business." One of the most remarkable statements in the record of his crowded ministry was this: "Come ye yourselves apart into a desert place and rest awhile: for many were coming and going, and they had no leisure so much as to hear." Life, movement,

energy toward a product is the story of work, rehearsed by the universe from center to circumference. To live is to be held by this law of activity. Only death can release us. And we who claim immortality look forward to an eternal life of free and tireless action in occupations worthy of an endless life.

Work is a universal divine ordinance. God himself is eternal energy toward objects worthy of him. Until we see clearly and feel profoundly this truth we shall live in false relations with the necessary activities of our life. What we do will be labor, not work. Labor is work to excess or with pain. Work becomes labor when the heart is in revolt or when the task is too heavy. Labor is the tax paid by the slave to the master. Neither thought nor feeling enters into it. Ox-like obedience to a power above us is its only informing principle. Whether we are to pass a life of soulless drudgery or of free and consciously right activity depends upon our attitude toward work. We must see it as the universal law of all life. Only so will we recognize its essential divinity and understand our daily activities as necessary to the world-life as the turning of the earth on its axis. "The sun riseth, man goeth forth to his work until the evening." They are both in the cosmic order. Energy toward a worthy object is from God downward the sign and seal of divinity.

Men have recognized this vital nature of work by the punishments which they have devised. Solitary confinement is at one extreme and excessive work at the other. What harrowing tales of prisoners in dungeons racking the brain for any occupation, however trifling, to stop the gnawing hunger of the mind for something to do! On the other hand, the galley-slave chained to his oar has been for generations the picture of abject misery and degradation. Between these extremes lies the great field of normal human activity. Here every power of body, mind, and spirit is challenged by some occupation worthy a child of God. Here in some ministry, in service to our fellow beings, must we justify ourselves before God and man. Here

all parasitism is a crime. The idle rich man is just as great a menace to right social order as the veriest tramp and hobo. Idleness is always a prelude to death. Stop the normal function of an organ, it begins at once to wither and perish.

Labor-problems, both individual and social, come to solution in this conception of work as a divine ordinance. When the social group is deeply possessed and dominated by this truth we shall cease to overwork part of our life that we may be idle the rest of it. Our work, regarded as a device under God to our fellow men, can never stop while we are able to carry it on. Its method may change, but its essential nature must never degenerate or fail. As the Father over all is forever pouring himself out that his universe may be irradiated with light and life, so every child

of his must fill his small sphere with service and good-will. To save his life is to lose it.

Society must look closely to its organization, lest the work of the world become a burden and curse instead of the normal, therefore free and joyful, output of human energy. Every summer morning begins with an outburst of song. The choir of singers among the branches seize that half hour when light is too dim for feeding and too strong for sleep to pour out their souls in music. The work of the day—foraging, nest-building, housekeeping—goes on in comparative silence, but never loses the key of that first instinctive outburst of song. "The sun ariseth, man goeth forth to his work until the evening." He has a right to go with a song in his heart.

JAMES H. ECOB.

WORK

Professor RUDOLPH M. BINDER, Ph.D., New York University, New York City

Sept. 2—Work—Manual and Mental

SCRIPTURE LESSON: This commandment is well known—"Six days shalt thou labor, and do all thy work" (Ex. 20:9). God himself set the example to man, and man has progressed in exact proportion as he has followed it.

DEFINITION OF WORK: The term "work" is used here in a generic sense, and implies all forms of activity on the part of man with a view of getting sustenance and other things needful for living as a human being, as compared with mere animal existence.

It may be well to show, before we proceed further, that animals do not work. They merely try to get a living by their exertions; but these are prompted by purely physical demands, and imply little, if any, foresight. When a buffalo grazes over the prairies, he merely satisfies an immediate want of nature in the only way it can be satisfied. "The cattle on a thousand hills" are not working, since they obey the irresistible instinct of nature, which demands satisfaction at the cost of death. (See the lesson for September 9.)

Under the generic term "work" we include three forms of activity—toil, labor, and work proper. These forms differ in the amount of intelligence and enjoyment which enter into each, and that is the only criterion for their differentiation for present purposes.

WHAT TOIL IS: Toil means the application of mere physical energy to the surmounting of an obstacle or the accomplishing of a task. It usually implies that the task is set by another. When the Egyptian slaves carried blocks of stone which went into the building of the pyramids, they were toiling because their own physical energy was set against the dead weight of the stones. When a man set an employee at the task of carting bricks from one part of the yard to another, and then back again, and kept him going that way all day long, he may have had the laudable purpose of testing the implicit obedience of the employee. The latter rightly refused, however, to accede to the wish of the employer, because the task reduced him to a mere machine and a toiler. He protested with good reason that no even half-way intelligent man should be asked to expend energy in senseless and useless effort.

WHAT LABOR IS: Labor means the application of physical and mental energy for accomplishing a useful task. The task is, however, usually set by another, and the means of achieving it are also given, as a rule. It is this setting of the task and the prescription of the method which often make labor irksome, rather than the physical exertion. The latter is often at a minimum, for instance, in a machine-shop, where a man may merely adjust the machine with a little tightening of screws to achieve the necessary

result. The polo-player spends a much greater amount of energy in that very taxing game, and the football-player may expend more energy in two hours than some men do in a week tending a machine. The difference consists, then, not so much in the application of what we choose to call manual labor, but in the free choice of the form in which physical energy is to be expended.

WHAT WORK IS: Work means the application of physical and mental energy to a task which one either has chosen or enjoys. It is this element of choice and of enjoyment which differentiates work from toil and labor. No man would claim even for a moment that Paderewski did not expend a vast amount of physical energy when, for years, he practised ten hours a day on the piano in order to obtain that marvelous skill in technique for which he is known. It was not all recreation by any means, since the practising of every possible scale and the acquisition of finger technique is not an exhilarating performance; it is often a difficult and frequently a monotonous procedure.

What relieves these tasks from irksomeness and tedium is the mental element which enters into them. There is the zest to do a thing better than anybody else, or to do something which nobody has done before. Intelligence and patience are required for both. But oh, the joy of it! I remember finding a friend of mine a few years ago in a perfect ecstasy of joy. He was a cello-player, sixty-five years old. When I entered the room after a curt "Come in!" he was playing away, repeating again and again a certain passage, and, without saying a word, merely motioned toward a chair with his head. Knowing his ways, I sat down and waited for fifteen minutes listening to that passage. At last he stopt, shook hands, and excused himself for his apparent rudeness. Then, with face beaming, he told me that after many trials, extending over years, he had succeeded in mastering a piece of technique which only one other cellist could perform. In order to make sure that it was not a mere accident, he had to play it over and over again. He easily looked fifteen years younger at that moment. He has, indeed, kept remarkably young and virile by setting new tasks for himself every week.

The objection may be raised that in every case mentioned there was a high aim to which physical exertion was incidental. This

is not necessarily the case. Purely physical labor may be raised to a higher level with a proper mental attitude. A passage from Jack London's *War of the Classes* will illustrate this:

"I hope that I have made it clear that I was proud to be one of nature's strong-armed noblemen. The dignity of labor was to me the most impressive thing in the world. Without having read Carlyle or Kipling, I formulated a gospel of work which put theirs in the shade. Work was everything. It was sanctification and salvation. The pride I took in a hard day's work well done would be inconceivable to you. It is almost inconceivable to me as I look back upon it. I was as faithful a wage-slave as ever capitalist exploited. 'To shirk or to mangle on the man who paid me my wages was a sin, first, against myself, and, secondly, against him. I considered it a crime second only to treason, and just about as bad.'"

Sept. 9—Psychology of Work

SCRIPTURE LESSON: In Thess. 4:11, 12, the apostle admonishes the Christians in Thessalonica to study to be quiet, to attend to their own business, and to work with their own hands, so that they may enjoy the reputation of honesty among non-Christians, and have means of supporting themselves. It is characteristic that this order is a part of a more general admonition toward godliness.

DISTINCTIVE CHARACTERISTICS OF WORK: An attempt was made in the first lesson to indicate the difference between toil, labor, and work; and an emphatic denial was entered against the assumption that animals work. It will be necessary now to show that work is chiefly psychical and only incidentally physical. Work depends, in other words, on mental development.

Why does the animal play but not do work? In all work planning is necessary. The end or aim must be fairly clear in one's mind, and ways and means must be adopted to that end. Only when we know what we want to do and have an idea how to accomplish what we want can it be said that we work. It will be fairly plain that the animal does not do this. It does not plan beforehand, but simply obeys the promptings of its instincts. When the cow is hungry she gets up and eats; and when she is thirsty she looks for water. The search for pasture and for water is, of course, necessary, but there is no planning about it for future reference. The cow may remember where the feeding

has been good and seek out that place a second time, but she makes no provision for the future and does not plan where and how to eat to-morrow.

An objection may be raised here with a reference to bees and squirrels, which store up food for the winter. Is that not making provision for the future, and should it not be called work, since it implies planning? It is storing up food, but it is not work because it does not imply planning. To put it roughly, no one will for a moment imagine that animals have a calendar by which they go in the summer and autumn. Those animals—and many others—obey an instinct which prompts them to hide in their nests what they can not eat. Every animal in the temperate zone, by means of its instinct, makes provision to survive the winter. Some species of bears eat all they can while the eating is good, then when it gets cold they withdraw into a cave or some other safe place and go to sleep until spring.

The frog buries itself in the mud; the migratory birds go south; some insects go into a state of suspended animation, and other animals resort to some other method in obedience to their own particular instinct. By developing and obeying the racial instinct the different species of animals have survived. But there is no conscious planning in it. The bear is certainly a more intelligent animal than the bee. Yet it survives by obedience of its instincts without laying up food.

Work implies a clear perception of the future. No animal has that. It lives in the present and, to a limited extent, in the past; its mentality does not include the future. This ability to look into and provide for the future is a peculiarly human ability. Not all men have it. Children and savages generally are lacking in this respect, and even the lower types of men in semicivilization are devoid of it. This ability has been developed with the increase of mentality, especially of intelligence. We teach our children to be careful not to break their toys to-day because they will have none to-morrow. Man has had to learn this lesson in order to survive. He could not hibernate like the bear, nor was he prompted like the squirrel by an irresistible impulse to lay up nuts and other food for the winter; neither could he migrate to the south. The result was that he could live only in tropical regions where

nature furnished some food all the year round. But when for some reason or other nature's table was not spread for him he perished. Only those tribes survived in the long run which learned to consider the future as well as the present. This meant work.

The meaning of work is not so much physical exertion as the intelligent expenditure of energy. The savage spends much energy in war-dances and in other foolish ways, but accomplishes nothing useful. He does not plan his efforts so as to economize strength and apply it in a manner that will produce good results. He does not adapt means to ends, or, at any rate, adequate means. Hence he often goes hungry. His life alternates between feasting and fasting, according as nature is generous or parsimonious.

Moreover, work requires patience. To plan requires time and exertion. We are familiar with people who make up their minds on the spur of the moment, go ahead, and then find to their consternation that the plan does not work. That is a trait of savagery. Nature can be coaxed, but coaxing is a slow process; it takes time and patience. We read sometimes of an inventor who suddenly "struck on" a great idea. The fact usually is that he has spent weeks, perhaps months and years, thinking over the scheme. He has very likely made many plans, changed them, rejected some, and adapted others. The great idea is the culmination and fruition of much hard thinking and studying. Even the genius is not exempt from this necessity, for he, too, must develop the gift that is in him. Hence the well-known definition of genius as a capacity for taking infinite pains. If the genius must exert himself, the average mortal can not escape this necessity.

GENERAL RESULTS OF WORK: The only results which concern us here are psychological. Briefly stated, it is work which has made us human beings, because through work we have become more intelligent, more persistent, more humane, and more social. The savage is cruel and unsocial not so much because it is a part of his nature as because he is in perpetual need and in an almost continuous condition of starvation. Work has enabled us to secure not only the necessities but some comforts of life: we are better disposed toward our fellow men, and we are able to give to the poor and needy from our affluence.

Sept. 16—*Work as Education*

SCRIPTURE LESSON: It was a blessing, not a curse, which was pronounced upon man in Gen. 3:17-19 when he was told to "sweat" in order to meet his own needs. His disobedience merited a rebuke, but it was given in a manner which proved most helpful to him.

EARLY VIEW OF WORK: The ancients looked upon work as a curse because it was to them mostly toil and labor; there was little exaltation of spirit in it because there was little intelligence in it. If we had to make our living by digging roots, gathering berries, or following the game without weapons, life would be hardly worth living, and we might justly look upon work as a curse imposed upon us for disobedience. Since work has changed largely from physical to mental exertion, we enjoy it because it has become the means of our education.

Work educates man in three different ways, altho these respects are interrelated and form a combination which makes modern man what he is—a person sprung from primitive man, like him in all that is animal, but different in all that is human. This may seem a strong statement to those who have read books of certain authors who claim that man has not improved morally over his animal ancestor. The late Alfred Russel Wallace, the codiscoverer of the theory of evolution, said in a book published shortly before his death:

"Taking account of these various groups of undoubted facts, many of which are so gross, so terrible, that they can not be overstated, it is not too much to say that our whole system of society is rotten from top to bottom, and the social environment as a whole, in relation to our possibilities and our claims, is the worst that the world has ever seen" (*Social Environment and Moral Progress*, p. 169).

Many others have come to the conclusion that it would be better to return to what they call the life of nature. Are these claims true? Have we, indeed, reared a social structure which is "rotten from top to bottom"? If true, then work, which has enabled us to achieve what we are proud to call our civilization, would be a curse indeed, since it would not only subject us to a considerable amount of useless exertion but would, in addition, help our mental nature to deteriorate.

WORK HAS EDUCATED MAN PHYSICALLY: There is an erroneous but widely spread

notion that "nature-man," as we call savages and barbarians, is stronger and healthier than civilized man. This notion is false, as a brief glance at two facts will show. The average length of life in India—by no means a barbarous but a semicivilized country—is 23.0 years; it is 42.8 in Italy, 44.1 in Massachusetts, 44.1 in England and Wales, 45.7 in France, 53.9 in Sweden. This is for males: for females it is a little higher in each country. During the sixteenth century the length of life was 21.2 years in Geneva, Switzerland; 25.7 in the seventeenth century; 33.6 in the eighteenth, and 39.7 years from 1801 to 1883. The inference from these facts is evident. Primitive man, like the savage of to-day, must have had a much shorter average life than is found in India to-day. Mortality in the United States to-day is about 15 per thousand. In some regions which are still in the state of nature it goes as high as 70 or 80, and in some cases over 100. Length of life and mortality are usually an index to vitality. The simple fact that modern civilized man is more favored in both respects is proof that his vitality is better and that he is stronger.

This statement may be proved from another point of view. We suppose that a savage expends very much energy, much more, indeed, than civilized man. It is true that nature-man is very active at times and draws heavily on his vitality. But he does this irregularly and rests during the comparatively long intervals. He might say that he works hard for one day of the week and rests for six days; with us the reverse is true. The energy expended by a book-keeper, for instance, day by day during the course of a year, would certainly treble, if not quadruple, that of a savage in the same period. The simple fact that savages can not stand regular work in civilized communities is ample proof for this statement. They have not sufficient energy.

How has civilized man acquired this greater energy? By working more regularly and thus exercising more regularly. Vitality is not a gift, but an acquired trait which has been developed gradually. Working more regularly enabled man to get a better food-supply, and more regular meals were thus assured. Better food, in turn, enabled man to work better, that is, longer and more intelligently. It is a circular movement of give and take.

WORK HAS EDUCATED MAN INTELLECTUALLY: Good work is not a hit-or-miss matter; it is the result of hard and prolonged thought. A poet may write a ballad in a few hours of inspiration; a scientist must apply himself assiduously for days and weeks to a problem. Homer wrote as fine epics as have ever been written; but it took the world 5,000 years to work out the idea of Dædalus about aerial flight. What we imagine is one thing, and it needs only a keen sense of symmetry to put it into attractive phrases and verses. The translation of these ideas into objective things that will stand inspection and application is a different matter. The patent office in Washington contains thousands of new schemes for doing every possible thing, but "they won't work." Perpetual motion is a perfectly correct idea, but it can not be put into a workable form, altho many schemes have been patented. Our own Institute of Social Service was promised a rich endowment a few years ago by a man who had patented a perpetual-motion plan. We are still poor, not because the man was untrustworthy, but because the plan didn't work. A teacher of manual training told me that many a boy who was "bright" in the three R's proved a failure when it came to making a chair or a table. Why? Because it is easy enough to learn how to spell and how to figure; all that is needed is an accurate and retentive memory. To make a piece of furniture that will stand straight, with every line and angle correct, requires exact measurements and some constructive ability.

Work has taught us how to accommodate ourselves to the hard facts of the world and to make them subject to ourselves. Translation of thought into action has been the most valuable intellectual training man has received, and he has progressed in exact proportion as he has succeeded in doing it.

WORK HAS EDUCATED MAN MORALLY: This may seem strange to many. It is, nevertheless, true. If what has been said in the preceding paragraph is true, the reason for work as a basis for morality will be clear. If work requires close, constant application, if it requires careful planning for the future, it is the best possible foundation for a good character, since this process requires the same quality. We may be saved by faith, like the thief on the cross; but we have to work long and hard to build up a

Christian character. The apostle means just this in writing to the Philippians (2:12): "Work out your own salvation with fear and trembling." We can not become good by merely wishing it; we must work for character—days, weeks, months, and years. Wishes alone can not make us true Christians.

Sept. 23—Work as Liberation

SCRIPTURE LESSON: Keen observation of life inspired many of the best sayings of the author of the book of Proverbs. Life was to him a laboratory where different elements mix in ever-varying proportions and constantly produce new results. The labor of the righteous tends to make life more free and more spiritual; while wicked actions tend to death. Honest work—and only a good man can work honestly—ennobles life and raises it to a human, if not a divine, plane. Cf. Prov. 10:16.

WORK GUIDES TO SOCIAL FREEDOM: In the third lesson work was treated as education, and an attempt was made to show that it was not a curse but a blessing. The latter may still be looked upon as somewhat negative, as something imposed upon us for our good. If work were nothing more than a kind of taskmaster, it would be somewhat irksome and unwelcome. We take medicine when we are ill, not because we enjoy it, but because we know that it is for our physical welfare. The aim conquers the aversion to the means. Work must be something more than a corrective if it is to fulfil its mission. It is, in fact, the means of our liberation. It makes us free human beings. The term "freedom" is not used here in the political or metaphysical sense, but in the social. Mankind has reached the present level of civilization only through work. Here we can do hardly more than indicate the different spheres in which we have attained liberty through this agency.

WORK LIBERATES FROM THE THRALDOM OF NATURE: We can scarcely realize how absolutely dependent primitive man was on nature. He might get under a tree to avoid the heat like an animal, but that was about all. He might crawl into a cave to avoid the cold, but it was poor protection. Worse yet was the dependence upon nature for food. He had to content himself with what she

furnished; sometimes she was lavish, at other times niggardly. He could not, however, make plans for the future, because he could not depend on what she might do. And so he remained in a condition of subjection to her whims.

WORK LIBERATES MAN FROM HIS SENSUAL NATURE: The control of sensuality is the chief element in the avoidance of carnal sin. This is the element which is developed through work, because it demands subordination of the present to the future, of the immediate to the remote. It constantly requires us to exercise foresight and to consider everything with regard to its bearing on a large complex of conditions. This constant exercise of mental qualities makes self-control easier. Work, however, furnishes a legitimate and regular outlet for our energy and prevents an irregular manifestation of it either through vice or through intemperate and cataclysmic outbursts, such as we often find among savages.

WORK LIBERATES FROM THE FEAR OF MAN: The man who works diligently and intelligently and achieves something worth while usually has a quiet dignity about him, which is often impressive. He knows that he is paying his board to the world and is earning his own living. The writer knows a cigar-packer who refuses to pack poor cigars and insists that every box that leaves his hands shall contain "honest goods," that is, properly labeled as grade one, two, or three. He refuses to be instrumental in the perpetration of a fraud upon the public, and has left more than one employer for that reason. During the Middle Ages the cities owed their greatness largely to the pride and efficiency of the guilds, because they consisted of mechanics who knew their trades and were bound to do good work. Ghent, Cologne, Nuremberg, and other cities owed their greatness to the stanch independence and other sterling qualities of their trade-unions, which consisted of men who had learned their trade thoroughly.

WORK LIBERATES MAN EVEN FROM THE FEAR OF HIMSELF: There is perhaps nothing more pitiful than a man who is constantly afraid of himself, or, rather, of what he may do—for instance, commit a crime or fall into vice. As a rule, such people are not habitual or regular workers, otherwise they would have had to acquire sufficient control over their wayward tendencies to

keep them in check, and their self-control would be sufficient to banish thoughts of that kind. It is chiefly the man who works without interest at his task who is beset in this way. Any one whose heart is in his work concentrates his attention upon it; the mastery he acquires over his particular field gives him confidence to face the future without fear either of himself or of any other. He applies the principles which made him successful in his work to his own perhaps poorly organized instincts, brings them under control, and is able to face the future without any misgiving concerning himself.

Sept. 30—Work as Socialization

SCRIPTURE LESSON: The passage in 2 Thess. 3:8-10 has peculiar interest because it contains the principle that every man should work for a living. St. Paul states that, while he had a claim to be provided for by the Christians of Thessalonica when he preached the gospel to them, he preferred to work for his living as an example to them.

HOW WE LEARNED TO WORK: The savage, as has been shown in an earlier lesson, does not work in the true sense of the word. The question naturally arises how man learned to give up his animal habits and to apply himself persistently to his own improvement and to making provision for the future. This is a long and a sad story, and the acquisition of the capacity and willingness to work has merited the statement that labor is a curse. The only institution which was capable of turning man from his irregular and disconnected activities to regularity and systematic effort was slavery. There was apparently no other way. Man had to acquire two aptitudes to turn from savagery to industry.

He had to acquire sufficient physical energy. This was possible only through regularity of application, in order to secure a regular food-supply. He was averse to applying himself steadily, and only the fear of the lash and the threat of death could induce him to give up his wild and roaming habits. He had to be tamed and domesticated, so as to stay in one place or near his master's house. The master was usually a man of superior strength, and warlike nations have generally been slave-holders, because they were unwilling to work for themselves, but forced their captives to do

it for them. But the penalty for the idleness of their masters—if sufficiently prolonged—was degeneration, and in the course of time another more virile race conquered and enslaved them. The extermination of the indigenous West-Indians is one of the best-known cases in modern times. They succumbed so quickly that Las Casas, the priest, suggested the importation of negroes from Africa, so as to save the few Indians still left. This led to the well-known horrors of negro slavery. Only the strongest were able to survive the ordeal, and in the course of time a generation sufficiently strong to withstand the hardships of regular work grew up, and the first step toward civilization was taken.

The other aptitude man had to acquire in order to make society possible was teamwork. Slaves, whether ten or ten thousand under the sway of one master, had to be taught to work together; that is, a division of labor had to be arranged so that their efforts supplemented one another and became more productive. Slavery again was the only means to do this. Mankind has had to pay a high price for becoming civilized, but it was worth while, since every high-grade achievement must still be paid for with the sweat of our brows.

HOW WORK SOCIALIZES MAN: The slaves who had to work together learned to like one another, at least to the extent of not

fighting one another. It was partly common misery and partly sheer habit which slowly but surely drew them toward one another. New qualities sprang into existence, and eventually the human beast was sufficiently tamed to work and suffer together and to live in comparative peace. This gave a new impetus to advancement.

Men learned that each could do a certain kind of work better than somebody else; this resulted in voluntary division of labor like that under slavery. In proportion as liberty was extended this division increased, and productivity increased with it. Wants multiplied likewise, and men learned that they must depend upon one another for the satisfaction of wants which they could not themselves supply. Here was given the opportunity for larger societies or states. A social group which has few and simple wants and is able to supply them will remain small. Only a group which has many and varied wants will strive to include other groups, because that was originally the only way to supply them. States and nations have arisen in that way. With the further multiplication and variety of wants this was no longer possible, and international commerce sprang up. All this means a recognition of our interdependence, and that knowledge is the basis of a larger socialization—a socialization which must and will eventually include all nations.

Work, the Reward of Work

When I have touched the end of days
And waved farewell to earthly ways,
I have one thing to ask of him
Who leads the toils of Seraphim—
The gift of work—more work to do
To let his glory glimmer through.
For well I know that in the Lord
More work will be our work's reward.

Oh, may the Master Artist say:
"He touched one heart upon the way,
So give some further work to him;
But he must draw that line less dim—
This time must not so bungle there,
But give his sketch a nobler air.
He must put action in that curve;
Give to this feature more reserve;
Light it with touches more divine,
And let the inner spirit shine.
His early colors were too thin:
Now he must dash the beauty in
With bolder stroke. . . . This is the plan:
More work: by work we build the man!"

—EDWIN MARKHAM, in *McClure's*.

Work

Let me but do my work from day to day,
In field or forest, at the desk or loom,
In roaring market-place or tranquil room;
Let me but find it in my heart to say,
When vagrant wishes beckon me astray,
"This is my work; my blessing, not my
doom;
Of all who live, I am the one by whom
This work can best be done in the right
way."

Then shall I see it not too great, nor small,
To suit my spirit and to prove my powers;
Then shall I cheerful greet the laboring
hours
And cheerful turn, when the long shadows
fall

At eventide, to play and love and rest,
Because I know for me my work is best.

—HENRY VAN DYKE

The Book

STUDIES IN THE OLD TESTAMENT¹

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Sept. 2—The Shepherd of Captive Israel

(Ezekiel 34)

EZEKIEL is addressing the Jewish exiles in Babylon, and in this section of his book (chapters 33-39) he is showing them how to prepare for the blessed future, with the restoration and reorganization of the nation which he so confidently anticipates. The first and fundamental item on his progress is the need of a deepened sense of personal responsibility, and with that he deals in chapter 33. In chapter 34 he deals with the importance of good government; for besides moral excellence on the part of its citizens, every State that is to be happy and efficient needs good government. This chapter is a very severe indictment of the rulers or kings of Israel in the past, who are compared to shepherds—and the figure is maintained throughout the chapter—that have neglected or abused the flock. Governors should govern in the interests of the governed; but those "shepherds" had used their power to feed themselves and not the flock—they are even compared to ravenous beasts in verse 10. It was this misgovernment that in part accounted for the miseries, the defeats, the exile of Israel (verses 1-10).

Therefore these evil shepherds must be replaced by none other than Jehovah himself, the great Shepherd of the sheep, who will lovingly tend them and seek them out on the dark and cloudy day, and bring them back from exile to their own true pasture-land (verses 11-16). But among the flock there were differences too, the strong (i.e., the rich) treating the weak with selfishness and brutality. This, too, must end (verses 17-22).

In the coming days, while Jehovah will indeed be the chief Shepherd, there will still be an earthly shepherd to correspond to the old order of evil shepherds; in plain words,

the monarchy will continue, but the monarch will have a real shepherd heart. His title, "my servant David," by no means implies the resurrection of the dead king of the olden times, but only a succession (or the first of a succession) of rulers continuing the Davidic line, or possibly even only one who will rule in the spirit and power of David. Instead of the divided kingdom, whose component parts (Israel and Judah) had run their parallel and sometimes hostile course for centuries, was to be the united kingdom, under one shepherd, i.e., one king. Then would come the glorious Messianic days, "the covenant of peace" or "welfare," whose leading features would be the fertility of the land, the extirpation of its wild beasts, and the security of its people from native and foreign oppressors (verses 23-31).

Tho the thoughts of this passage are clothed in the language of the ancient world, the thoughts themselves are as important for the modern world as if they had been written yesterday. There is (1) the idea of the nation's (or the world's) need of a divine Shepherd. It is interesting and gratifying to find even a novelist like H. G. Wells reaching the conclusion that there can be no worthy future for the nations of the world without a recognition of God. It is under his shelter, supervision, and inspiration that men and nations must go forward to their tasks. (2) The need of human governors who will not exploit but who will care for the welfare of the peoples committed to their charge, as a good shepherd cares for his sheep. Whether the form of government be a republic (as Wells conceives it) or a monarchy (as Ezekiel conceives it) the governors must be men who are not out for their own hand, men who do not regard the people as mere means to the securing of their own power or profit or pleasure, but men who strain every nerve to advance the physical, intellectual, and moral welfare of the people

¹These studies follow the lesson topics and passages of the International Sunday-school Series. The author did not have an opportunity to read proofs.

over whom they are set. (3) There must be no exploitation within the nation of one class by another. All must recognize that, in the last analysis, the true interests of all classes are identical and that there can be no stability or security for a nation where some of its citizens are living in opulence and many in penury. (4) The union of Israel and Judah as an element in the happiness of the national future is an adumbration of a similar union of all the nations in the happiness of the world's future. On a small scale such a union has been consummated many a time already. Scotland and England, which fought each other for centuries, have long been united; the States of America are known to all the world as the United States. It is not beyond the range of possibility—tho it will tax to the uttermost the resources of statesmanship, mutual confidence, and good-will—that there may one day be the United States of Europe, and then we should not be far from the United States of the World. This sort of federation must at least be the goal on which will be fixt the eyes of all who refuse to despair of the world's future. Then with a world so sensible, harmonious, and reconcilable, no nation, small or great, would fear attack from without or from within. There would be many folds, but there would be but one flock and one Shepherd.

Sept. 9—The Benefits of Total Abstinence (Temperance Lesson)

(Daniel 1)

The Book of Daniel, from which the next four lessons are taken, was written to comfort and encourage the faithful in days of gloom and persecution. Its writer shows the invincible march of the divine purpose across human history, and he seeks to inspire his readers with the faith that, despite fierce opposition and cruel persecution from the brutal kingdoms of this world, the kingdom of God must ultimately come. The first chapter strikes the key-note of the book. It shows at the outset the unique importance of the Jewish religion and the duty and the reward of faithfulness to it. The story is so simply told as to need little elucidation. The king of Babylon desired to have certain of the more distinguished captives educated for his ser-

vice; for this purpose four Jewish youths were selected, remarkable for their physical beauty and intellectual endowments. It is a significant and sinister omen that the moment they come under the direct jurisdiction of the Babylonian officer their names are changed in such a way as to wipe out every reminiscence of their own national God, Jehovah; it helps us to feel how completely hostile to their early training and associations is the atmosphere in which they will henceforth have to live. But the youths, who would be about fourteen when they entered the court, remained superbly faithful. From the standpoint of a strict Jew the meat brought them from the royal table might be open to several objections; the animals might not have been slaughtered in the way prescribed by the law, and they might have been offered to Babylonian deities (cf. 1 Cor. 10). So Daniel requested that his scruples and those of his friends be respected and that he be not asked to pollute himself by partaking of such food. It was a serious request to make, and the officer was inclined to demur; but finally conceded them ten days of the diet which they proposed—a period not sufficiently long to incriminate him, and yet sufficiently long to enable him to observe results; and the results were more than sufficient to justify Daniel's request. For not only in physical vigor, but in intellectual grasp, the Jewish youths were found to be greatly superior to those who had followed the customary, luxurious regimen of the court.

Three points are here worthy of note:

(1) The duty of fidelity to early religious training. True, it is not what goes into the man that defiles him, but it is what comes out of him—the evil words, the foul imaginations; but it is equally true that to eat or drink certain things under certain circumstances, to indulge in certain liberties, to read certain books, may be to turn our back upon salutary, even if narrow, principles in which we have been brought up, and to take the first fatal step downward. The larger liberty may be abused to our ruin, and the young, at any rate, have everything to gain by inclining to the side of strictness. In the presence of lower moral standards there is a grave temptation to laxity; but fidelity brings its own reward. It makes the next temptation easier to resist, and frequently also it is the foundation, as in the case of

the Jewish youths, even of worldly success.

(2) The value of temperance. Luxurious living is the worst foe of physical, mental, and spiritual vigor. The men who confined themselves to vegetable food and clear, cold water had better minds, as well as better bodies, than the others who fared sumptuously every day. The foundation of health is simplicity and temperance of life; and—as is implied in the last verse of the chapter, and as many insurance companies frankly recognize—temperance is likely to lead not only to a strong life, but, other things being equal, to a long one. (3) The duty of temperance in relation to food as well as to drink. As much is said in this chapter of one as of the other. Recent events have conclusively shown the inseparable connection between temperance and national efficiency and intemperance and reduced efficiency; they have also shown the wisdom and duty of temperance and simplicity in food as in drink. The nations have reached a point where indulgence and extravagance in any direction may mean ruin. Always a folly, these things are sometimes a crime, and they may hurl to destruction the nations that yield to them.

Sept. 16—The Fiery Furnace

(Daniel 3)

The last chapter showed us four young men remaining true to the faith in which they had been nurtured, with every temptation to apostasy; and they had their reward not only in enhanced physical and moral vigor, but even in public recognition. In the chapter we have now to consider there are a similar temptation, a similar fidelity, and a similar reward. The absence of Daniel from this story may at first seem a little surprising; but he is represented in other chapters (cf. chapter 6) as bearing his testimony, just as his friends do in this.

In the plain of Dura, somewhere in the neighborhood of the city of Babylon, Nebuchadrezzar had a colossal image erected, 90 feet high and 9 feet broad. We are not told what the image represented; it may have been a god, as Nebuchadrezzar was a pious king; but it may have been not impossibly an image of Nebuchadrezzar himself. The various officials summoned to the dedication of it appear to have represented the leading civil, military, judicial, and religious digni-

taries of the empire. The vast assembly which was also present was summoned by a herald to bow prostrate before the image as soon as, and as often as, they heard the sound of music. All bowed but the three Hebrews who had been lifted to places of special honor in the Babylonian empire (2:49), whose disobedience was therefore all the more conspicuous and offensive. At once the jealous Chaldean notables reported the matter to the king, in the secret hope that their hated foreign rivals would soon be removed by the cruel death which Nebuchadrezzar had threatened for the disobedient. The king can not believe his ears; such insolence seems incredible on the part of men on whom he had conferred such distinction; and he is willing to give them one more chance. But the young men are prepared to remain faithful unto death; and, in the magnificent language of one of the ancient versions, they are represented as saying, "But whether he (i.e., God) delivers us or not, rest assured that we will not bow down before the image you have created." At this courageous answer the fury of Nebuchadrezzar knew no bounds, and he commanded the furnace to be heated seven times hotter than usual. But, to his astonishment and terror, not only did the three men seem to be moving about uninjured by the flames, but accompanying them was the majestic presence of one like a son of the gods. There is no reference here to Christ as the Son of God; it is a divine or angelic figure that appeared by the side of the men (cf. verse 28), tho the narrative suggests very naturally and properly to the Christian mind the thought of the fellowship of Christ in the sufferings of his faithful servants. The narrative fittingly closes with Nebuchadrezzar's doxology and decree; heathen tho he was, he now whole-heartedly recognizes Israel's God and ordains that his empire recognize him too.

The story suggests (1) the supreme obligation to fidelity, whatever be the consequences. There are times when duty means or may mean death, but even then the true man will not flinch. On every battle-field—as we have seen abundantly in these sorrowful years—the soldier takes the risk of death willingly, often cheerfully; and shall men do less for conscience and for Christ than for country? Are we prepared to face loss and suffering for conscience's sake, or are we

faithful only so long as it costs us nothing! Then we are not of the stuff of which the heroes and the martyrs are made. (2) The duty of trust in God. Thousands have perished for truth and honor's sake; but it still remains true that "when thou passest through the waters, I will be with thee; and through rivers, they shall not overflow thee; when thou walkest through fire, thou shalt not be burned, neither shall the flame kindle upon thee (Isa. 43:2). No flood or flame can essentially harm the man whose soul is stayed on God; tho he go down to death, he will find his life again in another world. Beside the faithful, in the sufferings through which they pass, is Another who sustains them. With Jesus they may say, "I am not alone, for the Father is with me."

Sept. 23—Daniel in the Lion's Den

(Daniel 6)

In this story Daniel displays the same sort of fidelity as his friends in the last, only in an intenser degree. Their temptation was to deny God, his was to neglect him; and there are not a few who would find it easier to withstand the former temptation than the latter. There are men strong enough to refuse to do a positive wrong who would yet not be courageous enough to perform a positive duty, but would simply leave it undone, if the doing of it involved social ostracism, obloquy, danger, or death.

Daniel is represented as the most eminent man in the empire of Darius, one of three presidents set over the satraps who governed its hundred and twenty provinces. Men in exalted positions frequently draw upon themselves the envy of those whom they have outstript, so Daniel's malicious rivals sought to bring him down from his high estate. His loyalty and administrative record being irreproachable, their only hope of discrediting him lay in his fidelity to his religious beliefs and customs. It was this consideration that inspired the edict which they so cunningly suggested to Darius. Their plot was also an unwitting tribute to the nobleness of Daniel, who, they felt sure, would persist in his fidelity to his God. Such an edict, implying divine homage to Darius, may seem to us monstrous and improbable, but it must be remembered that Oriental monarchs were ac-

customed to adulation and to honors and titles which implied a species of divinity.

Daniel did not alter his religious habits by one jot or tittle. To a devout Jew, Jerusalem, and especially the temple, was the most sacred spot in all the world, because Jehovah was believed in some special sense to dwell there; the windows of Daniel's chamber therefore faced Jerusalem. In accordance with the later practise, which prescribed the offering of prayer at stated intervals (cf. Ps. 55:17), Daniel knelt three times a day and prayed to the God of his fathers; and it is worthy of note that, in spite of the awful fate which now seemed impending, his prayer was one of praise and gratitude. The fidelity of Daniel gave his evil-hearted rivals their opportunity to denounce him before the king as one who cared nothing for him or his decree. The king saw, when it was too late, the trap into which he had walked; his heart was sore for Daniel, and he did everything he could to save him from his terrible fate. But sorrowfully he is compelled to let the edict run its course; but he sends Daniel to his doom with the hope and the prayer that his God may yet, in some unforeseen way, deliver him. He spends the night fasting and sleepless, and hurries at daylight to the pit where the lions were, to find with inexpressible joy that Daniel, like his friends before, had been mysteriously saved. The overjoyed king immediately ordered his release, consigned his enemies with their families (cf. Achan in Josh. 7:24ff.) to the fate which they had prepared for him, and promulgated a decree obliging all his people to fear and honor the wonderful God of Daniel.

Many teaching points suggest themselves.

(1) Darius illustrates the danger of adopting suggestions without considering their consequences, and especially their consequences for others. (2) The Persian officials illustrate the folly and the doom of envy. The jealous are very frequently involved in the very ruin which they had designed for others. Jealousy is always contemptible and frequently fatal. (3) Daniel illustrates the duty of maintaining religious habits when tempted to neglect or abandon them. He might have prayed in secret, but that would have been to lower his flag. There are times when to perform a religious duty, such as prayer, silently or stealthily is to play the coward and practically to take the side of

the adversary. It is a cheap and flabby religion which is afraid to take the consequences. If those who run these splendid risks are not invariably delivered from danger and death, they will assuredly find an abundant entrance into his everlasting kingdom. For God is pledged to be mindful of his own; and he abideth faithful—he can not deny himself.

Sept. 30—Review. The Goodness and Severity of God

(Dan. 9:3-19)

The period covered by the lessons of this quarter—from the call of Isaiah in 740 B.C. to 570 B.C. (the latest date mentioned in Ezekiel)—includes some of the most important and epoch-making events in Hebrew history, notably the fall of Samaria, the capital of the northern kingdom (not dealt with in this quarter's lessons), in 721 B.C.; the Assyrian invasion of Judah under Sennacherib and the wonderful deliverance of Jerusalem in 701 B.C.; the promulgation of Deuteronomy, which so profoundly affected subsequent Hebrew life, religion, and literature, in 621; the death of Josiah on the battle-field in 608 B.C., and the grave problems for faith created by that death; the first deportation of exiles from Judah to Babylon in 597 B.C., the fall of Jerusalem and the second deportation in 586 B.C.—the beginning of the period commonly known as the exile, which lasted till 538 B.C.

In 2 Kings 17 the Hebrew historians, who had a wonderful eye for the salient features of the history and earnestly dwell on the lessons it is fitted to teach, draw out at considerable length and with much variety the lessons brought home to the enlightened historical conscience by the fall of the northern kingdom. In the last analysis it was due to disobedience to the divine will; and that is the lesson suggested by the historical retrospect embodied in the prayer from Dan. 9, recommended to be read as the lesson for to-day. "Israel hath transgressed, therefore hath the curse been poured out upon us." But the God who is stern can be also good and forgiving; indeed, his very sternness is

just the other side of his goodness—he is driving men by it to an appreciation of the laws which are the condition of all national health, obedience to which will bring blessing as surely as disobedience will bring the curse. History is recorded that future generations may learn from and profit by the experience of the past. The things that make Hebrew history and historians precious to us even to-day are their large outlook upon the progress of the centuries; their triumphant faith in Israel's mission and destiny; their overwhelming consciousness of God as the Lord of all, inspiring history with a sense of purpose, guiding it toward a divine event, bending to the consummation of his purpose the resources of the world which he created and controls; calling and equipping men from generation to generation to advance that purpose and to interpret his will; following his people in love through all their wilful way; seeking, by a discipline which was often stern but always gracious, to bring them into that fellowship with himself for which man was originally destined.

From the human standpoint the history of the monarchy had been an almost unbroken tragedy; from the brilliant promise of David's reign to the dark day—followed by days darker still—when Israel's hopes lay shattered on the field of Megiddo. First the northern kingdom (Israel), then the southern (Judah) plunged through disobedience into exile and sorrow—one never to emerge again. But the work of the other was not yet done. In the purpose of God she had yet much to learn and much to teach. Out of the exile he delivered the people to fulfil their destiny, as once he had delivered the holy city itself from Assyrian menace and assault. Thus in a very deep sense were fulfilled the brave words of Isaiah: "The remnant that is escaped out of the house of Judah shall again take root downward and bear fruit upward. For out of Jerusalem shall go forth a remnant, and out of Mount Zion they that shall escape the zeal of Jehovah of hosts shall perform this" (2 Kings 19:30, 31).

Sermonic Literature



CHARACTER-TRAINING IN PUBLIC SCHOOLS

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And whosoever shall offend one of these little ones that believe in me, it is better for him that a millstone were hanged about his neck, and he were cast into the sea.—Mark 9:42.

THIS text and various other words from the lips of Christ on different occasions show his solicitude for the child. We know that this solicitude was more than filial or even fraternal, for it was fraught with the divine insight and tenderness. He saw in the child more than was possible for any earthly parent to discover. He saw the child's nascent hopes and possibilities. He saw the promise, even in the lowliest, of the consummation of the child in glorious manhood or womanhood. He likened the little child unto the kingdom of heaven.

Since the coming of Christ this solicitude for the child has been shared by those who have caught something of his divine spirit. This solicitude is both extensive and intensive—extensive in the greater number of those who are engaged in child-welfare work the world over; intensive in the deeper, more intelligent solicitude of those who are seeking the child's best good.

We readily admit that more attention than ever is being devoted to the child's care and development. We are placing on our statute-books more and better laws looking toward the emancipation of the child from the tyranny and serfdom of labor. We are giving in our schools more and better intellectual training. We are multiplying the schools of technique where the child receives vocational training, fitting him to become a better bread-winner in the world. We know that the child is better born, better fed, better housed than ever before. Medical science is taxed to the utmost in the endeavor to overcome all the infectious or contagious ailments peculiar to childhood. The very virulence of infantile paralysis and its failure to discriminate between persons and places, so that it sometimes threatens to become a national epidemic, are likely to result in the

discovery of the remedy that will greatly abate, if not exterminate, the frightful plague. Let us admit that we are going to the utmost pains for the physical care and intellectual development of the child.

Under our Declaration of Independence every child born within the nation has a right to life, liberty, and the pursuit of happiness. That right is the child's royal charter, its sovereign, inalienable endowment. And when our forefathers bestowed that right they had in mind the development of the child into a worthy citizen, and that all our institutions should work toward that end.

But I submit to you this morning that up to the present time we have planned and worked as tho the physical care and intellectual training of the child were all that were necessary to make of the child a worthy citizen. We are learning our mistake. We are discovering that unless we devote more attention to the moral training of the child, the physical and intellectual training, instead of becoming a benefit to the child or to the nation, may be a positive menace. Serious, intelligent men and women all over the nation are becoming aroused to the importance and the necessity of a more intelligent and persistent moral or character education in the child. An ever-increasing number of our foremost educators are responding to this demand, which is voiced in certain conditions of our national life, that we furnish better moral training to the youth of the land. It must be done for the best welfare of our youth. It must also be done for the safety and perpetuity of the nation.

To this end an institution has been formed in the City of Washington, D. C., called the National Institution for Moral Instruction. A member of that institution, a business man of large experience, a highly accredited elder in the Presbyterian Church, has come to the conclusion on his own initiative, and as the result of thorough study, that the fundamental need of the nation at the present time is the moral or character education

of children. He has offered a prize of \$5,000—the highest ever offered in educational competition—for the best of seventy morality codes, written by selected competitors. Each competitor shall endeavor to interpret intelligent public opinion as to what character or moral ideas ought to be inculcated in American children and in youth by the nation's schools and homes. Joined with this business man are scores of the leading scholars of the nation, including presidents of many of our first universities, who are serving as directors, patrons, or collaborators. A faculty is being formed which shall be an Institute of Moral Research, just as we have now in the nation an Institute of Medical Research. From these seventy morality codes, representing the wisdom of human observation and experience; a text-book will be created expressive of opinion in a field of knowledge most intimately related to the vital needs of children. Children force on parents the problems of moral education. And parents find themselves at a loss to decide what moral ideas to inculcate. This book of morality codes will be a guide to both parents and teachers and a basis for harmony between school and home.

This National Institution cites ten reasons why this moral education should be given in our public schools. Let us briefly review these reasons.

It claims, first of all, that moral education should be the foundation for intellectual education. Mental training to be effective in the individual and for society should rest on a solid basis of character. The real value of the intellectual ability of the men and women who stand high in our community life consists in the fact that this ability is buttressed, reenforced, and cemented in character. The opposite of this is seen in the fact, as history shows, that men and nations of conspicuous intellectual attainment frequently go to pieces because their attainments are not concentered in the solid structure of moral manhood.

In the second place, this institution claims that our public schools are the only means of realizing the universal moral education of children. We know that the teaching of morality has been left principally to the Church. The Church is a religious institution, but many men who believe in morality do not believe in the Church. We also know, and it is a most lamentable confession, that

the Church is gradually losing its hold on the youth of the nation. The Church no longer speaks with the authority that it once did in its moral jurisdiction over the young. And there are many who maintain that this losing note of the Church's authority can not be restored. But here is the public school that does speak with authority respecting the intellectual side of the child's life. Why should it not speak with equal authority concerning the moral side of the child's life? Morality—right conduct, right living—is a common commodity and a common necessity. All men believe in it. All men should have it. Public schools claim all of the children for intellectual training; why should not the schools claim all of the children for moral training?

This institution claims, in the third place, that no child's education is complete that is not moral as well as intellectual. We have been developing children only partially. If the State owes the child, for the child's best good, an intellectual education, it is also under obligation to furnish the child with a moral education. To know mathematics or language or history or grammar is not enough. The child should know purity, justice, courage, truthfulness, honor, and all other moral virtues as well. Strength of character as well as strength of mind is essential to a well-rounded life.

Then, too, the importance and necessity of this moral training of youth in the public schools are also seen in the fact that it is the best way to check the spread of impurity among young people and safeguard the homes of the nation. The recent frightful disclosures of the white-slave traffic, showing how girls of school age are lured away from the school doors into ways of vice, are enough in themselves to prove the necessity of the teaching of morals in our public schools. Let us be frank enough to admit that both the home and the Church have woefully failed in safeguarding the characters of our youth. Boys and girls go astray early in life not so much because of any inherent depravity as because they have never been taught the wickedness of social vice and its consequences and also the wickedness of apparently innocent things which are used as decoys to lure them into wicked paths. If we are to believe a fractional part of the revelations that are being made from day to day in our courts respecting the das-

tardly methods that are employed to debauch our youth, then let us confess that the boys and girls are desperately in need of moral protection, restraint, and guidance, and under the existing circumstances our public schools are the most available sources for this moral training.

Take the matter of crime in all its forms. Statistics, without lying, show that it is increasing. The congested portions of our great cities are hotbeds not only of immorality, but also of crime of every variety. Make a study of the conditions in the overpopulated districts, as I have been doing rather exhaustively, and you will see where our burglars, our thieves, our gamblers, our white-slave traffickers, our gunmen, our gangsters, and our anarchists come from. Have I not seen boys and young men in numerous groups throwing dice, playing poker, and engaged in other games of chance for the money at stake? Have I not learned of "fence" after "fence" where boys and girls dispose of stolen goods? Have I not overheard conversations among boys who tell one another of the things that can be procured through "easy money"? It is not enough to arrest these boys or to send them to a reformatory where they are seldom ever reformed. Every boy and girl should be educated by the State to see the wrong of stealing and to believe in the necessity and righteousness and success of honesty. It is more important that children should be educated to be honest than that they should be taught how to count the money they steal. Honesty is the foundation of the social order. And where and how shall the boys and girls that crowd our streets in the congested portions of our great cities receive this moral training? Do you say, the home, the Church, the Sunday-school? Then let me answer, if you will investigate the work of these institutions in these overcrowded sections, as I have done, you will make the tragic discovery that their influence is almost a negligible quantity. The only institution, especially in those parts of our cities whence come our worst and greatest number of criminals, where this moral training can be given in an intelligent and helpful way, is the public school.

And here we have these constantly recurring disturbances in the industrial and economic world. The garment-workers' industry passed through a strike involving much suf-

fering, especially among women and little children, and incurring the loss of millions of money. Our daily papers have been filled with stories of threatened railway and street-car strikes. As we read the accounts of differences between employers and employees in these strikes we can not escape the impression that the controlling motive with both sides is: "Every man for himself and the devil take the hindmost." Every organization, every union, every corporation, is for itself, no matter what happens to the other side or to the general public. This magnifying of private interest over against the public good is the result of the wrong conception of human relations. If we are to avoid in the future these disturbances by which the public is made to suffer quite as much as, if not more than, the immediate active participants, our boys and girls need to be taught the principles of justice, fair dealing, mutual honesty. And no place can furnish such instruction, when properly prepared for it, as can the public school.

We live under a democratic form of government, which means, as you know, a government of the people, for the people, and by the people. All men and women who have the right to vote possess a sovereignty of citizenship that is essentially of the highest moral character. And yet we know that this very sovereignty has been debauched and commercialized to so great an extent as not only to defeat the ends of government but to despoil the voters as well. While there may be but little chance of correcting, or even mitigating, the frightful abuses of suffrage that now prevail, the purpose of the nation should be that through our public school our boys and girls—the future voters—shall be taught the righteousness of the ballot as fundamentally necessary to a just and righteous government.

Into this fair commonwealth of America have come people from nearly all of the nations under the sun. We have a mixed population, diverse in language, in customs, and in religion. And yet under the influence of our public schools the children of these foreign people dwelling in our midst are taught to do reverence to our flag and gradually imbibe the ideals of true patriotism. Love of one's country, however, may lead to an exaggerated nationalism. Humanity is greater than any one nation. And there are moral ideals that are common to the whole

human family. These ideals should be inculcated into the minds of our growing youth.

And let it be borne in mind that, in this matter of moral ideals in the brotherhood of nations, America must assume the leadership. No other nation can do for the moral betterment of mankind what America can do. We must set the example. We must be conscious of our moral responsibility. We have been favored as a nation far beyond all other nations on the globe. And our good fortune is not only in things material, but in things moral as well. Sometimes we are in danger of allowing our materialism to blind our moral vision. We must ever maintain a high standard of morality in all our relations among ourselves, but especially in all our relations with other nations. And such instruction must be furnished our youth by men and women in our public schools who themselves have been trained to this vision of a nation advancing to her destined place in the leadership of nations under the inspiration of high and enduring ideals.

Won't you admit with me that these reasons for the moral or character education of our youth are true? Have you, then, any personal responsibility in the matter? Do not your intelligence and conscience urge

you to encourage every effort made for the character education of our boys and girls? Do you ask, what part has the Church in this important matter? A very important part. The Church is the fountain-head of all matters of religious belief. The Church is the most efficient institution for teaching children religious doctrines—each child in his own Church. The public school is restrained from this field of education. Moral education in the schools and homes will make children more serious-minded and, therefore, more in sympathy with their churches. However, a code of morals is not a theological creed. Tolerance in religion assigns to each the right to hold individual opinion in matters of theology. Morality is a part of religion, and yet we know that men may be religionists and yet not be moral. Let all men be moralists as all men can be moralists, even tho it may be admitted that all men cannot be religionists.

In this and in every other church or synagog in the land there should be men and women whose hearts may be filled with Christ's solicitude for the child—a solicitude that seeks the child's best welfare, for the child's happiness, prosperity, and peace, for the security and honor of the nation, and for the blessing of the world.

CHRIST'S CHALLENGE TO MANHOOD¹

A SERMON TO YOUNG MEN

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No man, having put his hand to the plough, and looking back, is fit for the kingdom of God.—Luke 9:62.

I LIKE the homely beauty of the plow as an illustration of the heroic life. Elsewhere Jesus sets out the same idea under a military figure. But a part of the military hero's victory belongs to the applauding public, which stimulates him to conquer. There is little in the plowman's work of itself, however, to inspire heroism. The task is lonely, hard, and lowly. For that very reason it is one of the hardest sayings of Jesus. Because it is a hard saying I bring it to you. . . .

In the other sayings of Christ in this passage he is sifting men by an internal standard. To the impetuous and thoughtless and would-be disciple he says: "Foxes have holes, and the birds of heaven nests; but the

Son of Man hath not where to lay his head." To the reluctant who would go first and bury his dead, he says: "Let the dead bury their dead, but go and publish abroad the kingdom of God." And to this one who wished to pay a farewell visit to his home Jesus says: "No man, having put his hand to the plough, and looking back, is fit for the kingdom of God."

In all this Christ is simply putting the unerring finger of boundless wisdom upon the weak spot in human character. He is equating manhood over against the kingdom of God. His words are like a strong wind blowing through a forest, which lays the weak trees level with the earth but leaves the strong in greater strength, or like a raging flame which destroys all that is inflammable and purifies the rest.

¹From *The Life in Christ*. Fleming H. Revell Co., New York. \$1.25.

And yet no teacher ever made achievement so attractive, or quickened the human spirit to a keener realization of the joys of triumph. No one ever gave such a tonic to the will, or lured to greater heights. No one ever honored manhood and the will to live and do by setting it to tasks so worthy. He estimated manhood too highly to be content with anything but a worthy goal and effort. He loves us too much to be willing that we should set our powers to a task too low. Hence from my text I get this subject, "Christ's Challenge to Manhood."

I. Notice, first, Christ's challenge to the choice of manhood: putting the hand to the plow.

Now this choice to which Christ throws out the challenge implies three things: 1. One is the reality of the divine kingdom. The fitness of which he speaks is a fitness for the kingdom of God. Does a man accept the fact of a world of spiritual realities? There is one side of the modern spirit which denies that anything is a fact unless you can see it or touch it. It must be a mass of matter in some form to pass muster as belonging to the real world. The ocean with its burden of the world's commerce is a fact. The Simplon tunnel, running fourteen miles through the Alps, connecting the traffic of Italy and Northern Europe; the Matterhorn, piercing the clouds with a sharp point, like a flying shaft of granite hurled from a subterranean catapult, fourteen thousand feet into the air; the planets, the sun in the heaven yonder—these are facts, men say, because they are bulky and vast.

But the choice of the plow of the kingdom implies belief in a higher set of facts. One of these is conscience—man's sense of right and wrong, obligation, duty, righteousness. Another is brotherhood—man's kinship to all other men; still another is immortality—an endless existence in a future world. These are also facts, realities. Moral conviction is like the Alpine mountain range running through all human experience. The belief in immortality is a cloud-piercing peak which rises like a Matterhorn out of that conviction; while man's assurance that death does not end all runs like a tunnel through the barrier on the bounds of life, since Christ came forth a conqueror of death. The fact of God is the universal conviction of man, the sun is his spiritual heaven. The choice of a merely commercial or political

career implies belief in a kingdom of commercial and political forces, but these in turn rest upon the higher world of moral and spiritual realities. The universe is the kingdom of God.

2. This choice implies also the acceptance by man of a birthright and destiny in this kingdom. One has well said: "The purpose of God in creation did not appear until the dust stood in the form of a man." Man as we know him is the crown of nature, and Christ is the crown of humanity. God and man meet in Christ. He who was effulgence of the Father's glory and the image of his substance is also the archetype of humanity. His challenge to the choice of the plow is the challenge to the pursuit of this ideal forever. The eternally forward look of him who putteth his hand to the plow means nothing less.

3. Christ's challenge to the choice of the plow implies also an appeal to the element of sovereignty in man. The plow must be freely chosen. Others were equally free but not fit. One went to bury his dead, another to bid good-by to his friends. They were free but not fit. Christ seeks those who are free and fit.

In a word of wondrous import we read in the gospel of John: "He that hath received him hath set his seal to this, that God is true." Now a seal is a king's means of making a document authoritative and final. The individual is a king, a sovereign. This element of sovereignty is the whole key to man's nature and dignity. It is God's image in us. Everything great which happens to a man comes through his sovereign choice. The value of a thing for any man depends upon his own sovereign choice of it, the moral and spiritual choices especially. Hence everywhere the Scriptures represent salvation, sonship, life, as coming through human choice. These great things can not be given merely; they must be appropriated. "To as many as received him, to them gave he power (authority) to become the sons of God." One of the most striking of all the instances of the exercise of this freedom of a created will is in the words which, in the *Drama of Exile*, Mrs. Browning puts into the mouth of Satan when he boasts that he is a part of God's universe and is yet neither God nor his servant. Nothing more fearful than that can well be imagined. By emphasizing the necessity of human choice, I have no thought of

calling in question man's need of grace in all his supreme choices. But God's grace shows itself in the human choice of the good. That is its true aim and result. . . .

II. I notice, in the second place, Christ's challenge to manhood's task, and that is simply the task of the plow.

The plow, of course, is a figure, a parable which we must interpret. Evidently it sums up duty and destiny from Christ's point of view. We may sum up the symbolism of the plow briefly.

The plow certainly stands for the idea of unity of effort and purpose. Now what sort of unity does the plow suggest? The forward look stands for moral idealism, the conviction of that higher kingdom of which I spoke a few moments ago. The plowshare that pierces the resisting earth stands for the conditions under which we must labor for the ideal. The plow then represents the task of unifying the spiritual with the natural, of bringing the divine down into the human—the task of the plow is the task of the practical idealist.

In Raffael's picture representing the school of Athens, Plato is pointing upward. He is the abstract idealist. In the same picture Aristotle is represented as pointing downward. He is the concrete idealist. Now the plow of the Christian undertaking is the parable of the union of the two, abstract and concrete idealism, and yet, in a sense, higher than either Aristotle or Plato ever knew. But this unifying task we must consider more in detail.

It goes without saying, from the preceding remarks, that man's task is supremely moral. To tunnel mountains and build railroads, to erect factories and build cities—this is not man's chief task, tho a noble part of it. Huxley, who cared little for Christianity in the ordinary sense, recognized the necessity and importance, nay, the primacy, of the moral interest above all others. How to be good was to him the supreme task of man. He said that if he could make a contract with some beneficent and mighty power which could take his nature every morning and wind it up like a clock, so that he would inevitably think right thoughts and do right things, he would close with the offer at once. Ah, if he could have not only admired Christ's ideal, but have yielded to his authority, he would have found in him not a key to wind him up mechanically, but a divine

and inspiring personal force to quicken all the powers of his being into new moral energy. The plow, then, stands for the unity and the steadfastness of moral effort under earthly conditions.

This suggests another unity involved in man's task, and that is of man's higher and lower natures, his soul and his body under moral law. It is to take all the so-called lower side of normal human life and exalt it to the plane of the highest. The plowshare runs through the fleshly desires and lusts; it rips up the bestial and the base and tills it into a fruitful harvest-field. In the Cologne Cathedral in Germany hangs a bell which, in and out of season, sounds forth the praises of God. It is made of cannon captured from the French, by the Germans, which in 1870 were trained against the city. So must the lower part of us, the hostile part, be captured and made to serve the spirit's interests. It is no dishonor, but the glory of man, to have a strong body. But there is but one task of the body, and Browning gives it. It is this: "How far can my body project my soul along its heavenly way?" We are shut up to one or the other of the two philosophies: Man is either a moral being with manhood to win or else he is simply a hungry animal, reckless of the lives of others, running up and down the earth to satisfy his appetite. The forward look of the spiritual plowman means simply this: Unite the forces of your nature, put all the parts together, and rise to an imperial spiritual manhood in Christ.

The plow suggests another aspect of our great moral task, viz., that Christianity is more than a gift. It is also an achievement. There are three forms of righteousness taught in the New Testament. First, imputed righteousness, which means that when a man accepts Christ God forgives him and accepts him. The second is imparted righteousness, which means that by his Spirit God communicates a new moral and spiritual life to man—regeneration. The third is attained righteousness. Man must win righteousness by effort, after the other forms of it are given to him. We must work out what God has wrought in us. . . .

The furrow of the plow of your moral purpose is not merely individual. It is also social. Man by himself is not a man. You are called to social service. You are a part of the organic social life of your age. The

field which you are tilling with your plow of endeavor is for the support of your brothers as well as yourself. Young gentlemen, the politics of your times needs you. Commercial life needs you. Modern business too often melts and coins the golden rule into the golden dollar, and politics too often converts public office and civic righteousness into means for satisfying the hunger of the beast of greed. Education needs you. Never has there been a more splendid opening for the forces of intelligence than to-day. Ideas rule the world as never before. The Christian enterprise needs you. The Christian ministry needs many of you, and that noblest of all the chivalries—the missionary enterprise—calls for men. A student volunteer convention was recently held. Thousands of the pick of young manhood and womanhood from every quarter of the land were there. For days they deliberated not over any commercial or military enterprise, not even over football or baseball, though doubtless there were experts in both games present, but over the question how could they extend a helping hand to their brothers and sisters in China and Africa and India who are less fortunate than they. They heard Christ's challenge and leapt to the plow.

This personal and social task demands courage. President Roosevelt when police commissioner in New York early in his career rigorously enforced the Sunday law against saloons, and the Tammany tiger, of course, growled and struck out madly. Tammany called a great meeting, where addresses and denunciations were to be delivered. Roosevelt, the object of all this wrath, was present on the platform. The average civic executive would have been somewhere in hiding in these circumstances. But the young police commissioner made the first speech of the meeting, told them that he meant to enforce the law, good or bad, as long as it remained on the statute-book. If it was bad, repeal it; but as for him, he was in office to serve the cause of righteousness.

Of course, the plow symbolizes a life-task under conditions of resistance. The earth is a sluggish medium in which to labor, and there are rocks and roots and difficulties everywhere. But who except the sluggard would have it otherwise? Work is the law of man's being. Achievement is a condition of human happiness. The man who is mentally or physically or morally lazy can not

triumph in Christ's kingdom—nor, for that matter, in any other kingdom.

Yes, resistance is the unfailing condition of a life-task that is worth while. Temptations there are all along the way—the temptation, for example, to forsake the straight way of gaining the world for the crooked way; the temptation to drop the plow-handles and spend the time resting in the friendly shade of the trees. There is the peril of inherited wealth, that it may make a man a mere parasite in the body politic. There is the temptation that we be overcome by pain and loss and sorrow, or by lust and selfishness. These are stout foes—this is caked and crusted and stubborn soil; but forget not your plow-song, no matter how sore the conflict or loneliness. Nobility of character is seen in nothing better than in the steadfast pursuit of a high purpose in spite of sorrow and pain. We do not always know what is at the end of the furrow. There was one who saw a cross there and darkness and anguish. Yet the vision of the cross did not hinder one deed of kindness. Its bitter cup did not add one note of bitterness to his words, but rendered them only the kindlier.

Success is not so much an event in a man's life as a trait of character. I heard the other day of a man who almost succeeded in everything, but really failed in everything. He fled from each set of circumstances to another less refractory. He permitted circumstances to conquer his will until he discovered with dismay that every set of circumstances is about as refractory as every other. Failure thus became a trait of character, not an incident of endeavor. Likewise success may become a trait of character. Indeed, the whole significance of the plow is will against circumstance, manhood against matter, personality against the universe. The world assumes that you are clay, and that it is potter until you demonstrate that you are potter and the world is clay.

It was always so. He who falters and loses heart under the pressure of the forces of evil lacks imagination. I like the painter who made a picture representing Hope sitting as a harper. The surroundings were a scene of ruin and desolation; all that was fair had passed. The strings of the harp were all broken except one. Yet over this one string Hope sat absorbed in its sweet sound, determined thus to shut out and become dead to the reign of ruin around.

This, however, is not the situation to-day. The harp of Hope has many strings. One is philosophy. Materialism is dead among speculative thinkers, in very large measure. Haeckel is a voice crying in a wilderness to his idealistic and spiritualistic philosophical contemporaries without a repentant sinner to baptize in the name of his monistic Messiah, Matter.

Science also adds a string to the harp of Hope. She does not dogmatize as formerly about things beyond her realm. She has already tunneled through nature, up close beneath the gates of the eternal city. The world of science has no meaning without God. The city of nature coming up from below is now seen to be but a suburb of the city of God coming down from above.

There are other strings to the harp of Hope in the social and religious forces of the time. A sense of right and justice is once more conquering its way into our thinking. There are still heroes in public and political life who spurn the muck-rake and the pig-sty of greed and graft. The human spirit is still capable of moral indignation against wrong. There yet remain prophets in the land, men of ardent spirits who are stung into action by the touch of evil.

Now I assert that with these forces at work he that putteth his hand to the plow has much to hearten and encourage him. No land is given over to sordidness with these forces actively at work. They proclaim eloquently that God has put his hand to the plow, and that, harnessed to the plow of our human endeavor, are the colossal energies of the universe. The tides and the stars are on our side, and the angels of the divine decrees protect the harvest-field of our effort from the ravages of man and beast and wind and weather.

III. We come to our third topic: The plow is the challenge to manhood's eternal forward look. "He who putteth his hand to the plough, and looketh back, is not fit." The echo of the eternal is in these words. Christ is here appealing to the love of the eternal in the human spirit. Man never completes his tasks. It is his peculiarity that he is never content. He sees a vision in the marble. He executes it as best he may and then destroys his work and begins again.

The power of recovery is a fine test of character. Chicago with its fire; Charleston

with its earthquake; Galveston with its flood; Baltimore with its conflagration, and San Francisco with its earthquake and fire—all these calamities, looked at on one side, seem to demonstrate the futility of all human endeavor. Properly understood they are God's challenge to man: the manhood of tenderness and love that responds to the need and sends swift aid; the manhood and womanhood of endurance that survive with good cheer the awful cataclysm; the manhood of faith that believes in spite of appearances; and the manhood of strength that recovers poise and purpose and builds again.

The eternally forward look. Yes, this is the human look; this is man's destiny. Man's task was never done, and, thank God, it never will be done. Man despises what he has conquered, and that is why Christ is his eternal goal. He can never be transcended.

The plowshare pierces through time into eternity, and the widening horizon of man's destiny will confront him forever. Jesus the goal will eternally lead the way to new fields. "I go to prepare a place for you," is eternally true of him. And this means that heaven will be a place for work as well as earth. Only the earthly loafer desires that heaven shall be a loafing-place.

All this, of course, implies the greatness of God and his universe and the expansive capacity of man. There has been much speculation as to where heaven is. Is it to be this planet? Or a distant star or constellation? Perhaps both views are correct and the universe will be our sphere. The freedom of the universe will be ours, it may be, and the questions raised by our science and our philosophy in time will find progressive solution in eternity. This little planet is simply God's training-ground for us, an eagle's nest on a brow of one of the cliffs of eternity, where we, the young eagles, are for a time secure and whence we launch and try our wings. Our eagle nature demands to range and soar; our eagle eye makes bold to look away into the sun itself for inspiration, and dares to make the plunge through boundless space.

This is Christ's challenge to the human spirit, his appeal to manhood. In the light of his challenge to the eternally forward look, the blindness and folly and sin of limiting the vision to time and space, to a mere earthly career, become apparent.

THE DEEDS OF THE HEART

The Rev. H. R. GAMBLE, M.A., Canon of Westminster, London, England

As for me, it was in my heart to build a house unto the name of the Lord my God.
—1 Chron. 22:7.

Forasmuch as it was in thine heart to build a house for my name, thou didst well in that it was in thine heart; notwithstanding thou shalt not build the house; but thy son, which shall come forth out of thy loins, he shall build the house for my name.—2 Chron. 6:8, 9.

HERE in this first lesson for this afternoon's service we have the story of a failure, which, nevertheless, was not quite a failure after all. It was the great desire of David to build a house to the name of the Lord. It was, we may suppose, the dream of his life. It filled him, it consumed him—this great desire. In visions, no doubt, he saw it crowning the crest of Zion, the joy of the whole earth. It was his highest ambition, beyond anything else, beyond any mere private or personal triumph, to build a house of the Lord.

How are we to estimate the real value of men and women? Surely, by this more than by anything else—by their true wishes, purposes, desires, aims, aspirations, ambitions; not so much by what they do as by what they want to do. To know the real man we must know the thoughts and the wishes, the aims, the purposes, the desires that are deep down in his heart. We can not, as a rule, know these in the case of others, but at least we can ask ourselves the searching questions, "What am I living for? What is my great aim? Is it merely private and personal, or is it that in one way or another I may build some house of the Lord and show forth the glory of God?"

I have called that a searching question, and so it is. It is a question, indeed, which I, for one, should find it very hard to answer. And yet there can be no more profound difference than between two lives, one of which is dominated by some purely personal ambition, and the other by some devotion to a great cause of Church or country or humanity at large; the one of which aims at building its own house, ceiled, it may be, with cedar and painted with vermilion; while the other aims at building a house of the Lord.

And the question is all the more difficult

for any honest man to answer, because, after all, most men have, as it were, to build their own houses, because their first and most obvious task in life is to learn and labor truly to get their own living, to do their duty in that state of life in which it shall please God to call them; and, as a rule, this is quite enough for most people. The danger is lest even in learning and laboring truly to get our own living we gradually narrow our minds and harden our hearts, and allow our lives to become mere self-seeking, unilluminated by any high and unselfish aim; lest we forget all that the apostle means when he says: "Whether ye eat or drink, or whatsoever ye do, do all to the glory of God."

But come again to the words before us. It was in the heart of David to build a house in the name of the Lord, and yet he never built it. All that he did, we are told, was to make preparation, to prepare abundantly, to collect materials. But to the very end he was to remain unsatisfied, like Moses, who led his people to the verge of the promised land but himself was never to enter in. He was destined not to see the great house of his desire. The main object of his life was left unaccomplished, and he died leaving it undone.

Why was David destined to this great disappointment? We are told that it was because he was a shedder of blood. Those words have been taken in more than one sense. They have been taken sometimes to refer to that blood which was always on his soul, the blood of Uriah the Hittite, whom he sent to his death, and therefore pointing the truth that his own sin prevented him from doing what else he might have done. Or it might be taken in the more general sense that in the service of his people he had been called to be a warrior, that his work lay in extending and establishing the kingdom of Israel, and that under the pressure of these outward circumstances he was prevented from building the house of the Lord.

Each of these suppositions suggests a truth which we may consider. To many a man with good intentions the fact has been brought home that the great obstacle to

his doing any good in the world is not the difficulties that lie before him, is not the opposition which he encounters, but far more often something that is amiss in his heart or unseen life. It is the consciousness of some secret and hidden weakness or wickedness—secret or hidden from others, indeed, but never quite hidden from himself—which spoils what might have been a life of useful and beneficent activity. For some time, perhaps, the man does not find it out. He still tries to do good here and there, for he wants to do good; he is anxious to do it; he enters into all kinds of activities, but somehow he finds that he does not accomplish all that he might, does not make the impression which he desires to make. And little by little the truth is revealed to him that the cause of his failure lies in himself; that his own infidelity or his own impurity—even though none may suspect it or know it—it is this which is the cause of his inability to make himself felt as a better man would have done.

How can he, for instance, deal with the sins of others, when he is conscious of a traitor in his own heart? It is a solemn warning to all who would wish to do good in the world—to begin at home. It is a solemn reminder that not for our own sake only, but for the sake of others, we must cleanse the life within.

And, indeed, on this feast of the Transfiguration, is not the same truth brought home to us by that great event? There, you remember, on the plain below the mountain, were the tortured boy, the agonized father, and the well-meaning disciples, who, nevertheless, could do nothing. There was no help until with shining face Jesus came down from the holy mountain, bringing home to us or teaching us the great truth that there are certain evils in the world which can be dealt with only by those who have been on the mountain-top with God. "This kind goeth not out but by prayer."

But if, as is most probable, we may regard the words "shedder of blood" as referring not so much to David's great sin as to the fact that his work lay in other directions—that he was to be a warrior rather than a builder, and the sword rather than the trowel was to be his weapon—are we not reminded that the tragedy, as it seems to us, the tragedy of the lives of so many

men and women, seems to lie in this, that the circumstances of their lives, for which they themselves are not responsible, prevent them from doing what they would have chosen to do in fulfilling the desires of their hearts? Here, we shall say, is a man of dreams and visions. He feels the weight of social evils or he hears the call to some special place in the vineyard of Christ. He would willingly give up all to obey it, and be—shall we say?—a missionary or a patriot or a social reformer. But his life is set on other lines. He has domestic calls and duties which can not be neglected. He is hampered by poverty. He finds himself in some uncongenial trade or profession from which he can not escape. He has spent his days in the dull routine of the shop or of the office when his heart is full of burning desire to do some great service to men, to build some great house of God. And so to himself his life often seems an entire failure. "Wo is me, that I am constrained to dwell with Mesech: and to have my habitation among the tents of Kedar." He does something, but the great purpose of his life remains unaccomplished. It is in his heart to build a house to the name of the Lord, but it remains to the end a castle in the air.

It seems, as I have said, a failure. But observe that from another point of view—which, indeed, is God's point of view—the story is a very different one. "The Lord said unto David, Forasmuch as it was in thine heart." Thou hadst the will in thine heart. It is sometimes said that hell is paved with good intentions, but may we not rather believe that it is heaven which has the shining floor of desires and wishes and aspirations which on earth were never fully accomplished? Is not this one meaning of the doctrine of justification by faith, that in the eyes of God men are judged not only by their actions but by their intentions, not only by what they did but by what they wanted to do, not only by their deeds but by their desires? When we want, in our shallow fashion, to disparage any one we usually say of him: "He means well, poor man; hopeless fool, perhaps—but still he means well." It is, we think, the worst thing we can say of him. But it seems that with God it is different, that with him it is high praise to say: He meant well, but, somehow, for a while, through Satan or the frailty of the flesh or the hard pressure of

outward circumstances, he had not much to show at the end of it all. Thou didst well, not because thou didst it, but because it was in thine heart. "In thine heart," that is it, "in thine heart."

"All I aspired to be,
And was not, comforts me.
Not on the vulgar mass
Called 'work' must sentence pass.
But all the world's coarse thumb
And finger failed to plumb,
So passed in making up the main account,
All instincts immature.
All purposes unsure,
That, weighed not as his work,
Yet swelled the man's amount;
Thoughts hardly to be packed
Into a narrow act,

Fancies that broke through language and
escaped;
All I could never be,
All man ignored in me,
This, I was worth to God, whose wheel the
pitcher shaped."

"Thou didst well that it was in thy heart." So, then, guard the heart, for "out of it are the issues of life." Guard the thoughts, desires, wishes, purposes, intentions. As to the accomplishment of it all, that may be denied us, but all that seems failure is not really so, and the unbuild temples of earth may yet be a house of God, "not made with hands, eternal in the heavens."

DEATH REVEALING CHARACTER

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And Joseph fell upon his father's face, and wept upon him, and kissed him.—Gen. 50:1.

THERE is something about our human nature that causes us to think well of the dead. Have we not proved this to ourselves by our repeated experiences? Here is a man who lived all his days with the spear-points of his neighbors' antagonisms pressing against him. He never heard an approving word spoken of his conduct, and acts of kindness were a rarity to him. Others linked their lives to their kind in all the multiplex relationships which constitute civilized society and interpret the bounties of God to men, but he was left out of almost all of them. At last death laid him low. The community breaks forth into no rejoicing, but everywhere whatever good can be spoken of him is spoken, while many a flower is laid upon his bier. Against the living man all who knew him hurled their opprobrium; over the man dead the hands of his neighbors spread the beautiful robe of charitable judgment. In every cemetery epitaphs aplenty extol the virtues of men who seemed to be without virtue while they lived. Are all these extravagant epitaphs insincere? We can not think so. Doubtless most of them were written in the most sincere and honest spirit. It is indeed our disposition to think well of the dead.

Now which is the juster judgment—the one we pass upon the living or the one to which we incline for the dead? Let us raise this question and let every person here face

it in deep seriousness for a moment. Is it weakness that causes us to overlook the faults of men when we appraise their lives after they have died? Or can it be that death has revealed worth in them that we could not see in their living days? Taking it the world over, which comes nearer to the truth—our judgment of living men or our judgment of the dead?

Jacob had many faults of character. There was a time when he had no friends and fled from the just wrath of his own brother. The story of his life is filled with villainies, trickeries, and wrong. To be sure he had been changed and led an elevated life in his later years. But now he was dead and all the wrongs of his life were forgotten as his virtues stood out in the mind of his distinguished son, Joseph. The grief of Joseph was a real grief and his kiss was the tribute of a genuine love. Death had stript away the incidents of the career of Jacob, and when his soul stood apart from these things it was seen to be beautiful. In the grief of Joseph we see our own grief over the death of those whom we loved, and his kiss is the emblem of the sweetest honors we delight in bestowing upon our dead.

The longer I live the more value and meaning I am disposed to ascribe to the great ruling instincts of human nature. While we have reason and spiritual guidance as the beasts do not, we still share with them the privilege of deep-lying instincts which hold us in line with the divine intention. One of these instincts is seen in this very

disposition to esteem the dead, and it must have a value and beauty for us, if we can but find it. We often hear the remark made that flowers ought to be given to people while they are alive and not after they are dead. It is said with a certain triumphant tone that would indicate that there can be no answer to it. There are some flowers which we can not give until after death has revealed the worth of our friends. The flowers we bring are an expression of our esteem or they are nothing. The highest esteem we can hold for a person comes to us only in the disclosures which follow death. It is then that the grandeur of our friends appears in overwhelming power to us, and the heart simply must bring the flowers. It is a true instinct of the human soul that leads it to write what appear to be extravagant epitaphs; to spend large sums in memorials; to keep green graves which never lose their preciousness.

Do not therefore say so foolish a thing as this: "If you have any flowers for me, give them to me while I am alive; I do not want them when I am dead." Would you live such a life that it must be without appeal even when death has taken away everything that could obscure its worth? Certainly not; but that is what your thoughtless remark amounts to. To yourself you may seem to have little merit; to others your merit may be hidden in the accidents of the temporal life; but deep within you is the image of God, and when the accidents of life are stripped away that image will emerge into view and invest you with a dignity neither yourself nor your friends had suspected. It seems so contradictory, this great truth, that while we live we appear to be so mortal, but when we are dead we are known to be immortal! With so many things falling away from us which obscured the divine dignity of life and the glory of individual character, the personality is ennobled into an estimate impossible of the living. It is then that the hearts of men open in grateful recognition of human dignities, and the flowers are brought, and the gracious words are spoken. Do you not want the flowers and the words of love after you are dead? How utterly wretched must our lives be if we must creep through this world knowing that we are possessed of so little worth that even death can not lift us to the place that will win the flowers and kind words of our kind!

It is easy to indulge in the cheap cynicism which declares that all the good men are dead. The fact is that a man is no better when he is dead than when he is alive. The thing that death does is to reveal the worth which we could not see in life. The character was there, but it was unrevealed. Death has drawn away veils and we are able to see what we were blind to before. There would be no atom of comfort in the thought that death sweetens our judgment of people, if we were obliged to think that it did so by deluding us into calling that noble which we had known to be ignoble. If death merely veils the faults of men, there is little ground for our comfort; but if it unveils virtues, that is a different matter. And that, we may believe, is precisely what it does.

It is a commonplace of our Christian speech that in the eyes of God one soul is worth more than the whole material world besides. Theoretically we believe this, but practically we do not. The man in the mill, begrimed and sweaty, full of prejudice and self-seeking, living his little round of unromantic activities, swearing and contending, seems of little consequence amid the sweep of the awful sublimities of the universe and the whirl of a multiplex world-order. But view that man in his coffin! All the accidents of life are gone and he stands out before you a naked soul, created in the image of God and endowed with immortality. What a change! How he rises in your thought! Is not this the secret of our reverential thought of the dead, that we view them for the first time as God sees them for evermore? Even tho we must live in the company of men and women the grandeur of whose lives we do not recognize, let us be devoutly grateful that that grandeur will burst upon our comprehension when the kindly hand of death draws away the curtain that hid the mortal beauty from our clumsy eyes. How often is it true that it takes death to show us that men and women are souls!

Does not this very thing constitute a resurrection? Jesus said that it was necessary for him to go away from his disciples through the door of death that the Holy Spirit might come to them. Christ, on the other side of death, is more to the world than Christ on this side of death was or could be. It would have been utterly impos-

sible for Christ to establish his mighty kingdom on this earth without dying. The accidents of the human life into which he had come clouded the minds of men so that they could scarcely believe him divine; but after he was dead their faith saw him on the throne of the eternities and alive for evermore. It was this recognition that filled them with hope and joy and courage, and that was the Holy Ghost. So was it with Lincoln. Death raised him almost into a god, who was hated and derided by millions while he lived. Which is the justest judgment of Lincoln—the one which preceded or the one which followed his tragic death? Is it not so also with all the myriads who have gone hence and whose memory remains a living force in the world?

And then there is another thing to consider in connection with the dead. They have passed into another sphere of being. Into it no one of us has ever gone, and what it is no man knows. The whole matter is invested with the most impressive mystery. We see a person lay off the flesh and the time-vestment, so to speak, and pass into an existence which in some way must be more spiritual than this and freer, too, from the trammels of time. We stand before the blank wall of the future and wonder what lies beyond. We see some humble and perhaps obscure person slip into that future and we know that he is experiencing the great adventure. Here he may have been of very limited knowledge, but there he knows more about the great future than all the scholars of earth. This fact lifts the person who has gone into the unseen into a dignity and importance which mightily affect our imagination. We follow people to the veil; the veil parts and they disappear into the great other world, and we wonder what their experiences must be there. Is not that one reason why we are hushed in the presence of the dead? They have been lifted above the world-plane where we must remain, and they are, by that fact, invested with what appears to us to be a superiority over ourselves.

And do we not have the feeling that they are in God's hands, in a different sense than they were while living on the earth? To be sure we are God's now, but we can not divorce ourselves from the thought that we are even more so when we have been lifted out of this life. It is a deep instinct of the

human soul which leads us to say when one passes into the Great Beyond, "He has gone into the presence of his Maker." In the case of a person who has lived an ignoble life here we think of the judgments of God, but we think also of the divine mercy. We are glad to know that he is to be judged by one who sees and weighs motives and intentions and who will not permit any good thing to be lost. The body lies before us dead, but the soul that lived deep within that body is the thing which now is in the hands of God, and some way we find ourselves looking at the person as we believe that God looks at him. We know that our judgments are harsh; we know that many of the actions of those whom we judge with severity make it impossible to judge them otherwise; but we find ourselves saying such things as these: Perhaps the circumstances of the man's life, his heredity, his peculiar temptations and frailties were responsible for wrong living that grieved the man's better nature all the while. Now that he has gone to God he has left behind him the environment which seduced him into sin, the temptations he could not resist, the hereditary hindrances that reached out of the past to hold him back—all of these things dropt away from him when his fleshly body fell, and it is the soul within, the soul that would have done better, the soul that grieved over weaknesses and sins and repented them with tears that only God saw, that now stands before God. Surely such considerations as these must come to the mind of all thoughtful persons, and who can say that these thoughts are not true thoughts?

Once more, when we think of our dead and ponder upon their estate in heaven, are we not led to feel that God has resources for them of which we can form no conception? Not one of us can entertain the notion of hell that only a few years ago found almost universal acceptance among Christian people. Then it was supposed that only they who had made formal profession of faith in the historical Christ could get to heaven, all others going to hell—a hell of unspeakable torment to be endured throughout a hopeless eternity. All the heathen who died without hearing of Christ were said to go to this hell. I have always felt that nobody ever quite believed that, for I can not conceive of any person actually believing it without going insane. We do not feel now that God

is so helpless as the older theologies made us think. According to such a doctrine Satan was vastly superior to God in power to influence men. We do believe that all sin must be punished in some way. We do believe that the righteous are infinitely better off every way than the wicked. But while we do not know how it is, we can not help believing that God has some way by which he can, through discipline and regenerating influences, bring men to himself at last that we formerly assigned to hell. Great God! Thy ways are marvelous and past finding out

now. But we know thy power and thy wisdom and thy love. Thou didst make the worlds—millions of systems of worlds and all the beings which inhabit them. The laws of being are thine, and thine all the forces which mold and guide all thy creatures. The heavens are thine and all the powers of them. Can it be that thou canst not beat down the hands of Satan and lift men to thyself? When the souls of men pass from our sight we know that they pass into thy hands. Thou hast made us, O God, and thou art just.

THE INDIVIDUAL'S GOD

The Rev. H. L. HAYWOOD, Waterloo, Iowa

Your God and my God.—John 20:17.

And Jesus said, Who touched me? &c.—Luke 8:45-6.

IN one of these more recent books of his which some of his admirers prefer he had not written, John Burroughs argues that if there be such a thing as a divine providence it must be a wholesale providence, concerned only with the species of the race and concerned not at all for the individual and his private interests. In this our good gray naturalist echoes one of the moods of the modern age. There were days when Tennyson, as every student of the *In Memoriam* knows, could not hold to the belief of even this racial providence, making nature to say in one of his stanzas:

"So careful of the type! but no,
From scarped cliff and quarried stone
She cries, 'A thousand types are gone;
I care for nothing—all shall go.'"

Maeterlinck, the spokesman of the same doubt in a later hour, sarcastically disposes of the whole faith in providence by saying that God cares no more for us individually than the man who sits atop a hill cares for the puppies that play at its base.

These are not isolated voices. Would that they were! For one of the characteristics of our time is just that fading away of the vivid sense of a personal relationship with a personal God which these utterances imply. To our fathers God was the most real of realities; to us, to many of us at least, he has dimmed away into an abstraction we call Universal Law. To them, prayer was a dialog in which both God and the soul participated, one as much concerned and implicated as the other; to many

of us, as we vainly try to worship our phantom God, prayer has become a mere soliloquy, a vague feeling out into the dark, as the grape-vine tendril, to use Burroughs's own telling comparison, reaches out for its support.

The source of this mood, there is no need to say, is to be found in modern science's revelation of the awful vastness of the universe. Men once believed the earth to be the center of all creation and that man was the lord of the earth for whom all things had been created; the moon a contrivance for enabling him to mark off the divisions of his calendar, the sun a torch to light him about by day, and the stars a convenient device for guiding him in his journeys of navigation. Holding such a world-view it was comparatively easy for men to believe in a personal God standing very near, taking an intimate interest in human affairs, interposing in the private lives of men to bless or punish. Then along came Copernicus and his successors Kepler and Brahe and Newton and the others and forever destroyed the ancient cosmos by uncovering to our awestruck eyes a universe so inconceivably huge that our earth, tho it is too large for our imaginations to grasp, is by comparison the merest of specks, a grain of dust the disappearance of which could not be noticed by an observer on the nearest fixt star. After astronomy had thus widened the fields of space, geology came along and so stretched out the length of time that the period called human history becomes the mere foreground of duration with ages and ages piled mountain-high behind. In such a cosmos the old view of man as the especial darling of

creation inevitably disappeared; so also, in too many cases, the consciousness of a sense of the nearness of a personal and friendly God, able and glad to commune with his children. The stars withdrew to great heights and became those "pitiless, passionless eyes," of William Watson's mournful songs, "that burn and brand his nothingness into man." Men entered into a forlorn loneliness, bereft of divine companionship, an orphan in the universe. The old fond belief of a watchful and loving providence, bending over each individual soul, seemed about to vanish forever.

A greater number of kindly and cultured persons are to-day wrapt up in this mood, their religious life sapped away from them in spite of themselves by the all-pervading corrosiveness of such a doubt of the reality of God. They attend services, perhaps; they call themselves Christians; they are fine, lovable beings; they may be even workers in the churches, but how powerless and how vague is their faith! Contrast their belief in God with the burning ardor of John Wesley! See how cold are their prayers, when set alongside Lancelot Andrewes's *Private Devotions*, that little volume of petitions and thanksgivings so full of energy that it becomes incandescent with light and heat! Note how thin and neutral are their so-called "religious" books when compared with pages drawn at random from Baxter, or Brooks, or Frederick Robertson! How unreal is their religious experience when seen alongside the rush and flood of spiritual life found in such men as Finney, who could not breathe at times for the very pressure of God's spirit upon him! or Bushnell, who sat up in the night and exclaimed, "I see the gospel!"

The religious life has thus withered away, for the very obvious reason that the root has been cut. Lose the sense of the real and living God and everything else goes with him. He may remain, as an idol of the mind, a universal abstract law, but such an idol has no power over the heart; in the midst of his overwhelming immensity the individual man dwindles away into an insignificant speck too small to attract the attention of such a God and too worthless to warrant his care. He may be the God of the universe, but he is no longer "your God and my God."

I have traced the source of this state of

affairs, this disastrous error (I had almost said "sin"), to the revelations of modern science, but that is by no means to hold science responsible therefor. For science, when seen steadily and seen whole, and when understood in its own terminology, gives us as much reason for trusting in and loving the individual's God as our fathers ever had. It is true that science has revealed the universe stretching out toward the infinity of the big; but it is also true, and this we all need especially to realize, that science has unveiled to us the universe reaching inward toward the infinitely small. I shall never forget my first experience with a compound microscope. My teacher shook off on the glass slide a little trace of the fine powder that whitens the wings of a moth. To my astonishment each particle of the "dust" turned out to be a feather, as clearly defined, as perfect in form and as beautiful as any ostrich-plume that ever graced my lady's head. Had some one invented a microscope to make it possible, I might have gone on to examine the tiny veins running through the moth's feather; I could have found floating about therein corpuscles of inconceivable smallness; and each corpuscle composed of molecules immeasurably smaller still; and each molecule a compound of atoms; and then each atom a whole system of electrons, whirling about as bees may swarm through a room. What lies behind the electron nobody knows; nor does anybody know how far the mind would have to travel to reach the ether which is, according to a theory, the final vanishing point of material existence. But wherever that vanishing point may lie, and whatever it may be, one thing is sure; it is as great a manifestation of the power and wisdom and minute providence of God as is any solar system. If the heavens declare the glory of God, so do the feathers of the moth; if an infinite Mind lavishes itself on the suns and stars of space, so does it equally and necessarily lavish itself in the same manner on the structure and the purpose and the uses and the beauty of every pinion that clothes with its so evanescent loveliness the wings of that creature which is for us the very symbol of fragility and despair.

So long as God clothes the moth of the air and the flower of the field with a glory that is greater than Solomon's let us not

cease to believe that our every way is known to and cared for by him. To think of him as being too busy to notice us is to think of him as a "magnified, non-natural man." Not such a Being is he.

"There is no great and no small
To the Soul that maketh all;
Where it cometh all things are,
And it cometh everywhere."

To suppose that the multitude of affairs in a great universe would tire him out is to forget that he who keepeth Israel neither slumbers nor sleeps. "Lift up your eyes on high, and behold who hath created these things, that bringeth out their host by number: he calleth them all by names by the greatness of his might, for that he is strong in power; not one faileth. Hast thou not known? hast thou not heard, that the everlasting God, the Lord, the Creator of the ends of the earth, fainteth not, neither is weary! there is no searching of his understanding." With equal ease he cares for the fluctuations of the atom and the perturbations of the solar system. In the little he is as much concerned as in the big. He is "your God and my God," or he is not God at all. "The very hairs of your head are numbered," said Jesus, and a modern disciple of his has said in response: "Unless the hairs of your head are numbered, there is no God."

This saying of Jesus is but one among many in which he makes us see and feel the Father's concern for the little as well as the great. And he himself, our blessed Master, whose every least act lifts a veil for us to enable us to look into the heart of God, never looked upon man in the mass as we are so prone to do, but evermore knew them, and dealt with them, and loved and rebuked them, one by one, separately and privately. To him humanity was not a broad generalization; it was Peter, James, or John; it was Nicodemus, or Zacchæus, or the rich young ruler, or the woman at the well, or blind Bartimeus, or the woman of Capernaum.

How compellingly is this set before us in the account of his healing of this last mentioned woman! Word had gone through Capernaum's streets, the newspapers of that day, that Jesus and his disciples were coming. The tidings spread with such rapidity and aroused so much eager curiosity to

see the famous teacher that by the time he arrived a crowd, according to the vivid word of the original, "crusht" about him. While he and the twelve were struggling through the mass he stopt and exclaimed, "Who touched me?" upon which the disciples were amazed, saying that in such a crowd any number of persons would be pushing against him. But he had been feeling each individual touch and had divined a note of prayer and heartfelt appeal in one touch especially, and it was to discover who it was that had made that one particular touch that he stopt and inquired.

Like a flash of sudden light this little scene illumines for us the great fact of God's concern for the individual. To him there are no masses; there are only men. He is like the good shepherd of the parable who knows each sheep individually and calls it by its own name in just the same way as Isaiah had said that the Creator calls each star by its name. He loves individuality and he loves variety. Variety! What variety there is in this world if we will but look! In all the floor of the sea there are not two grains of sand exactly the same! On all the prairies no botanist will ever find two blades of grass entirely alike! Search as you may through all forests, you will discover no two leaves with quite the identical marks and characters in detail! Each and everything that exists, every speck of dust and every man, has its own uniqueness of individuality which separates it off from its fellows forever.

Because all this variety of individual existence is found in this universe, we know that God needs it. He needs you and he needs me, each one in his place and with his own peculiar equipment. Suppose you have not the talent of another; or that you can not wield the power which makes some other man conspicuous in the community; you have some power which no other man in the world has, and God needs you and your own peculiar power, standing just where you are in his world and among the crowds of men. You are his because he needs you, and you can believe with all reverence that he could not do what he wants to do with the world unless you, with your own unique individuality, were standing just where you are and when you are.

Surely, out of consideration for this truth, we need to guard ourselves against sinning

against individuality in others as well as in ourselves. There are parents that trample with ruthless feet the little sacred privacies of a child's life, leaving it no shelter behind which to seek its aims and dream its dreams. There are teachers who seek above all things else, apparently, to cut every pupil's mind according to one pattern. And there are States where each citizen is cast in one mold. All these attempts at dead uniformity are sins against God and a thwarting of his will to individuality, for every man and every woman and every child is God's individual.

But so also is it true, and precisely for the same reason, that God is each individual's God. If I don't know him for myself and in myself, if he walks not by me in perpetual companionship, then for me he might as well not exist. It is not sufficient that we should merely believe that God exists; it is necessary for each of us to know that he exists for me. He must be my God.

It is just at this point, in the effort to realize this truth, that many of the greatest saints have endured their greatest struggles, a fact which we may bring home to our own hearts by recalling the experiences of two brother saints who lived at the same time: John Wesley and Bishop Butler.

For years Wesley lived a life of utter devotion to the Church, accepting the creed, obeying his superiors, and working tirelessly at home and abroad for the triumph of the kingdom of Christ. Nevertheless, this all occurred while he existed in a slavery of fear, unvisited by any joy or peace that comes by the immediate experience of God's presence. He was lonely and harassed and he was afraid to die. Then there came that transfiguration in the little Aldersgate prayer-meeting from which he emerged another man, his soul enkindled with a flame that would set England afire. Wesley did not change from a bad to a good man, for he had always been a good man; he changed from a man who had been saying "your God" into one who had learned to say "my God!" He had long believed in the gospel for others, now he came to believe in it for himself. In the former years he had been

saying "Jesus is a Savior"; now he began to say, and to know:

"Jesus Christ is my Savior. I know that he hath loved me, and given himself for me; he hath reconciled me, even me to God, and I have redemption through his blood, even the forgiveness of sins."

Butler's life had been all along as pure and devoted as had Wesley's. He had been a loyal bishop and true to his trust as a Christian minister; he had written his *Analogy of Religion*, the supreme classic on the philosophy of the Christian religion; he had been in the true sense a righteous man, but he found himself at the last uncomfortable and afraid to die, and confessed as much to his chaplain who came to be with him at the end.

"My lord," said the chaplain, "you have forgotten that Jesus Christ is a Savior."

"True," said Butler, "but how shall I know he is a Savior for me?"

"My lord, it is written, 'He that cometh unto me, I will in nowise cast out.'"

"True," said Butler, "and I am surprised that tho I have read that Scripture a thousand times over, I never felt its virtue until this moment. And now I die happy."

The truth of this experience, and Wesley's experience, and all similar experiences besides, is summed up for us, even as this whole sermon is summed up, in the little saying of Allison Parr in the Churchill story: "I can not take a consensus of opinion about God—he must be my God."

Dear friend, you who read these lines, is he "my God" to you? He can be if you will. You can know him if you seek to. There may be worlds on worlds about him everywhere; there may be an infinitude of problems pressing upon him; there may be a countless multitude of souls like yourself who seek him day and night; no matter. He is able to deal with all, and to manage all, and to hear all. Do not hesitate to press through the throng like the woman and touch the hem of his robe. He is the God of the universe; he is also your God.

"Speak to him, thou, for he hears, and spirit with spirit can meet—

Closer is he than breathing, and nearer than hands and feet."

THE CHILDREN'S SERVICE

THE FLOWER OF HAPPINESS¹

The Late Rev. J. G. STEVENSON

THE little girl had been crying about quite a number of things, and, still miserable, she was sitting near the country road all by herself. As she sat she thought hard and wished everything was better. Before long there came by two aged men arm in arm and talking earnestly. Said the one with the kinder face to his friend: "The flower of happiness! It is the people who find that who are glad." The little girl pricked up her ears at his sentence, and because she wanted to be glad she said to herself: "The flower of happiness! Yes, that's what I want. I'll find it. I'll start out at once."

While the two aged men went their way along the road, the little girl looked round for the right place in which to start out. Just across the field she espied a wood. Somehow it looked promising, so she climbed a gate and crossed the meadow and soon she was walking under the trees and eagerly scanning the ground. But to her disgust there was never a flower in all the wood. Near the roots of the trees and elsewhere on the earth there were hideous-looking toadstools. This was so disappointing that the little girl began to be miserable again. While she was still walking about she met a keeper with a gun over his shoulder. "Please, sir," she said, "what's the name of this wood?" "This, little lady," said the keeper, politely, "is the woodland of selfishness." "Then," demanded the inquirer, "it is no use my looking here for the flower of happiness, is it?" The keeper was not quick at understanding, so all he said was: "There are no flowers in this wood at all." With that he went his way, and the girl made what haste she could into the high road.

A short walk there brought her to what looked like the beginning of a beautiful garden. Indeed, on a board by the entrance was printed—"The Garden of Pleasure." At once she entered and passed gladly under green archways and down a shaded path. Everywhere she looked for the flower of happiness, but she soon knew it was not there. There were flowers in plenty, but not a single one she had not known before. Suddenly the path narrowed, and it ended so

abruptly that, because she was not thinking where she was going, the little girl fell into what was quite a deep chasm filled with refuse from ashpits and all kinds of things that were not nice. Troubled by this catastrophe, the little girl climbed out and ran along the path and as quickly as she could got away from the garden of pleasure.

Along the ordinary highway she walked again. Coming to the cross-roads she took a turn to the right, and there she saw a most interesting sight. By the roadside on a heap of stones sat a big girl and a little girl. The little girl had a book, and the bigger one was helping her with her lessons. Not far from them a boy scout was rushing toward a two-year-old baby boy, who had fallen with his nose in the dust and was making quite a noise about it. "Now then, Jellieoe," said the boy scout, cheerfully, "don't you eat too much road-dust. Here, come to me, you little beggar, and sit up and grin." The little beggar did a short, solemn think about this proposal, then he decided he would grin. When he grinned the boy scout grinned also, and everything seemed all right. The little girl turned from watching them and saw in the very middle of the road a wounded soldier limping along with the aid of a stick. He had been hurt in battle, and this was his first day out of hospital, and he was trying to walk alone. He had thought he was stronger than he was, and he halted and stood very forlorn with a disappointed look on his face. At once the little girl went up to him, and since she could just reach she placed her arm in his and said: "Come along, Mr. Soldier, I'll help you to walk." "You will, will you, missy?" said the soldier with a smile. "Upon my word, I think you will."

Whether it was the little girl's arm or his own spirit, the wounded soldier began to move. "Why," he said, stopping suddenly, "what's that flower in the hedgerow? Seems to me I've seen it before, but I'd forgotten all about it. There are two blossoms, my dear; gather one for each of us." The little girl rushed to the roadside and plucked the flowers as he asked. The moment she

¹ From *Worshipping Children*, Hodder & Stoughton, London and New York, 1916.

touched the blossoms she knew she was handling the flower of happiness. "Why," she said excitedly, "this is what I was looking for. What's the name of this road, soldier man?" "The name of the road, missy," echoed the soldier, as she forced a flower into one of his buttonholes, "why, this is called the road of helpfulness. That is how that girl over there came to be helping her sister with her lessons, and that's why the boy scout comforted Master Jellicoe, and that's why——" But the little girl stopt listening because she was thinking so much she could not be busy with anything except her own thoughts. When she began to listen again the soldier was saying to himself: "Why, of course, that was the flower of happiness, it always grows by the side of the road of helpfulness."

Our Fallen Soldiers

The Rev. A. E. COOKE, Vancouver, B. C.

It is Dr. David Smith who writes: "When I meet a father whose boy is at the front, I think of him who spared not his own Son, but delivered him up for all of us; and when I meet a mother through whose soul the sword has pierced, I think of Mary standing by the cross. That is the background of the tragedy that is daily being enacted before our eyes." They have placed their dearest on the altar of sacrifice for God and humanity. Do you tell me that God will accept their offering but will never again let them see their beloved? They are sharing in what Paul described as "the fellowship of his sufferings." Will that mother who died of a broken heart when her six boys died for their country, one of them crucified, like her Lord—will she not find them again unless they believed a specific creed? Will that little woman, weak and lame, whom I found sobbing one day in the midst of her babies, widowed and helpless, never meet the husband who fell in Flanders in spite of her prayers? Will God not keep faith with those who have given their all to the cause of righteousness? Oh! yes, he will, for he suffers with them. He shares their sorrow. He knows their grief. And one day of days that sorrow shall change to shining joy, and heaven itself will be all a-ring with voices of welcome. Tears will give place to smiles, and mourning turn to laughter and song, and shattered families will be united forever—

more, when God the Father has his great home-coming. Thank God! He keeps his word with us, and so—

"Heaven's thronged with gay and careless faces,

New-waked from dreams of dreadful things.

They walk by green and pleasant places,
And by the crystal water-springs,
Forget the nightmare field of slain
And the fierce thirst and the strong pain.

"Oh, if the sonless mothers weeping,
The widowed girls could look inside
The country that hath them in its keeping
Who went to the Great War and died,
They would rise and put their mourning off
And say, 'Thank God! he has enough.'"

Education and the War

THE present horrible European war is the unfortunate but natural outcome of philistine education and philistine life. The immediate cause of the war may be traced to politics, greed, competition, to commercial, industrial, cultural, national, international, and racial complications. At bottom, however, the present European war is ultimately due to our pernicious system of training—the bane of our industrial, social life. Millions of men are drilled and disciplined to act as automata; men are trained from childhood, at home, school, college, and university, to surrender their individual judgment and follow blindly an alleged "social consciousness," entrusted, by a set of philistine bureaucrats, to superior leaders, to generals, admirals, and field-m Marshals. Men are hypnotized by a pernicious and vicious system of training and quasi-education to consider it a high, sacred ideal to obey implicitly the will of a few officials and diplomats, to attack, plunder, and slaughter at the command of generals and officers, in the interest of a plutocratic oligarchy, hallowed by the vague shibboleth: "Flag, Country, Patriotism." The youth of nations is debauched with the belief in the supreme grandeur of delivering their personal responsibility in the keeping of a handful of Byzantine bureaucrats, irresponsible junkies, and half-crazed Cæsars.

The principle "Be childlike" is paramount in the education of mankind. The child represents the future, all the possibilities, all the coming greatness of the human race. We, the adults, are contaminated by the brutal passions and vices incident to the struggle for existence and self-preservation.—BORIS SIDIS.

OUTLINES

Christian Affliction

Patient in tribulation.—Rom. 12:12.

THIS bearing of affliction is a service to God. It is done for Christ's sake, because he suffered much for us.

I. The affliction. 1. A costly one. *E.g.*, The woman that spent all that she had (Mark 5:25). 2. A great one. Great in physical pain, in mental pain. "They came out of great tribulation." 3. An incurable one. Doctors, hospitals, and medicines are often as useless as a rich slipper to cure the gout, a diamond ring a whitlow, an imperial diadem to ease a headache.

II. The Mode of Suffering the Affliction.

1. Thankfully. The suffering Christian says "It could be worse." He finds room "in everything to give thanks." Lokman, the famous Oriental philosopher, while a slave, being presented by his master with a bitter melon, immediately ate all of it. "How was it possible," said his master, "for you to eat so nauseous a fruit?" Lokman replied: "I have received so many favors from you, it is no wonder I should, for once in my life, eat a bitter melon from your hand." This generous answer of the slave struck the master so forcibly that he immediately gave him his liberty. With such sentiments should man receive his portion of suffering at the hand of God. 2. Preparatory. He seeks to die in the faith. He calls for the Lord's Supper. He prepares himself to leave this world to go to another and to meet God. 3. Anxiously. He is anxious about his relatives. He wants to get them out of Sodom and to confess the Christian faith. It is good to be anxious about the spiritual welfare of one another.

III. The Reason. He considers affliction as: 1. His portion. A minister, visiting a once active Christian, said: "I little expected to see you so patient; it must be a great trial to one of your active mind to lie here so long doing nothing." "Not at all, sir; not at all," said she. "When I was well, I used to hear the Lord say to me, day by day, 'Betty, go here; Betty, go there; Betty, do this; Betty, do that'; and I used to do it as well as I could; and now I hear him say every day, 'Betty, lie still and cough.'" 2. It is short. Our affliction is "but for a moment." It is short in comparison with eternity. 3. It is good. "It is good for me that

I have been afflicted." So many things, during the illness of the body, conspire to soften the feelings: the still room, the mild twilight through the window curtains, the low voices, and then, more than all, the kind words of those who surround us—their attention, their solicitude, perhaps a tear in their eyes—all this does us essential good. It also turns our minds upward. During Dr. Payson's last illness, a friend coming into his rooms, said, "Well, I am sorry to see you lying here on your back." "Do you not know what God puts us on our backs for?" said Dr. Payson. "No," was the answer. "In order that we may look upward."

The Open Door

I have set before thee an open door, and no man can shut it.—Rev. 3:8.

This text primarily relates to a further lease of church life. It may be applied to new or extended opportunities of usefulness. It may also be used, encouragingly, to any who may have lapsed from the faith and stand hungering without.

I. The door that no man can shut—say of renewed or enlarged usefulness. There are doors which may be opened or shut by others—not opened or closed by Christ. There are doors we may open or close ourselves apart from Christ's direction or sanction. There are doors which may be shut to us, having other purposes and persons in view. There are doors, locked open, like park gates, which invite our ingress magnetically. Such is the door which the Lord declares to be free.

II. The hand which opens wide this gate of renewed usefulness, infallibly. This hand is the agent of a far-reaching intelligence that gages character and reads motive. This hand has often been the implement of a compassionate sympathy. This hand grasps a scepter that here opens a door—still a Servant tho a Sovereign. This hand, providentially, indicates to discerning souls their sphere of action.

III. The purpose for which this open door is set before us: To test our pledges and protestations of loyalty and devotion to himself. To permit us to atone for our earlier errors by more judicious conduct. To repair the ravages of time—an empty sanctuary, a spiritless church, a departed glory. To con-

firm the drooping faith of the aged and the budding faith of the youthful.

IV. The implied adversaries who would willingly close this open door. At that day men attached to rival religions were on the alert to do this. In our day sometimes rival churches would close a door to a devoted man. Sometimes men void of fitness would ungenerously debar the God-called; men who are the devil's own—like Sanballat—strive to double-lock all such doors. In the face of all opposition, happy he who never fails to hear the echo of the Master's call: "I have set before thee an open door, and no man can shut it."

A Plea for a Deeper Life¹

Dwell deep, O ye inhabitants of Dedan.—Jer. 49:8.

I. The Call to the Inward: Dwell deep by thinking your own thoughts rather than by extending cheap hospitality to the thoughts of others.

II. The Power of an Endless Life: Dwell deep by making your religion the power of an endless life, and not the convention of an outward form.

III. Attachment to God: Dwell deep by detaching yourselves from circumstances and attaching yourselves to God.

Christ and the Crowded Church

When the people therefore saw that Jesus was not there, neither his disciples, they also took shipping, and came to Capernaum, seeking for Jesus, &c.—John 6:22-71.

I. Seeking Jesus for the loaves and fishes. The hungry crowd follows Christ on the next day to Capernaum in the hope of another feast.

II. Cynical toward the claims of Christ when he offers the bread of life. The very people who had the day before taken bread from the hand of Jesus now criticized his miracles and message of eternal life.

III. Materialistic scoffers of spiritual religion. When Jesus presents himself as the Bread of Life, the Galilean crowd scorns his message and his mission. The day before it had sought to crown Jesus as king, now derides him as a dreamer.

IV. Wholesale desertion of the unwelcome Messiah. When the would-be disciples come

to comprehend the nature of Christ's claims, they will have none of it. They stalk out of the synagog in disgust.

V. Christ's pathetic appeal to the twelve apostles. They alone had remained behind when the crowd turned away, just a handful of preachers. And they had faced the question of giving up the cause, as the reply of Peter shows. They are loyal after reflection and weighing the cost. There is bitterness in their fidelity, for Judas is to betray Jesus. Crowds are no test of truth.

The Glory of Indifference

Shadrach, Meshach, and Abednego answered and said to the king, &c.—Dan. 3:16-18.

A noble disdain is the instinct of every heroic life. This kind of disdain is the other side of indifference. Indifference may be noble or ignoble: it depends on the class of subjects affected. The question is not, Are you indifferent? but, To what are you indifferent? Turn your back on honor, and you are a sneak; on trickery, and you are a gentleman. Neglect holiness, and you are a sinner; neglect sin, and you are a saint.

On which side of your nature are you insensible?—that is the question.

I. Indifference! Think for a moment. It is the cradle of everything lofty. What is heroism? Indifference to consequences (Garibaldi, Luther, Lincoln, &c.). What is influence? Disinterestedness—indifference to personal concern. Self-sacrifice has ever been the real motive of true saints, philanthropists, reformers (Paul, Shaftesbury, and—in degree—every consecrated Christian worker). What is charity? Indifference to the world's standard of judgment. What is toleration? Respect for the convictions of another, altho these be opposite to our own. A great editor has "the grand strength of indifference to what another says of him in his own columns."

II. Analyzed thus, indifference is just a training of ourselves to be unconcerned about what is hurtful to our chief interests.

1. We are saved by indifference. We must shut out what is unessential to our aim. In every profession, exclusion of non-essentials is imperative. Concentration begets intensity. Conversion is, in reality, a reversal of our disdains.
2. No good work is furthered without indifference—to obstacles, criticisms, &c. (Nelson, Covenanters, General Booth).
3. The Christian life is built on indiffer-

¹ Adapted from sermon in *The Christian World Pulpit*, by Thomas Phillips.

ence. It is a race: the runner shuts out every thought but that of the goal. 4. Everybody needs it. Life is spiked with disagreeable duties. We must learn to be indifferent to their repulsiveness, and to turn them into gaieties.

Sir—Master—Lord

Sir, if thou have borne him hence, tell me where thou hast laid him, and I will take him away, &c.—John 20:15-18.

I. Christianity a growing conception. 1. One must experience to understand. Like electric current, hard to define. 2. First impression not the largest. Cf. a converted pagan—Christian child. 3. Mary's growing conception an example (text). Her search for Jesus.

II. The climax in Mary's conception. 1. "Sir," a term of respect. Two different classes—openly wicked, respectfully indifferent. 2. The problem of the Church. Must not neglect the wicked. Must arouse the indifferent. 3. Causes of this indifference. (1) Personal preference. Business conditions. Social conditions. (2) Oversight of Church. Failure of Church to understand. 4. New position of modern Church. (1) Presenting an educated ministry. Offering ministering

churches. (2) Not lowering moral standards. Meeting new conditions. 5. An acute problem to arouse the respectfully indifferent.

III. "Master," a term of veneration. 1. Mary's conception that of willingness to serve. Her training prompted her to recognize Christ as a gentleman. 2. The developing Christian must not stop at "Master." Larger conception possible. (Broaden our horizon by climbing up the mountain.) 3. The larger our vision the more help we may be to others.

IV. "Lord," a term of worship. 1. Mary arrives at certainty. "I have seen the Lord." Needed no further argument. Had positive message. 2. Her spirit of worship was embodied in action. 3. Her search for her Lord is characteristic. (Half-realization not sufficient. Jesus sought out the earnest seeker.) 4. Mary's message imparted zeal to others. (See Peter and John running.) 5. Earnestness overcomes all manner of indifference. (Enthusiasm in religious service is contagious.)

V. The Christian's duty. 1. What is my conception of Jesus? (1) Can not reveal what I have not. (2) Not man, not leader, but Lord.

THEMES AND TEXTS

Rev. SIMON SNYDER, Windber, Pa.

Always a Bow in the Cloud. "And God said, This is the token of the covenant which I make between me and you and every living creature that is with you, for perpetual generations: I do set my bow in the cloud, and it shall be for a token of a covenant between me and the earth."—Gen. 9:12-13.

Forsaken? Never! "As I was with Moses, so will I be with thee; I will not fail thee, nor forsake thee."—Joshua 1:5.

Found Wanting. "And Samuel said to Saul, Thou hast done foolishly; thou hast not kept the commandment of Jehovah thy God, which he commanded thee: for now would Jehovah have established thy kingdom upon Israel forever. But now thy kingdom shall not continue: Jehovah hath sought him a man after his own heart, and Jehovah hath appointed him to be prince over his people, because thou hast not kept that which Jehovah commanded thee."—1 Sam. 13:13-14.

The Reward of Obedience. "Then went he down, and dipped himself seven times in the Jordan, according to the saying of the man of God; and his flesh came again like unto the flesh of a little child, and he was clean."—2 Kings 5:14.

The Strength of the Church. "Walk about Zion, and go round about her; number the towers thereof; mark ye well her bulwarks; consider her palaces: that ye may tell it to the generation following."—Ps. 48:12-13.

The King's Highway. "And a highway shall be there, and a way, and it shall be called the way of holiness," &c.—Isa. 35:8.

Looking for Another Christ. "Art thou he

that cometh, or look we for another?"—Matt. 11:3.

The Happy Christ. "And Jesus answered and said unto him, Blessed art thou, Simon Bar-Jonah: for flesh and blood hath not revealed it unto thee, but my Father who is in heaven."—Matt. 16:17.

Doing the Seemingly Impossible. "And Jesus answered and said unto them, Verily I say unto you, If ye have faith, and doubt not, ye shall not only do what is done to the fig-tree, but even if ye shall say unto this mountain, Be thou taken up and cast into the sea, it shall be done."—Matt. 21:21.

The Church and Her Task. "And this gospel of the kingdom shall be preached in the whole world for a testimony unto all the nations; and then shall the end come."—Matt. 24:14.

Our Ministering Savior. "For the Son of Man also came not to be ministered unto, but to minister, and to give his life a ransom for many."—Mark 10:45.

Doing Our Part. "And her spirit returned, and she rose up immediately: and he commanded that something be given her to eat."—Luke 8:55.

The Sin of Ingratitude. "And Jesus answering said, Were not the ten cleansed? but where are the nine?"—Luke 17:17.

Religious Values Tested by Experience. "He saith unto them, Come, and ye shall see."—John 1:39.

The Disappointed Christ. "Ye seek me, not because ye saw signs, but because ye ate of the loaves, and were filled."—John 6:26.

The Dispeller of Fear. "But he saith unto them, It is I; be not afraid."—John 6:20.

ILLUSTRATIONS

The Divine Presence

I HAVE a glass paper-weight in my study; I have had it there for more than forty years, and I have shown it to many children. It has an exquisite flower embedded in its heart, and as soon as the children see it they invariably ask, "How did that flower get in there?" I invariably answer, "I do not know how it got in there; I do know that it is there."

The divine presence is in the heart of our humanity; in our higher moments, of that we are sure. How it got in, how it continues to increase in the increasing life of the religious soul and the religious society, we do not know.—G. A. GORDON.

The Old and the New Thought

Some of the Psalms, for instance, over-emphasize the connection between righteousness and immunity from misfortune. They can be used to justify a calculating and self-saving religion which is below the level of Christ's religion. A soldier, recently wounded on the Somme, handed to me at a dressing-station a small copy of the 91st Psalm as his religious hand-book. Yet by itself the 91st Psalm, tho a wonderful expression of trust in God, promises a security to which our Lord, and others akin to him in spirit, have not put their seal. He did not ask—he resisted the temptation to ask—that no evil should happen unto him, nor that angels should bear him in their hands lest he should hurt his foot against a stone. He would not have men set their face in the day of battle in the assurance that, tho a thousand should fall beside them and ten thousand at their right hand, the same lot would not come nigh them.—NEVILLE S. TALBOT.

Lost Opportunity

Forty-five years ago a missionary in Turkey sent my father a great bean from a "Jonah's gourd," and it lay around the house, amid other curiosities from similar sources, till last spring, when I determined to plant it and raise a Jonah's gourd and so get other beans, if possible. It was placed in the ground and had all the advantages of soil, sun, and moisture. But it came to nothing. It never sent up a single shoot. Its days of opportunity was long

past. If, as soon as it arrived from Turkey, it had been planted, it would have sprung up a beautiful and interesting vine. But its latent vitality gradually waned till it was past all hope. Even my planting was in the face of the affirmation by an experienced gardener that the vitality of seeds is a matter of but a few years. In the same way, native susceptibility to the work of grace declines with neglect till what would once have caused a spiritual resurrection is now of no avail.—FREDERIC CAMPBELL.

Christian Democracy in Italy

Among the spiritual movements which are slowly leavening Italian Catholicism, none is more interesting or full of promise than that represented by the young Christian Democrats of Italy. To make the Church more democratic and democracy Christian is their aim, and as a result they are antagonized by both parties alike. The clerical party is naturally hostile not merely to their democratic principles, but perhaps even more to their evangelical convictions, while the social democrats oppose them for their Christian faith. Leo XIII., with his penetrative sagacity, was quick to see the significance of the movement and largely favored it, but after his death a period of bitter ecclesiastical persecution descended upon the Christian Democrats; and but for the faith and steadfastness of its best members, and the support and guidance of older men like Don Brizio, Casciola, the saintly Bishop Bonomelli, and others whose ripe wisdom and deep spiritual experience were invaluable at such a crisis, the movement would have perished. To-day the faithfulness of the heroic few has been rewarded. Public opinion has veered round, and the best and most truly Christian elements in Italy are sympathetic to the Christian Democrats. In the Italian Parliament they are represented by the Hon. Signor Ciriani, whose speech against the pope's participation in a future peace congress—a project whose secret motive is the recapture of political and territorial privileges by the Vatican—was received with acclamation. "If the Church," he said, "wishes to obtain a larger influence on the world's history, she must do it through those means which no earthly power can take from her—through the holiness, the self-giving

activity, the martyrdom of her sons, and by living in truth our modern life whose essence is democracy." The movement is pregnant with good for the future, and affords a striking proof of the Spirit's working within churches which we are too apt to relegate to the scrap-heap of dead institutions.

Inexhaustible Fuel

Coal, petroleum, and their derivatives exist in limited quantities in the world, and, so far as we can see, the vast drafts which we are taking from them are not being replaced, indeed at this stage of the earth's development can not be replaced, by any more. Sooner or later we must come to an end of them. Is it not comforting, therefore, to know that there is another source of fuel at hand, inexhaustible, since it can be produced as needed? We have only to set the sun and the ground to work to produce grain, rice, potatoes, or any of the myriad substances which contain starch, and from that, by simple and well-known processes we can obtain a cheap, safe, and reliable fuel. Indeed, there seems nothing but the ultimate loss of sunlight, countless millions of years hence, which can ever check the supply of this valuable commodity. What has doubtless, in many cases, been a curse in the past may turn out to be the great boon of the future.—*Marvels of Scientific Invention*, by THOMAS W. CORBIN.

Dulled Patriotism

A New York philanthropist was invited to attend a meeting at the house of one of the multimillionaires of the city, to talk over ways and means of helping the country in its present distress. The man was so dissatisfied with the methods proposed and the amounts already promised that he launched out into a bitter invective against the picaresque methods adopted and amounts given by our wealthy classes for the prosecution of the war and for the relief of suffering peoples. He complained bitterly of the lack of philanthropic and patriotic zeal. He told of his own efforts to save the lives of the children of the poor by giving them pure milk at low cost and how little encouragement he had met with among those of ample means. He told of his chagrin over the amounts given for Belgian relief in the richest city in the world. He spoke of the dulled patriot-

ism of a people who would or could be content with giving the crumbs from their tables only for the prosecution of the most important war in all history, a war which would ultimately come very close to every American and might change the destiny of a people. And then, when his right was challenged to come into a private house and talk in that way to those who were present, he answered: "My right to do it lies in the fact that I have sold my horses and my yacht, and have put a 'For Sale' sign on my house in order that I may do my bit."

—C. F. J. WRIGLEY.

Immigrant Motherhood

The origin of some remarkable verses published in the December *Survey* is told by the editor. An investigator of trade accidents and diseases stooped to talk with a drug-store clerk in an American industrial town. There were smelters in the district, and construction plants, foundries, and commercial laboratories—big works that drew a constant stream of unskilled immigrant laborers.

He was a Russian chemist, this clerk. He voiced things which had been welling up in him unspoken—the things which the broken and half-sick men who came to his counter made him feel. Engineers, captains of industry—these were not to him our nation-builders; but the mothers of Europe who are bearing the men we are using up.

These are the verses, bearing the signature of Gordon Thayer:

Breed us more men, ye daughters of toil;
Ye alien mothers in far-off lands,
Sire them strongly, clean brawn and bone,
For we sift from the chaff the wheat alone
When they come to die at our hands.

Think on our greed in your travail-throes,
Think of us when ye bare your breast;
Mine and smelter shall claim their toil,
Roads shall be broken and reach their goal,
Tho ye smell their blood from the west.

We build us strong on your woman's wo
Pier of granite and iron span,
Glare of furnace and caisson's gloom,
Crane, and derrick, shall rear the tomb
Of him whom ye gave us—a man.

Seas shall not bar your sons from harm;
Steppe or forest or alpine slope,
Our arms are long to grasp what we need,
The New World springs from your trampled
seed;
Ye drain the dregs of our draft of hope.

A Mother and a New Affection

In an address I heard some time ago the speaker told of a mother who paid an unexpected visit to her son in college. He showed her the buildings and grounds with a great deal of enthusiasm, and then she said:

"Now show me your room. I want to see where you live."

He complied, but with ill-disguised hesitation and embarrassment. The mother found the room looking as if it were trying to give the college-yell. The walls were decorated with ball-bats, tennis-rackets, and other athletic paraphernalia, and in addition to these were some pictures that pained her mother's heart to find there. She was a very sensible mother, however, and did not give her boy the lecture he knew he deserved. Soon afterward she sent him a box of things from home, some of which she knew would make decorations for his room he would be glad to have, and among them was a copy of Hoffman's "Boy Christ."

Some weeks later the mother again paid her college boy a visit, and this time was gladly taken to his room at once. The first thing she saw as she entered the room was the "Christ" picture she had sent, just opposite the door. As she looked about the room she noted that the ball-bats were still there, and all the other athletic decorations were there, just as they had been, but the fancy pictures were all gone. She asked what had become of them, and he said:

"Mother, they didn't fit in with him, and I took them down."—ELIJAH P. BROWN.

"Giving the People What They Want"

"On a busy street corner in Boston stands a large brick church building. Its architecture is solid and sober, its walls are adorned with stained-glass windows, and its towering spire points heavenward. But covering the sides of the building are flamboyant posters announcing to all that pass by that within may be seen 'The World in Motion,' that there is a 'High-Class and Refined Entertainment for Man, Woman, and Child,' and that the 'Program is Changed Daily.' The temple of the Most High is now dedicated to the Genius of the Movies. And the most

significant aspect of the matter is that whereas when the edifice ceased to be devoted to its original purpose it was probably attracting a few scattered handfuls of attendants once or twice on Sunday, it now draws crowds every afternoon and evening—and they pay to get in. It is evident that the managers of the building are now 'giving the people what they want.'

"How shall the church give the people what they want, and how shall the people be made to want what the church ought to give them? These are the problems of the Christian church in an industrial democracy of the twentieth century."—HENRY PRATT FAIRCHILD.

What We Are Fighting For

During my stay at the front (writes "G.") I was one of an audience of nearly 1,500 men who had come to listen to Harry Lauder. That popular comedian—and great patriot—kept his listeners in fits of laughter for nearly an hour. He had found time, despite seventeen performances that day, to visit the grave of his boy, killed in action.

At the end of the evening's amusement Mr. Lauder was asked to speak.

"Boys," he said, "do you know what you are fighting and dying for? I'll tell you. One winter's afternoon just as the light was failing I was resting in my lodgings between two performances. As I looked out of the window I saw in the lower part of the road lights appearing one by one. The lamp-lighter was at work. Gradually the street became bright. Bit by bit the light spread up to the street in front of me, and went up on the hill, each light driving away the darkness of the winter evening.

"Boys, you are the lamplighters. You are dying every day in order that your children and your children's children shall enjoy the light of civilization and the comfort of freedom.

"To-day I was at the grave of my dear boy, killed in action. I had only one prayer and desire, and that was that God would allow the grave to open for one minute so that I could kiss him on each cheek and thank him for what he had done for his country."

Notes on Recent Books



THE OUTLOOK FOR RELIGION¹

Professor JOHN WRIGHT BUCKHAM, D.D., Pacific Theological Seminary,
Berkeley, Cal.

THE war has meant a strenuous call to action. It should have meant also a summons to devoted, fearless, vicarious thinking. For it has raised issues which can not otherwise be met. The author of *The Outlook for Religion* has fulfilled such a service. Dedicated "To all who are fighting for conscience' sake, whether in the trenches or in prison," the volume exhibits the same spirit of honest battling after truth which those display who battle for it. Dr. Orchard is frankly and fearlessly a pacifist; but his pacifism is so forceful and intelligent (shall I say convincing?) as to be wholly free from either weakness or partizanship.

As pastor of King's Weigh House (Congregational), London, and an author the spiritual and intellectual quality of whose writings has been widely recognized, Dr. Orchard is entitled to a careful hearing. Add to this the virility of the volume itself, and the reader is called upon to do no little thinking for himself.

The contents consist of three parts: "The Questions of the Hour," "The Cry of the Times," and "The Hope of the Age."

The analysis of the present situation in the religious world with which the discussion opens is confessedly pessimistic. Dr. Orchard believes not only that our time is shot through with skepticism and materialism, but that the Church is confused and apathetic, having lost her sense of mission and her great opportunity of witnessing for her Lord by opposing

instead of sanctioning the war. True Christianity he believes to be inherently and radically antimilitaristic. Whereas "it remains obvious that Christianity does contain a modicum of very perilous pacifism, not only in some of the sayings of Christ, but in the very principle of the cross"—"the Church has treated the Sermon on the Mount as a scrap of paper," and has refused to take up the cross and follow her Master. Based upon this interpretation, which he presents with unquestionable pertinence and force, the author's indictment of the Church is a scathing one. Both the Anglican Church—which has a partial excuse in the fact that it is a national church—and especially non-conformity have been false to their colors. The latter, which might have been expected to take its stand against war, has fallen into a colorless compliance. "What seems perfectly clear is that the Free Churches have lost their *raison d'être*. It has no hesitant prophecy that after the war they will find that the public has discovered that their non-conformity is superficial and their freedom a shibboleth, and they will be left to wilt and wither away." One of the most manifest weaknesses of the Church in this crisis is its inconsistency. "A Church that preaches one thing in peace and another in war-time will not be tolerated."

This is not mere captious criticism. It is severe yet careful judgment. But is it just? The author overlooks the peculiarly perplexing character of this war—a war in which the moral

¹ By W. E. Orchard, D.D. Funk & Wagnalls Co., New York and London, 1917.

issue is so clear and strong as to seem to call for the most drastic measures for the protection of justice and liberty. America, even more than Great Britain, has felt this. The churches of America have been almost unanimous in their support of the nation in its resort to war.

It is unjust, under such circumstances, to condemn the Church as strongly as Dr. Orchard has done. She has had to meet the issue suddenly and "unprepared" and in a concrete form, when apparently the highest and most sacrificial motives seemed to call not to pacifism but to arms.

And yet, when this issue is thought through with thoroughness and patience, it has become clear to many besides Dr. Orchard that Christianity and war are irreconcilable and that the Church has been "slow of heart" in not seeing this and acting upon it. It may be that the substitution of moral force for physical force is chimerical and will not work in a world like this. But that does not alter the fact that Christianity is committed to this great and daring venture. With this faith war, in general, is incompatible. Is that true of this war?

The Church will recover power and leadership only when she dares — as dare she may — to apply the Christ spirit to the whole range of human affairs, political, industrial, social, international. There is no other way forward.

It is absurd to call this type of pacifism pro-German. Every line and word of such a discussion as Dr. Orchard's refutes such a charge. Nothing is so unchristian (one might say, so Teutonic) as to brand conscientious pacifism with treasonable epithets.

As Dr. Orchard reaches the more constructive part of the discussion his pessimism changes to hopefulness, if not to optimism. The war-heaviness

which lies so darkly upon his spirit lifts before the inner light of Christian faith which so completely possesses his soul. The Church may fail, but Christ can not. He traces clearly the outlines of a reconstructed and victorious Christianity — Christo-centric, personalistic, experiential, doctrinal, social. He is no dupe of a roseate liberalism any more than of a gloomy conservatism. His Christology is "high," or, rather, deep. He holds Christ to be all that the Nicene creed declares — and more. He is also a strong protagonist of missions and regards the missionary enterprise as "the one indisputable Christian flag flying at present."

He is firmly convinced, too, of the necessary and vital place of the Church in Christianity. Above all, he is consumed by the zeal for a reunited house of Christ. "Bitter things," he writes in concluding, "have been said about all the churches [referring to his own words], but the bitterness springs out of a passionate love for the Church, a great faith in what was meant to be and can become, and an almost intolerable longing for the One Holy Catholic Church." The last chapter, "The Emergence of a New Catholicism," is replete with earnestness, insight, and comprehensiveness. The truth which each communion has won, he declares, is of no value when held in isolation and self-sufficiency. Each must share the gains of all the rest. "Let every church determinately appropriate everything in other churches which has been found to feed the spiritual life and preserve a true witness to Christ."

It may be that Dr. Orchard is quite too liberal in his application of the principle that each branch of the Church has something to contribute to the whole, especially as respects his attitude toward the Roman Catholic Church; but, if so, it is due to the

largeness and generosity of his outlook. He is so true a catholic that he is determined to find catholicism even in Rome.

Here are the characteristic marks of a genuine revelation to a modern prophet—first, the wind, earthquake, and fire of stern and searching criti-

cism, and then the quiet counsels of conservatism and reconstruction. Such honest, intelligent, and wide-visioned thinking as this book exhibits—let it be repeated—is greatly needed and will help to purify the Church and set her anew to her great task.

THE LIFE IN CHRIST¹

Professor ARTHUR S. HOYT, D.D., Auburn Theological Seminary, New York

It is not necessary to accept the exaggerated estimate of the publisher to know that here is a book of strong sermons. Why should we ask our men to walk on stilts when they are of goodly stature and look far better on the ground? But to read even one of these sermons is to throw off the unpleasant impression of the publishers' notice. For they are real sermons by a live man, who is not afraid in this day of much superficial and sensational speaking to ask his hearers to think upon the profoundest subjects of religion.

I. I think the first impression made by the sermons is one of variety. There is variety of occasion and truth and illustration. There are sermons to the church, to young men, dedication sermons, on the occasion of mob violence, in memory of the dead. The truths are largely of Christian experience, but in the range of a single volume nearly all great doctrines of Christianity and all practical duties of life are more or less fully treated. And the illustrations have a wide range; the great fields of thought and endeavor, of art and daily life are made to body forth the truth. The variety of material is not matched by method. This is rather fixt, almost invariably the method of logic and analysis. It is not necessary to know the preacher to guess his studies and work. The hall-marks of the theologian are upon most of the sermons—the dyer's hand colored by what it works in. And this is not surprising. The real wonder is that there is so little of it, so few technical terms, the greatest truths on a level with the intelligence and needs of men, an earnest man talking directly to his fellow men.

II. The sermons are marked by clearness of thought and vigor of expression. There is

nothing vague and nerveless in the volume. There is a confident tone in it as tho the preacher had reached finality; not that there is an intolerant spirit or certainty through ignorance of the vastness and mystery of truth. The materials are used with the hand of a master-student. The author is familiar with the new problems and forms of thought, but he expresses his convictions through the older and catholic. The atonement is spoken of as a transaction and not as a law of life. The advertisement calls it "a book that will foster faith and banish doubt." It will no doubt strengthen the faith of believers. It hardly touches the questioning spirit of our time.

I think Dr. Mullins usually speaks without notes. Yet such exact diction and condensed epigrammatic sentence could hardly come without writing. It does not have the conversational spontaneity of free speech. Still it has the best marks of oral style; it must be spoken.

The plan is too marked for continuous and effective speech. It is more like a debater making his points one by one than a prophet pleading with men about the greatest things. The point of contact is not always made with the audience, and even the poetry is sometimes printed as prose.

III. Varied, clear, vigorous, the sermons are, best of all, practical. Truth is for life. Doctrine is for duty. The theology and the ethics are inseparable. Questions of duty, personal and social, have rarely been put in a more commanding way. It is a fine example of the social consciousness. There is an ethical passion, and it comes from the supreme passion of the cross. It would be hard to find a clearer, stronger summary of the great doctrines of the gospel and the prac-

¹ By Edgar Young Mullins, D.D., President Southern Baptist Seminary, Louisville, Ky. Revell Co., New York. One of the sermons is given on page 288.

tical goodness inspired by them than in the fifth sermon—"No man liveth to himself." And the eleventh sermon, "Christ's Challenge to Manhood," in its wide reading and experience, its deep meditation upon truths and insight into human motives, gives some reminder of the rushing periods of Phillips

Brooks; however, it is too full to give singleness of impression.

These are noble sermons to come from the study and the classroom; nevertheless they lack somewhat of the warmth, and the sympathy, and the humanness of the pastoral teacher.

CONDITIONS OF LABOR IN AMERICAN INDUSTRIES¹

THE subtitle of this book is very properly named "A Summarization of the Results of Recent Investigations," for that is what it offers. There is scarcely a phase of labor which is not dealt with—and dealt with adequately. It is, in the literal sense of the word, a mine of information concerning this particular topic. Any minister who wants to be informed about labor-conditions will find the facts here.

The labor force is analyzed first of all, and figures prove what has been suspected by many—that the native American has been practically crowded out of our industries; fewer than one out of every four workers in our basic industries are natives of this country. Wages and earnings are shown to be less than \$10 a week for male workers eighteen years or over, in the case of about 25 per cent.; about 65 per cent. earn less than \$15, and only 10 per cent. earn more than \$20—that is, when there is work, for in many cases there is considerable unemployment; for instance, the bituminous coal-miners of Illinois and Indiana lost 116 days in 1913 out of 306 possible working days. This idleness naturally reduced the earnings per annum correspondingly.

The causes of unemployment are numerous, depending in some cases on social and economic conditions over which the worker has no control; in others on personal circumstances. For instance, 22.54 per cent. out of a group of 24,400 families investigated in 1901 had a sick bread-winner, and 33.29 per cent. had one who was unable to get work. Idleness means not only loss of wages, but drifting and deterioration, and almost invariably ends in loss of efficiency.

The working conditions are constantly improving, but in many cases they are still

far from what may be called normal. Five of our States still define the working day as not less than twelve hours. In 1910 over 40 per cent. of the iron- and steel-workers worked 72 hours a week, and about 20 per cent. 84 hours. Prolonged work of this kind produces fatigue which, in turn, leads to accidents, of which in 1913 about 25,000 were fatal, while about 700,000 proved sufficiently serious to disable the workers for four weeks or more. It is interesting to notice that the authors do not unequivocally indorse so-called scientific management under these conditions.

What must the family life be under these circumstances? The women must work, not to earn "pin money," as claimed by some, but to help pay the rent and the grocery bill. If the wife does not go to a factory she takes in boarders, since at least \$800 per year are needed for a family of five to cover absolutely necessary expenses. The living conditions are inevitably below what they should be—food insufficient in quality and quantity, and housing below what is essential for health.

These deprivations imply a vast amount of low vitality if not of actual sickness. The male workers of Rochester, N. Y., alone lose on an average \$1,300,000 a year in wages through sickness, and 60,000 wage-earners die of "old-age" diseases before the age of forty!

The few facts referred to in this review may indicate the seriousness of our labor-problem. A study of this book will convince even the most skeptical that all is not well with our industrial workers. The facts and figures give sufficient reasons for the necessity of reform; but the community alone can do that.

¹ By W. Jett Lonck and Edgar Sydenstricker. 1917. 400 pp. \$1.75 net.

Funk & Wagnalls Co., New York and London.

The Man in Court. By FREDERICK DEWITT WELLS. G. P. Putnam's Sons. 291 pp. \$1.50 net.

This book will be read with interest by the public at large, for whom it is evidently intended, but it is also not without value to the practising lawyer. It presents the subject from a new point of view. One who approaches the courts of law from the angle of the lawyer does not receive the same impression as the litigant, the juror, the witness, or the judge. Any criticism of legal procedure which tends to widen the horizon of the parties and the public generally is a public benefit.

Many of his objections to the present system are not properly directed against the courts or their procedure, but against the policy of statutes enacted by the legislature, as, for instance, in his chapter on the night courts and the treatment of the social evil. Of course, the courts have no discretion in these cases. The judge must enforce the law as it is.

When he turns to the civil courts he seems to find an "unfitness between the courts and modern conditions." In the last chapter he outlines the possibility of "Juridical Experts" to decide controversies; the courts, the judges, and the lawyers apparently all having been abolished. We can not gather whether he regards this abolition of judges and juries and lawyers with satisfaction and approval; but to those who have made some study of the history of jurisprudence it would seem that the new system would be rather a change of name than of substance.

Judge Wells seems also to lay the blame on lawyers as a class for the defects of the present system—the delay occasioned by the calendar practise, the rules of evidence excluding irrelevant and immaterial testimony, the use of technicalities which confuse the merits, cross-examination which he considers useless, the forms of pleading and their use to keep out facts the jury would like to know.

Some of these defects are the results of laws binding on the judge, which can be changed, if desired; but for most of them the judge and the litigant (the business man whose case is to be tried) are at least equally responsible. The postponements and delays are largely caused by the fact that the business man finds it inconvenient or a cause of financial loss to attend court at the

particular moment the case is called for trial, and usually when the lawyer seeks delay he does so at the behest of his client.

Judge Wells makes no allusion to the great and substantial reforms in legal procedure which have been made in recent years, notably the reform of the calendar practise of his own court, the result of which has been an immense saving of time to all concerned; and this is only one of the numerous reforms.

The real trouble is that the courts are dealing with the most complex of all subjects—human nature—and the rights and duties of men in a highly developed civilization. The courts are a "safety-valve" through which the community blows off its surplus steam. The mere fact that they exist, that they are there ready to redress a wrong, is the greatest bulwark of liberty and public order.

The Labor Movement from the Standpoint of Religious Values. By HARRY F. WARD, Professor of Social Service in Boston University School of Theology. A Report of the Ford Hall Lectures, Boston, in 1915. Sturgis & Walton Co., New York, 1917. 200 pp. \$1.25.

The lectures contained in this book were delivered under the auspices of the Boston University School of Theology and various labor organizations, the I. W. W. among them. This organization appreciated the lectures and the questions and answers to such an extent that a committee drew up formal resolutions in appreciation of them and the endeavor of bringing the churches and the workers together.

The book contains eight lectures, each dealing with a separate phase of the labor movement—Trade Unions, Socialism, Syndicalism, The Demand for Leisure, The Demand for Income, Violence and Its Causes, Labor and the Law, Democracy and Industry.

The topics are treated with fairness and in a popular vein. The history and underlying principles are stated in each case, and the lecturer is not sparing in criticism of both unjust employers and unreasonable workmen. He takes the point of view that ultimately the two parties must get together on an ethical basis, because, from the purely economic aspect, there will always be employers who deem it expedient to

"squeeze" the worker all they can and workers who shirk all they can.

The book can be commended to ministers who have to face an ever-increasing unrest among their parishioners who are living by manual labor. A table of contents would have been a help to the reader.

Fairhope: The Annals of a Country Church. By EDGAR DEWITT JONES. The Macmillan Company, New York, 1917. $7\frac{1}{4} \times 5\frac{1}{2}$ in. \$1.25.

With memory still vivid of the living parish sketches of S. R. Crockett (*The Stickit Minister*), Charles W. Gordon ("Ralph Connor," *The Sky Pilot*), and John Watson ("Ian Maclaren," *Beside the Bonnie Briar Bush*) one is not surprised that a parish minister can indite thrilling stories of "this little life we all know." This time it is one of our own contributors who has "turned the trick." Fairhope, in Kentucky, gives Dr. Jones his opportunity to describe the church and community life of say thirty years ago. Meeting-house, eccentric ministers, local interdenominational-theological debates "protracted meetings and resulting river-baptisms during the winter, church-singing, student preachers, the local heresy-hunter—and a lot more—are all here, faithful to life. A genial humor, none the less keen for its kindliness, has guided the pen; yet there is nothing of the cartoon in any of the sketches, for a Christian love and appreciation form their atmosphere. "A Modern Enoch" is a gem of purest brilliancy.

Here is a book for the vacation, for "blue Monday," for the hour after supper or just before bed-time, to quiet jumping nerves and suggest peace and rest. May the roll of such writers ever lengthen!

The New Layman for the New Time. By WILLIAM ALLEN HARPER, LL.D. Fleming H. Revell Company, New York, Chicago, and London, 1917. $7\frac{3}{4} \times 5\frac{1}{4}$ in., 160 pp. 75 cents net.

"Mobilization" is in the air; it is the note of "the new organization." How to apply it in the churches by enlisting enthusiastically the entire force of laymen and laywomen is the problem solved by a layman, president of Elon College, N. C. He does this partly by argument, largely by example.

It has been done with effects not at all surprising when they are seen. For a church consists of the pastor and the people—especially the people. The pastor is one, the people are many; and the work of the Church is so varied that every one's preference and capability can be advantageously consulted and employed. One church in Honolulu has its lay activities congenially engaged in no less than eleven lines of profitable congregational or community work. Set people to doing in the church what they will like to do; that is the secret of success.

Amos R. Wells writes an enthusiastic introduction to this stirring and helpful volume, and his enthusiasm is justified. The five chapters discuss The Layman in History, The Layman and the Minister—and the Church—and Evangelism—and Social Service.

If it is better to know how to set one hundred people at work than for oneself to do their work, pastors who have not the secret should learn how from President Harper, who has been doing it. His volume is one of "the very good little books."

Worshiping Children. Stories and Addresses. By the late Rev. J. G. STEVENSON. Hodder & Stoughton, New York and London, 1916. $7\frac{1}{2} \times 5$ in., 237 pp. \$1.00 net.

In the year 1915 the author of these stories and addresses—without texts—contributed a series of articles to THE REVIEW on "Religion and the Child." Mr. Stevenson has made a close study of child-life, and this volume is in part the fruit of his diligent work. Preachers will find these addresses most suggestive in their work with the junior congregation. In order that our readers may see the nature of these addresses we give on another page one entitled "The Flower of Happiness."

Books Received

The Devil in Modern Society. By JAMES WILLIAM LOWBER, M.A., LL.D., Ph.D., Sc.D., F.R.A.S., F.R.G.S. The Standard Publishing Company, Cincinnati, 1913. $7\frac{1}{2} \times 5\frac{1}{4}$ in., 208 pp. 50 cents net.

Seven Doubts of a Biologist. By STEWART A. McDOWALL, B.D. Longmans, Green & Co., London and New York, 1917. $7\frac{1}{4} \times 5$ in., 64 pp. 40 cents.



MARTIN LUTHER (1520)
(Cranach Portrait)

THE HOMILETIC REVIEW

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The Devotional Hour

VIII. The All for the All

RELIGION—above all, Christ's religion—is not something which can thrive on a "fifty-fifty" basis. That simple Brother of the Common Life, Thomas à Kempis, was profoundly right when he said four hundred years ago, "We must give the all for the All." The great religious leaders, the persons who have started a new line of march, have always known that truth, and it was their practise of it which more than anything else made them religious leaders. The Laodicean, neither cold nor hot, economical of spiritual zeal and exercising no more faith than is absolutely required for conventional religious purposes, with one eye on the main chance here below and the other turned feebly on the celestial gate, is a well-known type of Christian. But, however common the type may be, it is a pitiable, miserable failure.

"Surely they see not God, I know,
Nor all that chivalry of His,
The soldier saints who, row on row,
Burn upward each to his point of bliss—
Since, the end of life being manifest,
He had cut his way through the world to this."

Nowhere does this virile, all-for-All way of life find such striking emphasis and illustration as in the sayings and in the practise of the great Galilean. Religion for him is not an unnecessary luxury; it is the staff of life, the bread and water by which men live. The "whole world" set over against this indispensable life of the soul weighs nothing. Even the eye that hinders the soul is to be bored out and the hand that interferes with the central life is to be hacked off and flung away, because there is only one focal thing in the universe that matters and toward which all energies must bend. Two very simple, yet very profound, parables are told by the Master to illustrate this principle of giving the all for the All. A man casually digging in a field hits upon a buried treasure which in some earlier time of war had been hastily hidden in the ground as the owner fled before the invading enemy. The finder, thrilling with joy over his happy discovery, goes and sells all that he possesses and invests everything in the field which contains his treasure. Another man, watching the pearl-divers come into port laden with their "finds," sees

with his trained eye, among the many ordinary pearls, one priceless pearl. He hurries home, disposes of all his stock of goods, sells his shop and bit of land, and goes back to the divers and buys that lustrous pearl of great price which is worth all other possessions. Those are Christ's figures to illustrate the true attitude of the soul toward the kingdom of God, the highest vision and ideal of life. It must not take its place alongside of other things and stand on a competitive level with them. It must rise high over all and become the absorbing goal and central pursuit of the soul. This is, beyond question, the secret of spiritual power. The religion that costs nothing, that demands no hard sacrifices of other things, that does not lift the life out of low-level motives, is worth little and makes little difference to the life. The type of religion, on the other hand, which costs the all, which makes the cross the central fact and dominates the life as its one driving power, becomes an incalculable force and turns many to salvation. We have been trying to get on with the "fifty-fifty" scheme. We have endeavored to take over ease with our comfortable religious faith. We have scaled down the demands to attract the economically minded. But it is now, as always, a false trail and an abortive undertaking. We must return to Thomas à Kempis's principle and learn to give the all for the All. We must go back still farther to the way set forth by a greater than the Brother of the Common Life and make everything else in the universe yield to the central call of the kingdom of God.

Sacrifice for its own sake is asceticism. Surrender, mortification, crucifixion as a dumb negation of life can not be recommended. It is always better to live in the yea than to live in the nay, where the yea is possible. But when a clear collision comes, when life forces a choice between the soul's true destiny and all else, then there must be a surrender of everything which tends to anchor the soul to its inland harbor when it should be sailing the open sea with God—the all must go for the sake of the All! This higher way of life, this capacity to see real value, to let the bird in the hand go for the sake of catching the two in the bush, this power to live by the unseen and to insist on having God or nothing—that is what we mean by "faith."

That it "works" there can be no doubt. That it produces a new quality of soul must be admitted. The spiritual experts have one testimony to give. For a sample opinion let us take the account of a little-known eighteenth-century saint, Thomas Story:

"He called for my life and I offered it at his footstool; but he gave it me as a prey, with unspeakable addition. He called for my will, and I resigned it at his call, but he returned me his own in token of his love. He called for the world and I laid it at his feet, with the crowns thereof; I withheld them not at the beckoning of his hand. But mark the benefit of exchange! For he gave me, instead of the earth, a kingdom of eternal peace, and in lieu of the crowns of vanity a crown of glory. . . . He gave me joy which no tongue can express and peace which passeth understanding. My heart was melted with the height of comfort; my soul was immersed in the depth of love; my eyes overflowed with tears of greatest pleasure. . . . I begged himself and he gave All."

Rufus M. Jones

HAVERFORD COLLEGE, Haverford, Pa.

THE PERSONAL SIDE OF LUTHER

PRESERVED SMITH, Ph.D., Poughkeepsie, N. Y.

"BETWEEN ourselves," writes Goethe to Knebel, "there is nothing interesting in the whole Reformation but the character of Luther; and that, moreover, is the only thing which made a real impression on the people." Without indorsing so sweeping a statement, it may be said that there is much truth in it, especially in the latter part. In fact, hardly anything ever impresses the multitude but character; in a great democracy the people vote far more for the man than for the policy. So in the Protestant revolution there is much to be explained only by Luther's personality. In this paper I am not called upon to estimate his character as a whole, but only to set forth the private life of the man. And, after all, who will dare to say it is the less important side? It is the common things that count. If a man can not be faithful to the daily duties of his own circle, he will not be truly great or good in his career; if he can not find romance and love in his own marriage and the blessedness of caring for his own children, he will hardly find happiness elsewhere.

It is sometimes said that the last praise with which one can damn a weak but not vicious man is to say that "he was good to his mother." It seems to be one of the things taken for granted in any decent person. And yet filial affection is certainly more often absent in weak characters than in strong ones. Martin's first love was his mother. She was good to him and protected him from witches and taught him little rimes. "A mother is the best guardian for her children," he once wrote, "and she will never injure them, as they are her flesh and blood and she has carried them under her heart." Of his father he was, as a boy, afraid, but

later he came to recognize, what was the simple truth, that his own career would have been impossible without the good education which, at considerable cost to himself, the old man had given him. To his father Martin dedicated one of his most famous works, the *Treatise on Monastic Vows*. Old Hans became a convert to his son's doctrine, and hardly anything ever pleased the son so well as a remark made by his parent that "He would be a knave who did not believe the gospel preached by Martin."

As the eldest surviving child in a large family, considerable responsibility devolved upon Martin for the care of his younger brothers and sisters. His mother told Melancthon that as a boy he had supervised their morals. The death of two of his brothers in the plague of 1505 probably had something to do with his decision to renounce the world. With the other brother, James, and with his sisters, he was not, in later life, very intimate, tho, save for a temporary dispute over his parents' estate, he was always on friendly terms with them. He took several of the orphaned children of two of his sisters into his own house and brought them up affectionately.

It was as a boy of fifteen that Luther learned from his hostess at Eisenach, the pious Ursula Cotta, that there was nothing dearer on earth than the love of woman to him who could win it. In the priestly, medieval atmosphere which he already breathed, he heard the saying with surprise, and almost forgot it during the next twenty-five years in the Erfurt Friary. But he learned it again from Catharine von Bora when he married her on June 13, 1525. The union was a very happy one for both of them. That a monk

and a nun were able to marry at all was of course due to Luther. It might be said that he inaugurated the great age of marriage. Neither the licentiousness of antiquity nor the asceticism of the Middle Ages thought very highly of the wedded state, but with the Reformation it became exalted as never before, and, indeed, hardly ever since. Every one married as soon as possible, and widowhood rarely lasted more than a few months. Thus one of Luther's friends, Jonas, married three times, and another, Rörer, twice, each time a few months after the death of their previous spouse. The same woman married, with short intervals between, Ecolampadius, Capito, and Bucer. Luther's ideal in this respect was higher. If Catharine died, he once wrote, nothing could persuade him to take another wife.

But in the general high estimate of the wedded state he shared the opinion of his age. No one, probably, has spoken so appreciatively and so frankly of the genial bed as did Luther and his contemporary, the Italian poet Pontano. It is perhaps this frankness and lack of reserve on so private a subject that have shocked some moderns into the belief that the ideal of the Reformation was a low one in this respect. But this is far from true. Luther found in his wife a faithful comrade and friend. He not only turned over to her the whole management of his property, but he consulted her on his work and often took her advice. It was to please her that he finally decided to answer Erasmus, for his testimony to this fact is certainly no jest, as one learned professor has declared it to be.

Luther's constant devotion to his wife, fully reflected in his letters and table-talk, shines all the more brightly in contrast with some other marriages of his contemporaries. The subjection of women was far more complete

in that age than in this, and the lot of the wife was often not a happy one. She had no more legal rights than a child, and could not dispose of her own property. It is horrible, but true, that corporal chastisement of wives was allowed and was not uncommon. It is not to depreciate Sir Thomas More, but just because he is reckoned one of the finer spirits of the time, that I contrast his conjugal life with Luther's. This Englishman, so praised for delicacy of feeling, wrote epigrams on marriage of almost inconceivable harshness, in one of which he declared that the most useful thing a wife could do was to die and leave to her husband her property. When his first wife did die he married again just one month after her death. The praise given him by Erasmus, that he got more work from his spouse by jokes than other husbands did by harsher methods, hardly gives a happy picture of domestic relations, and if his second wife was, as she was said to be, a shrew, she doubtless had sufficient provocation. Now in Luther's case all this is different. Knowing his private life as we know hardly any man's, we never hear of a single unkind act or word addressed to her. Once he applied to Catharine the description of the perfect wife in Proverbs, and again he said he would not change her for the greatest kingdom in the world. On his frequent absences he wrote her as often as a messenger was to be had, and always charmingly. If in fun he called her "his lord Katie" it was really because, as he said, he left the government of the house in her hands alone. He bequeathed her all his property, because, as he wrote in his will, "she had always been dear, worthy, and fair as his pious and true wife." Tho his will, dated January 6, 1542, was contested because he did not use the legal forms, it was ratified soon after his death, on April 11, 1546. To make Catharine's position

still securer he executed a deed on February 1, 1544, giving her dower rights in some property.

Luther was very fond of children. He believed that their prayers moved the heart of God more, than those of others. He compared them to a fair garden. Not only his own children, but his nephews and nieces were constantly with him. It is true that at times he was stern. Once he refused to speak to his son John for days because he had been disobedient. On August 28, 1542, he wrote Crodell, the schoolmaster at Torgau, to flog Katie's nephew, Florian von Bora, soundly on three successive days for having stolen a knife and then lied about it. But in general he was indulgent, especially in comparison with the general custom of the time. If he sometimes applied the switch, he always had apples and cherries as rewards for good little people. Several of his letters to his eldest son are extant; the first one, written when the boy was about five, is perhaps the most famous letter ever address to a child. In it he tells of the pleasant garden where good children dance, and ride ponies, and wear golden jackets, and eat plums and pears, and play with toy cross-bows, whistles, fifes, and drums.

Luther was a true friend. He was never tired of extolling Melancthon, even at his own expense. Shortly after he saw the young prodigy Luther wrote: "He has almost every virtue known to man and yet is my dear and intimate friend"; and again: "If Christ please, Philip will make many Luthers, and a most powerful enemy of the devil and of scholasticism, for he knows both the trumpery of the world and the rock of Christ, therefore shall he be mighty." Many years later he said that Melancthon was worthy to be given a kingdom. Again he said that whereas his own writings had substance but not style,

and Erasmus's style but not substance, Melancthon's had both. Another good friend was Nicholas Hausmann. More than a hundred letters from the Reformer's pen to this good man are extant, and when Luther heard of his death, October 17, 1538, he burst into tears. When his friends were in trouble or temptation Luther always tried to help them, either by word of mouth or by letter. Frederic Myconius spoke of one of these missives as "a consolatory epistle, which you would fancy had been written from heaven."

Luther's friends were selected from all ranks of society. He was too great and too simple to be either a respecter of persons or a snob. With the elector John Frederic he stood in close relationship, and he numbered among his intimates a king of Denmark, the princes of Anhalt, and other members of reigning houses. With all of them he conversed on terms of absolute equality, without a touch of servility or of impertinence or of flattery. More than a hundred epistles to the princes of Anhalt have come down to us, and they are among the most delightful, humorous, and easily written of all his correspondence. "I dislike writing letters," he once remarked, "but whoever gets one from me is likely to have me for a good friend. Thus Queen Mary of Hungary said to the youth who brought her my letter, 'I see that Dr. Martin Luther likes me.'"

On the other hand, the Wittenberg professor was just as ready to be intimate with the humblest persons. Peter Beskendorf, the barber, was one of these. Some of their conversations have been recorded. The Reformer bought his humble friend a scrapbook in which he and most of the famous men who visited Wittenberg for several years wrote their names and some maxim or quotation from Scripture. Luther did not disdain to

dedicate to his barber, tho the profession of hair-dressing was held in even lower repute then than now, one of his tracts, entitled, *A Simple Way to Pray*. Wolfgang Sieberger, a servant, was also dear to his master. After some years spent in service the Reformer bought him a little house for himself, and he occasionally wrote him letters. One of the most charming of these purports to come from the "pious, honorable birds" whom Sieberger is trying to catch in his nets.

It is indeed true that Luther insisted pretty much on having his own way with his friends as with everybody else. The idolatry in which he was held during all his latter years spoiled him a little. One feels that Bugenhagen, the Wittenberg parish priest, was the most loyal to him, for he was almost the only person who succeeded in both opposing him occasionally and also in keeping on good terms with him. Melancthon, on the other hand, told him to his face that his worst fault—vituperation of his enemies—was a heroic virtue. Jones, a life-long intimate, wrote in 1543 that he always referred all matters, both great and small, to Luther's judgment, and he severely censured Wolferinus for holding a debate, instead of asking the Reformer's advice, on a very minor moot point. Indeed, as Professor Kawerau has remarked, the dark side of the Reformer's amazing strength was that it crushed out all independence among his followers. Melancthon, as is well known, at times chafed under what he himself called "an almost ugly servitude." "This quality of Luther," he continued, "was due rather to his nature, which was contentious, than to either self-interest or the idea of serving the community as a whole."

Luther was, indeed, absolutely disinterested. Few men have ever cared less for money or reputation than did he. If ever any one's eye was single

and his whole life given up to the service of a cause, it was that of the Wittenberg professor. It has been said that the two great tests of a man's character are found in his relations to women and to money. In both of these the German's standard was perfect. Tho we may regret the coarseness of his words, there is no unchastity in his acts for which apology must be made. And of money he thought scarcely ever, except when he wanted it to help some one else. He even borrowed to lend to others, and he gave freely and almost recklessly. His hospitality was another phase of the same trait. The house where he lived, the former Augustinian friary, was more of a public institution after it was deeded to him than before. In its capacious walls were sheltered a dozen or more poor relatives, a constant quota of fugitives from other lands and of distinguished visitors, and a large but fluctuating number of students at the university.

Luther was, in later life, no ascetic. Having tortured himself in monastic fashion for ten years in the friary he had come to hate practises which were degrading to man and to his idea of God. "Now," he wrote in 1534, "I seek and accept joy wherever I can find it. We now know, thank God, that we can be happy with good conscience, and can use God's gifts with thankfulness, inasmuch as he has made them for us and is pleased to have us enjoy them." All lawful pleasures, moderately used, he regarded as good gifts of God. He sometimes joked about the amount he ate and drank, as when he wrote his wife: "We eat like Bohemians (but not much), and drink like Germans (but not hard)." He was, as Matthesius called him, "a cheerful, jolly companion," loving to sit long in merry talk with his students and guests. His joyous disposition expressed itself in many a jest and funny story.

Humor is a larger element of his letters, at least during the last twenty years of his life, than of any other epistles known to me. "Melancholy is the devil's bath," he once said, and he did all he could to expel it. His passion for music, which he reckoned as the art next in value to theology, is well known. Not only hymns and solemn church music pleased him, but the light student songs which he and his guests sometimes sang at meals. Dancing, too, provided it were properly chaperoned, he approved of, and even said he would dance himself did

he not fear it would damp the gaiety of the young people. Melancthon occasionally danced, however, tho Bugenhagen rather disapproved of the practise, as did the Swiss Reformers, and as do some modern Lutherans.¹ In outdoor sports the Saxon delighted, and in all sorts of games. Chess he played well himself, and spoke of cards as an innocent diversion for children. On the other hand, he disapproved of dramatic entertainments, which in his day were the occasion of much flippancy in the treatment of sacred themes.²

LUTHER AS A CHURCH HISTORIAN

Professor GEORGE W. RICHARDS, D.D., Theological Seminary of the Reformed Church in the United States, Lancaster, Pa.

LUTHER was not a writer of church history. Like the Romans, he made history—and let others write it. He had neither genius for historical art nor training for historical science. His lot was cast in a time when the historical spirit was in its dawn. The Middle Ages had scant regard for history, civil or religious. Scholasticism was too philosophical and dogmatic, viewing things too exclusively in their static form, rather than in their genetic process, to have a care for the events of the past in their relation to the present. Throughout the centuries of its supremacy not a single significant work on church history of a general character was produced. History resolved itself into the writing of chronicles wholly uncritical and limited to provinces and towns. A lively interest was taken in legends, especially in such as related to the origin of the several nations of the West.

The historical spirit revived in the fifteenth century. The humanists went back in order to go forward. In Greece and Rome they discovered springs of culture and ideals of life differing fundamentally from those of medieval saints. In Palestine, in the Hebrew Old Testament and the Greek New Testament, they came into contact with a religion far simpler, more personal, and more ethical than that of the Roman Catholic Church of their day. When the living came into touch with the dead, the dead sprang into life and breathed vitality into the living. The Church itself made its appeal to history, not in the interest of historical science, but for apologetic purposes, to buttress the tottering hierarchy by pointing to its foundations in the past and citing its splendid achievements. The archbishop of Florence, Antoninus, *ca.* 1450, wrote a "World-Chronicle" in three folio volumes; Platina published

¹ On Melancthon dancing see *Luther's Correspondence*, vol. II. Bugenhagen's opinion in *Bugenhagens Ungeedruckte Predigten*, ed. Buchwald, 1910, p. 305, 17ff. Dancing forbidden at Zurich 1500, and again 1519. S. M. Jackson: *Zwingli*, 1900, p. 24; modern Lutheran condemnation, *New York Evening Post*, September 2, 1911. Calvin on dancing, see P. Knodt: *Die Bedeutung Calvins*, 1910, p. 13.

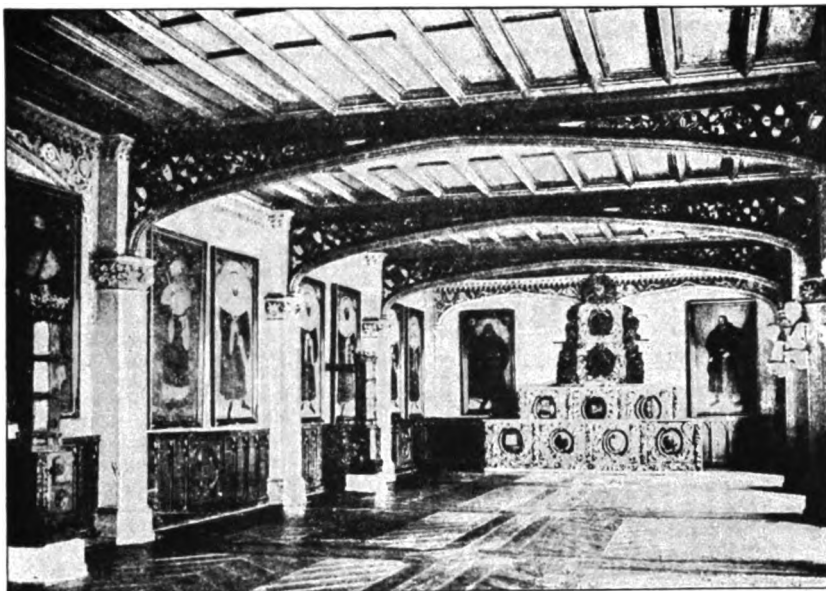
² May I correct here the statement that Luther approved of the theater made in my *Life and Letters of Luther*, p. 350? I made this statement on the basis of a letter printed as Luther's, dated 1543, in De Wette: *Luthers Briefe*, v. 553. It has been very recently shown that this letter was not written by Luther, but by George Major; Enders: *Luthers Briefwechsel*, xv, 132.

the "Lives of the Roman Pontiffs," both, of course, writing from the standpoint of the Roman Curia. The collection of sources, ancient and medieval, was encouraged by the Emperor Maximilian. The Church Fathers were edited and published, and not a few of the capital authorities for ecclesiastical history were in the hands of scholars of the thirteenth and fourteenth centuries. They had access to the "Church History" of Eusebius in a Latin version, to the "Tripartite History," including Socrates, Sozomen, and Evagrius, to the works of Bede, Gregory of Tours, and the *Speculum Historiale* of Vincent. Yet when Luther came to the University of Erfurt, history was not included in its curriculum, tho the humanists there read Livy, Lucan, Tacitus, and Thucydides. The catalog of the University of Wittenberg makes no mention of historical studies in the early part of the sixteenth century. Luther's student days were spent in an atmosphere of philosophy and philology. Aristotle and St. Thomas shared the throne. History came to its own only after the Reformers had spent their days. As early as 1524 Luther deplored this fact when he writes: "Yes, how sorry I am that I did not read more the poets and historians and learn of them. Instead I had to read the devil's trash (*Dreck*), the philosophers and sophists, with great cost, labor, and harm."

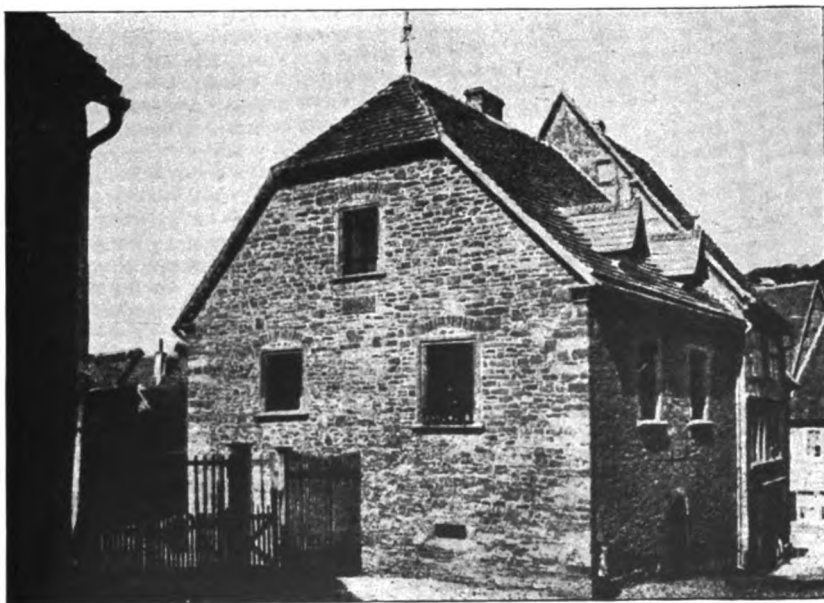
If Luther did not write history, he was by no means without the historical sense which profoundly influenced his reformatory work. What is the historical sense? The recognition that the present is the product of the past, that the living are the heirs of the dead, that God's purposes are realized through continued historical processes, that men accept with grateful reverence institutions of Church and State so long as they are in harmony with truth and right-

eousness. "Others have labored and ye entered into the labor" (John 4:38). From youth up he had a love for things historical, which, in his manhood, enabled him to value aright historical facts and to use with irresistible skill historical arguments against his opponents. His insight into history became clearer and deeper as he progressed in his reforms and pursued indefatigably his historical studies.

This sense of historical continuity saved him from the vagaries of the radicals, who frequently harmed more than helped his cause. Bitter as were his feelings toward popes, monks, masses, and words of merit, he never lost respect for the Roman Catholic Church. "In that house," he said long after he was a reformer, "I was baptized and catechized in Christian truth, and for that reason I always honor it as the house of my Father." Indeed, his purpose was not, like that of the Anabaptists, to found a new church, but to reform and restore the old Church, the Church of Christ cleansed of errors and abuses. His conservatism toward the traditional forms and ceremonies of worship was rooted in his historical sense, the feeling for the continuity of the Church through the centuries. He permitted everything from the ancient or medieval Church to remain that was not injurious to the gospel of grace and that served to edify and please the worshiper. When he made changes he did not follow the conceits of his own mind, but the guidance of history, which enabled him to distinguish between the original form of tradition and its later perversion. In his writings he never cuts the threads binding past and present in an arbitrary way. On the contrary, he traces the thread backward, and at the point where he finds it interwoven with a pagan or Jewish strand he cuts it and attaches it to a new thread so as to weave his



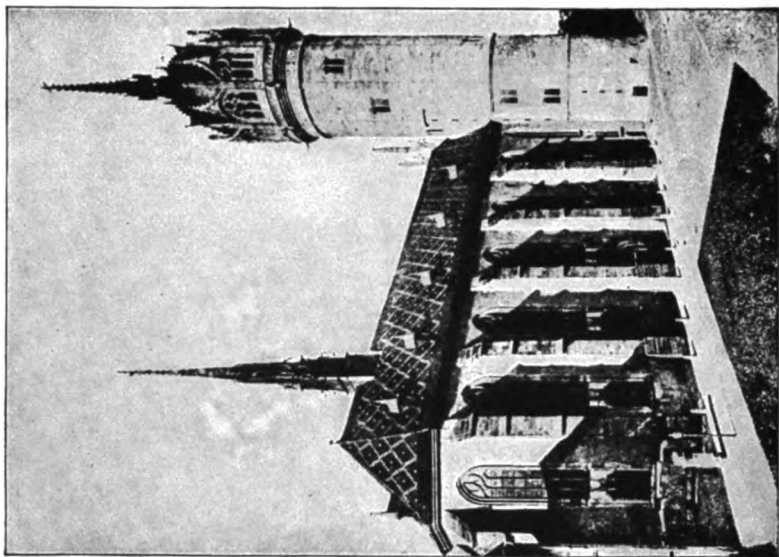
Luther's Lecture Hall at Wittenberg



House where Luther was born



**Bronze statue of Martin Luther in Eisleben, by Siemering.
Unveiled in 1883 on the four-hundredth
anniversary of Luther's birth**



Castle Church at Wittenberg

web after a Biblical pattern. The sharp distinction between the Scriptural and the historical Luther never made. He conceived of God as working out his design through history, while the Swiss in their zeal for divine sovereignty shrank from limiting divine omnipotence to historical media. Perhaps in this respect Luther was more in harmony with modern views than either Zwingli or Calvin.

Luther's interests were not primarily historical, yet he was always interested in history. For history served his purpose, which was threefold — polemical, apologetical, and pedagogical. His disputation at Leipzig, 1519, with his ablest Catholic opponent, John Eck, furnishes an illustration of his polemical use of history. He was not idle during the year 1518, notwithstanding the temporary armistice which he made with the papal delegate Miltitz. He continued to investigate the claims of papal and Roman supremacy. He read the tract of Laurentius Valla, proving that the Donation of Constantine was a forgery. He concluded that the primacy of the Roman pontiff was a comparatively modern doctrine resting on spurious decretals, and that for eleven centuries both the Nicene Council and the Bible were not supposed to support the exclusive authority of the pope. From an extended correspondence with Duengersheim before the Leipzig Disputation we learn that he read again Eusebius and Rufinus, the *Tripartita* of Cassiodor, the *decretum Gratiani* and the other parts of the canonical law, besides Platina's *Lives of the Popes* and the works of Cyprian and Augustine. In the light of historical data gleaned from these sources he drew up the famous twelfth thesis in reply to the twelfth thesis of Eck, both referring to the supremacy of the Roman Church. "The assertion," says Luther, "that the Roman Church is superior to all other

churches is proved only by weak and vain papal decrees of the last four hundred years, against which militate the accredited history of eleven hundred years, the Bible, and the decree of the Nicene Council, the holiest of all councils." This unheard-of attack against the Roman See he stoutly defended by appeals to history. He convinced himself, tho without sufficient reasons, that the papal claims of supremacy were recognized only about four hundred years before the Reformation, and rested upon decretals collected by Gregory IX., Boniface VIII., and Clement V. "Therefore it is to be attributed to these three popes that the decretals of the Roman pontiffs were spread abroad and the Roman tyranny was established."

In the work of reconstruction Luther made history serve an apologetic purpose. True, he based both the doctrines and institutions of the evangelical Church upon the Bible, but he gave large place to the teachings and practises of the first four centuries, the times not yet defiled by popish corruptions. He had a high regard for the Nicean Council, "the holiest of all councils." He constantly claimed to represent the true Catholic Church against its perversion by the Romanists and its desertion by the Anabaptists. He accepted and revitalized the ancient creeds—the Apostles', the Nicene, the Athanasian. His doctrine of the Lord's Supper was influenced by the writings of Irenæus. He frequently quotes the Greek and Latin Fathers against the medieval Schoolmen. Yet he read the Fathers with discrimination, giving them relative value. Cyprian he considered the greatest since the apostles, while Origen and Chrysostom were given only secondary place. Harnack in his *History of Dogma*, III, p. 694, says:

"His historical horizon was bounded by the time of the origin of papacy. What was

behind that period blended at many points with the golden lines of the New Testament."

The pedagogic value of history he defines in his introduction to the *History of the War of Milan* (1538), by Galeatius Capellas. I shall freely reproduce only the first paragraph, the whole covering four pages:

"The famous Roman Varro says that the very best way of teaching is to add to the word illustration and example. Through these one can clearly understand a discourse and more easily keep it. Otherwise when an address is not illustrated, however fine it may be, it fails to move the heart. Therefore, history is a valuable aid. For what the philosopher, wise men, and the reason teach is necessary for an honorable life, this history presents powerfully in examples and incidents, as if one saw it with his eyes. What is said in a word is seen in act. Thus can be seen what devout and wise men did, how they lived, how they fared, and what reward they received; also, how wicked and unreasonable men behaved and how they were repaid."

In this use of history Luther was a master, as may be seen both in sermons and in tracts.

Luther's historical studies extended through his life, tho with varying degrees of intensity. He regretted the lack of historical training in his early days. At Erfurt he read Livy, doubtless as a part of his course in the study of Latin. In the monastery he studied the writings of Origen, Jerome, Augustine, the "Church History" of Eusebius, and the sermons of Huss. We have already referred to his historical studies in his preparation for the Disputation at Leipzig. After his "Address to the Christian Nobility" (1520) and the Diet of Worms (1521), he permitted history to fall into the background, because his time and energy were spent in the work of reconstruction. The decade from 1520 to 1531 was perhaps the most trying period of his career; undoubtedly in it he did the most difficult work. He renewed his historical studies in the last decade of his life, from 1535 to 1546. During this period he wrote not fewer than thirteen writings in

which his arguments are drawn mainly from the history of the Church. In 1537 he address a tract to the Council of Mantua, alluding to a legend concerning John Chrysostom. Twenty years before, he said, one could not deny it with impunity; now he could laugh at it. At the same time he calls the Donation of Constantine a lie. This is evidence of the progress made in historical certainty and freedom of expression in the first four decades of the sixteenth century and in the sense of confidence Luther had in his interpretation of the history of the Church.

He reached the summit of his historical studies in the work on the Councils and Churches (1539). He shows an extensive knowledge of the Fathers, the ancient historians, and the councils, and proves their teaching inadequate as a basis for Church reform. In his mastery of details and his grasp of general principles he gives evidence that his inborn historical sense was highly developed in his mature years both by the discipline of life and by painstaking studies. His last notable works, from 1541 to 1546, were almost wholly historical, yet always with an ecclesiastical tendency. They were three in number, entitled, "Chronicle" (1541); "Papal Constancy (*Papsttreue*) of Hadrian IV. and Alexander III. against the Emperor Frederick Barbarossa"; "Against the Papacy at Rome founded by the Devil."

Luther's work in the history of the Church is admirably summarized by the master of living Church historians, Professor Harnack, who says:

"Moreover, he made some admirable studies in history, and in many places broke victoriously through the serried lines of traditional dogmas. But any trustworthy knowledge of the history of these dogmas was as yet an impossibility, and still less was any historical acquaintance with the New Testament and primitive Christianity attainable. It is marvelous how in spite of all this Luther possess so much power of

penetration and sound judgment. We have only to look at his introductions to the books of the New Testament or at his treatise on Churches and Councils. But there were countless problems of which he did not

even know, to say nothing of being able to solve them; and so it was that he had no means of distinguishing between the kernel and husk, between what was original and what was of alien growth."

LUTHER AS A HYMN-WRITER

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LUTHER's writing of hymns grew directly out of his work as a practical religious reformer. He was not a poet by instinct, tho not without rich poetic imagination. Under other circumstances he might never have projected himself into verse, but, as it was, hymn-writing was almost forced upon him by the non-existence of materials for popular song. In yielding to this compulsion he not only served immediate needs, but opened up a vast field of expression for all subsequent generations of Protestants. Incidentally, also, he produced much that has always been recognized as having great absolute merit and beauty.

The hymns usually attributed to him number thirty-six, of which just two-thirds appeared in 1524 and all but seven before 1530. His hymn-writing, then, belongs to those years in which he was most engaged in organizing the great popular enthusiasm which his own earlier revolt from the papal system had brought into being. It immediately became a powerful factor in promoting rational public worship among the multiplying congregations of Protestants. Thus was started a mighty wave of hymn-singing and hymn-writing that carried the new thoughts and emotions with incredible swiftness throughout Germany and even beyond.

Luther clearly recognized that public worship is central in church-life, and one of his first concerns was with the forms and means of such worship. His principle of the universal priesthood of believers demanded that di-

rect congregational action should be magnified. While collective speech by an assembly is always difficult, collective singing is not only easy, but adds to the words the glow of melody and harmony. Luther himself was extremely fond of music, and he well knew the latent capacity of the German people for song. But there was hardly anything at hand that could be used. The medieval Church, to be sure, had not neglected music, but its aim had been to develop only choir music—essentially an expansion of the priestly offices at the altar, not the voice of the congregation—and all the texts in use were Latin. Only a few fragments in the vernacular were ever sung by the people. It is true that in the Roman liturgy were many hymns and antiphons embodying just the sentiments that all might have and declare, but these were not in constant use and were but dimly understood by the common mind. The problem of the Reformers was, first, to recast existing forms of worship by eliminating all obnoxious features and by transferring them into vigorous German prose or verse, and, secondly, to increase the stock of such forms by the rapid creation of wholly fresh embodiments of the eager feeling of the time. The situation was curiously analogous to that when the first Christians were shifting from the system of the synagog to that of the gospel.

Luther's efforts to adapt existing hymnodic material followed three tracks that may be slightly distinguished.

In the first place, he made over a small number of the psalms into metrical German, choosing—somewhat oddly, perhaps—the twelfth, fourteenth, sixty-seventh, one hundred and twenty-fourth, one hundred and twenty-eighth, and one hundred and thirtieth. Later came “Ein’ feste Burg,” suggested by the forty-sixth. Of course, the whole Psalter had been in use in the old Church, but only in Latin prose and set either to Gregorian “tones” or in choral counterpoint. Now parts of it began to be put into nervous German verse, adapted to tunes like folk-songs. Luther’s method, which his successors followed, was different from that of the later French and English metricizers. These latter aimed at literal and complete renderings, using translation and versifying simply to enable modern assemblies to sing the whole of what they conceived God had given as an “inspired” hymn-book. Thus in the Reformed Churches of Western Europe the metrical psalters long precluded the use of freely composed hymns. But Luther—and the Lutheran Churches after him—avoided this bondage. The Psalter as a book in the Bible they read diligently, especially as soon as Luther’s version of it came into circulation, but they did not attempt to sing all of it. Luther set the pattern of making metrical paraphrases of certain psalms, but the original was usually taken as the mere framework for free poetic expression. Hence for Lutherans there has been no clear distinction between “psalms” and “hymns,” and making the former promoted rather than blocked the growth of the latter.

Luther’s psalm-versions include:

- “Ach Gott, vom Himmel sich darein”—
Ps. 12, 1524
- “Aus tiefer Noth schrei ich zu dir”—
Ps. 130, 1524
- “Ein’ feste Burg ist unser Gott”—
Ps. 46, 1529
- “Es spricht der unweisen Mund wohl”—
Ps. 14, 1524

- “Es wollt uns Gott genädig sein”—
Ps. 67, 1524
 - “Wår’ Gott nicht mit uns diese Zeit”—
Ps. 124, 1524
 - “Wohl dem, der in Gottes Furcht steht”—
Ps. 128, 1524
- to which may be added a version from the New Testament,
 “Mit Fried’ und Freud’ ich fahr dahin,”
Nunc dimittis, 1524

“Aus tiefer Noth” and “Ein’ feste Burg” are easily the finest of these. “Es wollt uns Gott” is really a psalm of Christian missions, and “Wohl dem, der in Gottes Furcht” is a song of the Christian home. The version of the Song of Simeon became a favorite hymn for the dying and at burials.

In the second place, Luther was familiar with the hymns of the Latin Breviary and other Roman service-books. He was quick to draft some of these into service, realizing how expressive many of them are of the Christianity which is wanting in the Psalter and how close their spirit is to true devotion in all ages. There were also in vogue a few German experiments of similar nature which the popular heart had seized and put into use almost as if prelatically authorized. Luther’s broad sympathy and practical sense fastened promptly upon both these groups and began to adjust or enlarge them in relation to popular use. The Latin hymns he usually rendered faithfully into fine, sonorous German stanzas. The old German songs usually consisted of but a single stanza; these he enriched and then supplemented by two or more original stanzas of his own. Building thus on foundations somewhat familiar, he sought to transmute usage and association into something finer and evangelically more vital. Practically all of these remodeled hymns were designed for special days or times—Christmas, Easter, Whitsuntide, the communion, evening, the end of life. Their number, as well as the care bestowed on their rendering, indicates how keen was Luther’s sense of the value of lifting times and seasons into high relief by providing for

them forms of devotional or reflective expression.

The translations and adaptations include:

- "Christ lag in Todesbanden"—Easter, 1524
 "Christum wir sollen loben schon"—(Lat.)—Christmas, 1524
 "Der du bist drei in Einigkeit"—(Lat.)—Evening, 1544
 "Gelobet seist du Jesus Christ"—Christmas, 1524
 "Gott der Vater wohn uns bei"—1524
 "Gott sei gelobet und gebenedeiet"—Communion, 1524
 "Jesus Christus unser Heiland, Der von"—Communion, 1524
 "Komm, Gott Schöpfer, heiliger Geist"—(Lat.)—Whitsuntide, 1524
 "Komm, heiliger Geist, Herre Gott"—Whitsuntide, 1524
 "Mitten wir im Leben sind"—(Lat.)—Death, 1524
 "Nun bitten wir den heiligen Geist"—Whitsuntide, 1524
 "Nun komm, derr Heidenheiland"—(Lat.)—Christmas, 1524
 "Was fürchtest du Feind Herodes sehr"—(Lat.)—Christmas, 1544

The first of these is really almost wholly original, and has been ranked by high authority as "second only to his unequaled 'Ein feste Burg.'" The Whitsuntide hymns are forerunners of a long line of Holy Spirit songs that reaches across all Protestant lands. "Gott der Vater" developed from an old litany, is an invocation of the Trinity that became widely popular in many uses. "Mitten wir im Leben sind" is notable as the skilful transformation of a medieval word of somberness into the triumph of hope.

In the third place, there were other paraphrases of Biblical passages or of liturgical formulas, the former usually made for catechetical purposes, the latter because of some need in regular services. The catechetical poems aim to condense truth or belief into brief, rememberable form, so that by iteration in song it may stamp itself on the singer's mind. The liturgical formulas include such as the Lord's Prayer, the *Sanctus* and the *Te Deum*—formulas belonging to every service of importance.

The hymns of this class include:

- "Christ unser Herr zum Jordan kam"—On Baptism, 1542

- "Dies sind die heil'gen zehn Gebot"—Decalog, 1524
 "Herr Gott, dich loben wir"—(Lat.)—*Te Deum*, 1529
 "Jesaia dem Propheten es geschah"—*Sanctus*, 1526
 "Mensch, willst du leben seliglich"—Decalog, 1524
 "Vater unser im Himmelreich"—Lord's Prayer, 1539
 "Verleih uns Frieden gnädiglich"—Prayer after Sermon, 1529
 "Wir glauben all' an einen Gott"—(Lat.)—The Creed, 1524

Of these the "Vater unser" is by far the richest—a hymn with a separate stanza for each petition of the prayer. "Wir glauben all'" is a felicitous declaration of faith in the Trinity, based upon the Nicene Creed.

Whether the above grouping of these twenty-nine hymns chance to approve itself or not, it at least has the advantage of keeping before us the fact that a large part of Luther's hymnic work lay in making accessible and useful what was already in existence—just that adaptive work which was soon undertaken in France and England. To the execution of this task he brought a singular vigor and clarity of expression, so that his renderings became classical. Furthermore, most of these poems, tho nominally translations, paraphrases, or expansions, he made so emphatically expressive of himself that they seem like free and original compositions.

The seven remaining hymns stand apart as still more independent productions. Not all of them are practical "hymns," because not easily adaptable to congregational use, tho they have great personal and historical interest.

These remaining poems are:

- "Ein neues Lied wir heben an"—1523
 "Nun freut euch, lieben Christenge-mein"—1523
 "Erhalt uns, Herr, bei deinem Wort"—1542
 "Jesus Christus unser Heiland, Der den"—1524
 "Sie ist mir lieb, die werthe Magd"—1525
 "Vom Himmel hoch da komm ich her"—1535
 "Vom Himmel kam der Engel Schaar"—1543

The first two are noted because ap-

parently Luther's first pieces of verse. "Ein neues Lied" is not at all a hymn, but a religious ballad, its topic being the martyrdom of the two "protesting" monks at Brussels, Voe and Esch, whose steadfast faith and exultant testimony are hailed as typical of the Church that is to be. Its motto might be "The blood of the martyrs is the seed of the Church." "Nun freut euch" amounts to a doctrinal pronouncement—almost a throwing down of the gauntlet—cast in a singular literary form that combines a confession of personal experience of salvation with a dramatic presentation of God and Christ in colloquy over the sinner's case. Both of these are very long—the first 108 lines, the second 70.

Another singular poem is "Sie ist mir lieb," which is derived from Rev. 12, where the travailing woman is confronted by a dragon, from whom her child is saved by divine intervention. This, too, is a sort of ballad or allegory, the point of which is that the true gospel, or the true Church, altho the powers of evil would devour it, is to be rescued by the hand of God.

"Erhalt uns, Herr!" is in hymnic form and was long popular in Germany. It was probably written for a service of prayer for defense against the Turkish hordes who about 1540 had pushed up to Vienna, for one of the lines invokes death on "the pope and Turks," and an early title makes it relate to "the two arch-enemies of Christ." Its reference to "poor Christendom," also, marks it as occasional.

This leaves the brief but graceful song for Easter, "Jesus Christus unser Heiland," and the famous Christmas hymn in fifteen stanzas, "Vom Himmel hoch"—commonly supposed to have been written for Luther's own growing home-circle—with its shorter and less lyrical companion, "Vom

Himmel kam." The former of these Christmas songs again illustrates Luther's genuine gift for ballad-like verse, and is the prototype of a long line of similar songs of mingled narrative, reflection, and prayer, commonly called carols.

With this rapid summary of the material before us something further must be said. If space were available, there would be value in making quotations of characteristic passages, and even of whole poems, for Luther's hymns are not known in detail by many except Lutherans. In default of such quotation, however, we may yet hazard a few general remarks.

Luther was a genuine pioneer in Protestant hymnody. He naturally became the model for the early hymnists of Germany, and it can be shown that his example had much to do with the spirit and style of hymnody in other countries. He explicitly called for successors and imitators and foresaw something of the inestimable glory which they were to shed upon Christian faith and experience in ages beyond his own.

By his hymns, as by his monumental translation of the Bible, he brought High German to definition as a language. One wonders to-day at the crystalline brilliance of his verbal expression, at his facility and felicity, at his fusion of homely earnestness with richness of sentiment. In all these regards he is not only the mold of a language, but also the founder of a noble literature.

It was inevitable that his style should often be didactic or polemic rather than purely lyric. Circumstances, as well as his native temper, made him far more militant than contemplative, more homiletic than devotional. Hence many of his hymns reverberate with monitions and hortations. Some are packed with "theological" content, designed to drive home a purely dogmatic truth or

principle. Some are strongly paternal, as if address (as some of them were) to children. Often there flashes out the wrath of the disputant and Reformer, who, fighting against "principalities and powers," identifies opponents with the Evil One himself. Everywhere we feel the tremendous conviction and assurance of the speaker. He knows himself as a soldier under God, bearing a divine commission, executing an eternal purpose, engaged in the extension of an unconquerable kingdom. Among special terms in these hymns, none is more frequent than "God's Word" or "the Word." Sometimes this is a title of Christ himself (the Logos), sometimes it means the specific teachings of Christ (the gospel), and sometimes it is the total will of God, which Christ embodied and taught. This characteristic conception of the world as a huge battle-field, with God, Christ, and "the Word" arrayed against the devil, sin, and death, attains monumental embodiment in "Ein' feste Burg."

Luther's hymns, then, are not notably those of either praise or prayer. When based upon older materials they followed whatever was the attitude of their originals. But, so far as they reflected Luther's own thought, they are more objective and typical than subjective and experiential. They were meant to supply a certain congregational element in the kind of public worship which seemed to Luther ideal—a public worship whose formal aspects differed much from what we have to-day. These qualities continued through the first century of Lutheran hymnody. The more introspective, intimate, and sentimental tones came only in the seventeenth century. One reason why but a single one of Luther's own hymns is commonly found in our hymn-books to-day is that they offer little that corresponds closely to the modern

refinement and intricacy of personal experience.

Luther's technique as a verse-maker might almost afford room for a separate article. He confines himself nearly always to iambic measures, but these he disposes in a striking number of patterns. Four-line stanzas occur in about one-half of a total of nearly two hundred stanzas. This compact form is used mostly in renderings from the Latin or the old German, as well as for catechetical hymns. But several syllable-schemes occur within even these few lines, and two arrangements of the rimes. Much more characteristic are the 36 seven-line and 26 nine-line stanzas, besides one or two hymns with five, six, eight, ten, twelve, thirteen, fourteen, and sixteen lines respectively. It is evident that Luther's mind preferred these ample stanzas, with their capacity for extremely varied inner structure, since such stanzas make the units or divisions of thought larger and are conducive to far greater richness in small details. In these longer stanzas the rime-schemes are often singularly effective in their union of different elements. All this affluence and beauty of verse are in signal contrast with the flat and monotonous practises into which English psalmody settled a decade or two later. It is a lasting pity that English usage derived nothing from the German at this point.

Yet England was made aware of Luther's hymns very early. Coverdale translated at least fifteen of them before 1539. Three of them were included in the Appendix to the Sternhold and Hopkins Psalter in 1562. And many were rendered in the *Gude and Godlie Ballates* of 1568. But they exerted no appreciable influence and came into no actual public use. In 1722–25 Jacobi, a German in court service under George I., translated most of them. John Wesley did not touch Luther, altho he rendered over

thirty German hymns of the seventeenth century. It may be suspected, however, that the Wesleys were not unacquainted with Luther's work, for technically Charles Wesley's style abounds in features that were startlingly new to English usage, tho some of them had been long common in Germany. The real awakening of English thought to German hymnody was delayed till the middle of the nineteenth century. Luther was then carefully exploited by Miss Fry (1845), Anderson (1846), A. T. Russell (1848-51), Hunt (1853), Massie (1854), Miss Winkworth (1855-58), and others. In this country more or less notable studies of the same sort have been made by Henry Mills, N. L. Frothingham, L. W. Bacon, and Bernhard Pick. Bacon's volume (1883), with music edited by N. H. Allen, is a specially handy edition.

In his first Preface (1525) Luther exprest his love for music and belief in its religious value thus: "I do not

believe that all sciences should be beaten down and annihilated by the gospel, as some fanatics contend; but I would that all the arts, especially music, were used in the service of him who gave and made them." In his sixtieth year (1543) he wrote a poetical "Preface to All Good Hymn-Books," in which "Lady Musick" begins:

"Of all the joys that are on earth
Is none more dear nor higher worth
Than what in my sweet songs is found
And instruments of various sound.
Where friends and comrades sing in tune
All evil passions vanish soon;
Hate, anger, envy can not stay;
All gloom and heartache melt away."

However foreign some of Luther's own hymns may seem to us to-day, if one will read them remembering how much of genial, warm-hearted, spiritual earnestness went into them, it will be strange if presently they do not begin to glow before him as they surely did to those who first used them four centuries ago.

LUTHER AS A PREACHER

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LUTHER was so unique and kaleidoscopic a character that one scarcely knows where to take hold of him. Dr. Dorner in his *History of Protestant Theology* calls him the greatest post-apostolic individuality. Coleridge, too, styled him the greatest personality since the days of the apostles. Says the philosopher Eucken, in his Nobel prize volume: "The renovation of religion could triumph only if a sovereign personality appeared. Such was Luther. All the spiritual currents of the Reformation became flesh and blood in him. His masterful and concrete grasp of things filled the whole movement with glowing life and irresistible attraction." Said Phillips Brooks on the four-hundredth anniversary of his birth: "We ought to

realize that it is the personality of Luther, believing in great ideas, aflame with great indignations, writing great books, doing great, brave, inspiring deeds, that really holds the secret of his power. It is he that men hate and love with ever-fresh emotions, just as they loved and hated him four centuries ago." And wrote James Freeman Clarke: "Luther was an epoch-making personality. If the man could have done nothing without the hour, the hour would have passed, unless the man had appeared."

But a still more remarkable feature of Luther's personality was that he was great in so many ways. He was a universal character. He was the most full-orbed man of history. "One," said Melanchthon, "is a

scholar, another a logician, another an orator, but Luther is all in all, a miracle among men." Said Heine: "He combined qualities which we are accustomed to consider irreconcilable antagonisms." And wrote Luthardt: "Depth of feeling and a childlike mind, holy seriousness and playful cheerfulness, an eye which penetrated to the depths of eternity, yet at the same time joyfully tarried with every flower of the field—all were combined in him." "He touched whole spheres of human nature," said President Hastings, of Union Theological Seminary, "to which Calvin was a stranger." He was one of those great historic figures in which whole races find the expression of their type. And when fully aroused by an antagonistic evil, such as called forth his spirit to the utmost, there was something demonic in him, irresistible, overpowering, bearing all before it, like the sweep of a whirlwind.

This universal genius of Luther was recognized in his time and, accordingly, all deferred to him. Not alone theologians, but statesmen and generals sought and bowed to the wisdom of his advice. He was not merely supreme in the sphere of religion. But he was the great champion of liberty and human rights. He first asserted the absolute separation of Church from State. He was the originator of popular education, which gave to Germany its unrivaled school system. He was a musician and the champion of literature and art. He was great as a translator, his version of the Scriptures being a masterpiece that has never been equaled. Through its circulation and use he created the German language. Froude says of his *Table Talk* that it is one of the most brilliant books in the world, as full of matter as Shakespeare's plays. He revered authority but championed liberty. He was at once a cautious conservative and the boldest of revo-

lutionary radicals, defying the traditions of ages. He was the first to declare for religious toleration. "Heresy," he wrote, "can not be destroyed by sword or fire. I will preach, I will write, but I will not constrain any one. For faith must be a voluntary act." And all the threats that Rome could brandish in his face could not move him to allow any of his adherents to resort to the sword. And one of the most remarkable things in his career is that during the thirty years that he was the foremost figure in Europe, such was his wise conduct of the movement that not a drop of blood was shed. Not until after his death was there resort to violence and war. And Professor Prentiss, of Union Theological Seminary, in a beautiful article entitled "Luther and the Children," calls attention to the fact that Luther, of all great men, stands alone in his appreciation of the little ones. He says: "Luther's work as a reformer was very rough work and required nerves of iron; but, for all that, one of the most striking traits of his character was his sympathy with childhood. Since the days of the apostles no great theologian or reformer has equaled him in this power of sympathy with children, and what adds immeasurably to its strength and beauty is the manner in which it blossoms forth out of his adoring love to the Infant Redeemer." This gave so unwonted a charm and happiness to Luther, the father and husband, with the little ones in his home at Christmas time. But amid these myriad fascinating and powerful activities, if Luther had been asked what he considered his leading calling, he would have defined it to be a preacher. To preach the gospel of Christ to the souls of needy, sinning, dying men Luther felt to be his highest vocation, that to which he had a most special divine call, and that which he deemed the most momentous and honorable of

all commissions. Luther's whole activity might properly be included under this heading, for he was first and last the preacher. Not only in the pulpit, but no less in the lecture-room of the university; at his writing-table, composing treatises or penning letters; on the cathedral steps at Wittenberg, posting his theses; at Worms before the Emperor and prelates; in the Wartburg castle, translating the New Testament—always he was preaching, witnessing, proclaiming the Good News.

As the purpose of this quadricentennial of the Reformation is to study the cardinal principles of that epochal movement, and, as the personality of Luther is so closely identified with every phase of it as to be inseparable, in no way can its meaning be better elicited and improved than by considering the great reformer in this his favorite capacity of preacher.

Luther was the restorer of preaching. In the Romish Church the altar had quite supplanted the pulpit. The priestly office of the clergy, with its thaumaturgic rites, had quite usurped the prophetic. When salvation was to be purchased by masses, *Ave Marias*, and the sacrilegious traffic in indulgences, preaching would naturally fall into decline. But when Luther, in his famous Ninety-five Theses, showed the utter falsity and impotence of these methods, and proclaimed the gospel insistence upon repentance and faith as the only Scriptural means of grace, then people felt the need of hearing the Word of God. And then once again the ministerial office, as that of proclaiming the unsearchable riches of Christ, regained its true place in the Church. Hence, in Luther's revision of the historic service, he assigns the cardinal place to the sermon, as had been the order in the primitive Church. Strong and unyielding as were Luther's convictions as to the sacraments, and great

as was his veneration for the priestly office of the clergy, he still held the prophetic function as their highest sphere. "All else," he says, "exists for the sake of the preaching of the Word." It is the heart and center of the service. "There should never be a service in the congregation without the preaching of God's Word."

Luther himself was far the greatest preacher of his time; this is enthusiastically declared by all his contemporaries. Says Fish in his *Masterpieces of Eloquence*: "It can not be doubted that for about thirty years Luther was the greatest pulpit orator living." Great congregations hung breathless upon his words. These vast audiences he swayed as the musician plays upon his lyre, or as the wind sports with the waves of the ocean.

Luther was a prolific writer. The letters and addresses and books that flowed from his pen in continuous succession, such as the "Address to the Christian Nobility," the "Liberty of a Christian Man," &c., which Carlyle says flew on angels' wings all over Europe, almost surpass belief. Yet, one of the greatest forces in disseminating the new doctrines was Luther's preaching. Every one was determined to hear the monk who had dared to challenge the papal hierarchy. On his way to Worms his progress was a continuous ovation, and he sometimes preached to twenty-five thousand hearers. What was the secret of this extraordinary pulpit power? The answer to this question can not but be helpful to us in our discharge to-day of this high duty.

Luther thoroughly believed what he preached. He held the Bible—not indeed in a narrow, mechanical sense—to be the Word of God. And from it he was assured that men were lost out of Christ, and he held up before his auditors the crucified Savior as the only means of reconciliation with God. It was this certainty of faith in the

gospel that inspired him with such passionate fervor and that aroused his hearers like a quickening flame. All religions are built upon faith. Nor is Christianity an exception. Men come to the temples of religion to hear not a philosophy, not a code of ethics, not a system of social reform, but a faith, a revelation, a message from the invisible world—the truth of God, which is the bread of life. As the skeptic Hume was hurrying to hear Whitefield, a friend asked him whether he believed what Whitefield preached, and Hume replied: “No; I do not believe what he proclaims, but he does, and I want to hear a man who speaks with the authority of conviction.” In the solitary depths of the monastery Luther had gained a view of the inner meaning of the very heart of the gospel. To Staupitz he cried. “O my sin, my sin!” His tendency also was to mysticism. Through the study of the sublime and sweet German mystical thinkers, Eckhart, Suso, and especially Tauler, he learned the secret of direct personal communion with God. Without the intervention of dogmas, canons, or ecclesiastical bars, he basked in the shining splendor of the almighty Presence, and saw God, face to face. His mind, however, was too strong, and his reason too conservative, for him to be led by these writers into any fantastic conclusions. But a cautious mysticism, with its glimpses into the invisible, is one of the most powerful allies of genuine religion. And it was this Scriptural mysticism that brought Luther so vividly under the spell of the eternal—which realized before his spiritual vision the awful glory of the trinal throne. Says Beard: “An awe of sacred things, and a vivid perception of their tremendous reality, more than anything else, made him the irresistible preacher that he was.” Similarly James Freeman Clarke, referring to the depth of his convictions,

writes: “Luther’s force lay in his awful earnestness, so that it was no longer he that spoke, but the truth which thundered from his lips.” This intimate fellowship with God and the eternal world Luther gained in prayer. He lived in an atmosphere of prayer. So powerful and impassioned were his prayers that they seemed to take the kingdom of heaven by force. And never were they omitted. “I am so busy now,” says Luther on one occasion, “that if I did not spend two or three hours each day in prayer, I could not get through.” “I have never been troubled because I could not preach well, but I am overawed that I have to preach before God’s face and be responsible to him for souls. Therefore be strong and pray.”

In this deep spiritual experience lay the primary secret of Luther’s power in the pulpit. He lived under the spell of the infinities and eternities; he heard the inaudible; he saw the invisible; and so, according to the old proverb, he turned men’s ears into eyes.

What, again, gave force to Luther in the pulpit was his fidelity as a pastor. He had behind him the authority of a Christian life. People felt that the preacher of the righteousness of faith had what he confessed, and was what he taught. Never was any one less self-conscious or self-seeking than Luther. Every one was welcome to his tender pastoral advice. In him were exemplified that simplicity and absolute self-forgetfulness which ever are the concomitants of true greatness. His sympathy went out toward the common people. He says: “When I preach, I sink myself down. I regard neither doctors nor princes, of whom there are in this cathedral above forty; but I have an eye to the multitude of common people, youth and servants, of whom there are more than two thousand.” Albrecht Dürer, the celebrated artist

of that time, in his diary refers to Luther as "the God-inspired man who has helped me out of great tribulations." Says Professor Wentz: "Abundant evidence of Luther's personal popularity is to be found in both the popular and the learned literature of his day. Some admired him for religious reasons, some for patriotic reasons, some for scientific reasons, and some for economic reasons." But all trusted him, and so all heard him with a confidence they accorded to none other. Says Döllinger, the Roman Catholic historian, speaking of this unique popularity of Luther: "It was Luther's supreme intellectual ability and wonderful versatility that made him the man of his age and nation. There never was a German who understood his nation so intuitively, and in turn was so thoroughly apprehended of his own people, as was the case with the Augustinian monk of Wittenberg. The spirit and temper of the populace were as completely under his control as clay in the hands of the potter. His enemies stammered; he spoke." Behind and in every sermon was the man, full of faith, full of tenderness and sympathy, and his great true heart pulsed in every word he uttered. He knew well how to choose his language, he could utter words that would toll on and on and thrill the world with their music like a new evangel. Or, he could speak words that went like bullets swift and straight to their mark—hot, hissing words that burst like shells amid his foes.

A notable feature of Luther as a preacher was his courage. In his proclamation of the gospel he heralded its message without fear of man. He lived in a harsh and dangerous age, when one took his life in his hands who dared to rebuke the license and tyrannies of those in the high places of power. But this Luther did in his

pulpit. There he occupied the spiritual throne, and he declared the full counsel of God with the sharpness and boldness of a prophet of the Old Testament. He says: "We must cry aloud and accuse; for neither the gospel nor modesty belongs to the court; we must be harsh and spare not; we must set our faces as flints; we must, instead of Christ, who is mild and gentle, place Moses with his horns in court. Therefore I advise my chaplains and clergy to protest at court of their soul poverty, miseries, and necessities, as I myself preach concerning the same before the prince elector." Professor Emerson, of Harvard, does indeed say that Luther was somewhat of an opportunist in great crises and knew how to deal wisely with mighty potentates, but I do not believe he did more than exercise that skilful diplomacy, unknown to other reformers, but which was natural to his moderate and conservative temper. A man who could burn the papal bull, and defy Henry the Eighth of England, was not likely to compromise the truth, even tho it set him against all the world.

The greatest sermon—for it was really such—ever preached by Luther, on the most notable stage, was that at the Diet of Worms. As he passes to the platform, the brave old general, Freundberg, says to him: "My poor monk, thou hast to-day a struggle to fight such as neither I nor the greatest captains have seen in the bloodiest battles; but if thy cause be just, go forward in God's name." Luther tells us that the mighty Emperor Charles, the crowned heads, papal nuncios, princes, and mighty ones of the earth at first disconcerted him. But, collecting himself, he spoke for two hours with a power that astonished the vast assembly. The great elector, Frederick the Wise, felt proud that he had championed such a man, and said to Staupitz, "Did not brother Martin speak wondrously well?"

He concluded with these sublime words, which, at this distance of four centuries, still make our hearts bound within us: "Since your most serene Majesty and your high mightinesses require of me a simple, clear, and direct answer, I will give one, and it is this: I can not submit my faith either to the pope or to councils, for it is as clear as noon-day that they have often fallen into error, therefore I neither can nor will retract anything, for it is neither safe nor advisable for a Christian to sin against his conscience." And then, realizing that this meant the sacrifice of his life, he uttered those immortal words: "Here I stand. I can not do other. God help me. Amen." Commenting upon which scene, Carlyle remarks: "This response of Luther marks the very greatest moment in the modern history of man. It sounded the tocsin of the awakening of nations. It is the point from which the whole subsequent history of civilization takes its rise. Had Luther in that moment answered other, it had all been otherwise."

Was Luther gifted by nature as a preacher? I doubt if he were specially so. When his superior, Staupitz, first urged him to preach, his timidity was so great that he declared he believed he would die in the effort. With him it was as that great orator, Charles James Fox, said: "I would expect more from the one who makes a first failure than from the one who wins a brilliant success, for he has not to triumph over failure, as has the other." Luther had a high tenor, clear, ringing voice, piercing eyes,¹ a kindly, sympathetic manner. He had,

indeed, his faults and weaknesses, nevertheless he was loved even by those, like Zwingli, who could not agree with him, but who wept as he parted from him. With all his fiery moods, when his words, as Richter says, "were half-battles," he had the absolute simplicity of a little child. The simple men are the mighty men.

Luther as a preacher is a model for the preacher to-day. We may think he lived in an age when men were responsive to religion and when the spiritual age was active and glowing as contrasted with our time. Not so thought Luther. His favorite pulpithemes, when not taken from John or Paul and setting forth the wondrous grace of the gospel, were from the prophets, because he saw about him the same religious indifference, avarice, worldly idolatry, and hypocrisy which they denounced, and upon which he hurled thunderbolts of scorn and warning. These discouraging conditions drove Luther to wrestle with God in the deepest spiritual experiences, and while he did not, like St. Francis, when he received the stigmata of the Crucified, see a vision of a winged seraph filling his soul with raptures unutterable, yet he did, like Elisha, by faith see the mountains round about him filled with horses and chariots of fire assuring him of the victory.

The Christian minister's difficulties and depressions in our religiously apathetic and war-mad age are the same as Luther's. But, as he fought and won, and founded that Protestantism which makes him not the hero of any denomination, but of the universal Church, and holds in its victorious grasp the spiritual Christianity of the future, so let us be cheered and strengthened in our tasks, as we recall his mighty name.

¹ "His eyes were dark and deep-set, dazzling and sparkling as a star, so that they could not well be looked at."—John Kesler, from his diary describing an evening with Luther at an inn at Jena.

Prayers Appropriate to the War

The Rev. RICHARD H. EDMONDS, Baltimore, Md.

A Nation's Prayer for Strength to Serve

MAKE bare Thy mighty arm, O God, and lead this people on.

Day by day, month after month, we have prayed that the cup of war might pass from us, for we have not been able to say, Thy will, not ours, be done.

We have gazed with awe upon the horrors of the battle-fields of Europe. There we have seen suffering and death such as the angels of heaven never looked down upon: while here we have enjoyed the peace and prosperity which have flooded our land, and we have prayed that we might not have to give up our comfort and our ease and face the awful realities of war. We have said to our soul, Thou hast much goods laid up; eat, drink, and be merry, and think not of duty, but of pleasure.

We have not prayed, O God, that Thou wouldst show us our duty and give us strength to follow wherever Thou mightst lead, but we have prayed that our will might be Thy will. We have prayed that Thou wouldst save us from suffering, not that Thou wouldst give us strength to meet and bear suffering if called by Thee to do our part in saving civilization from destruction.

Forgive us, O Lord God Almighty, that we have so long prayed not to know the path of duty, but to be kept in the path of ease and safety.

We can not fathom the mysteries of this world; we can not understand how Evil can for so long a time master Good; we can not see how out of all the horrors and the sufferings of these latter years Thou canst bring forth blessings to mankind and get glory and honor unto Thyself. But we know, O Divine Father, that all things shall

work together for good to them that love and serve Thee. Teach us, then, to love Thee as we have never loved Thee before, teach us to serve Thee as we have never served Thee in the past.

We believe that Thou art calling us to take up our cross and follow Thee and that Thou hast called us to some great service to mankind and to Thyself.

Arm us, O God, with the power of right.

Let us not go forth trusting in our own strength, which is but weakness. Let no spirit of revenge, no hatred, fill our hearts; but give us the strength which comes from seeking to know and to do Thy will and from being led by Thee.

Grant, O Father, that we may be ready to drink of the cup from which Thy Blessed Son, our Redeemer, drank when, in boundless love for others, he prayed that not His will, but Thine, be done. Draining the cup of human agony, He became the Savior of mankind, redeeming the world from the power of Evil through His suffering, death, and resurrection. He taught us that service and sacrifice are better than great riches, that he who seeks selfishly his own good only may lose his own soul.

What shall it profit us as a nation to gain the wealth of the world and to lose the soul of our honor and of our duty to Thee?

May it be ours as a nation to be led by Thee to help save mankind from the dominion of Evil.

Give unto us, O God of infinite love, Thy "grace, which is love outloving love," to enable us to say, Where Thou leadest we will follow.

Make us a nation, O Thou Almighty Ruler of Nations, worthy to become the redeeming power to save man-

kind from sinking beneath the barbarism which fights against civilization, against human liberty, and against Thee, that all the nations of the earth shall come to know Thee and to seek Thy guidance through all the ages to come unto Thy honor and glory.

**The Nation's Prayer for Its Defenders
on Land and Sea**

O, Thou Great Jehovah, God of love and mercy, we come with hearts bending beneath the burden to ask Thee to safeguard the loved ones we are sending to fight Thy battle for humanity, for liberty, and for civilization. We have gone forth to war in Thy name and for Thy honor and glory.

To Thee, O Christ, who didst drive by Thy withering command and by physical force from the Temple those who had polluted the House of God, we come asking that Thou wilt protect those who fare forth to the struggle to save from pollution and ruin the Temple of God's eternal Truth of Liberty, Justice, and Freedom for all mankind.

Thou hast said, O Christ, "Blessed are the peacemakers, for they shall be called the Sons of God." These men are the peacemakers of the world to-day, and but for them the world might never again know peace. Hold them, O Lord of Heaven and Earth, as Thy sons, precious in Thy sight.

May Thine everlasting arms be about them. May Thy boundless love and Thy mercy, that never faileth, be ever around them. May they have a conscious realization of Thy divine presence keeping them from evil, ministering unto them in every hour of trial and suffering.

As a mother broodeth over the infant which she clasps to her breast, so, O God, this nation broodeth in love over its sons whom it is calling

to take up their cross and follow Thee. Hear us, O Father of infinite love, as we plead for those loved ones. Keep them as in the hollow of Thy hand; be Thou their shield and buckler; send Thy spirit into every heart that the love of God may fill their lives. When tempted, may the still, small voice of God call them from the power of sin and keep their lives clean and unspotted in Thy sight.

We have longed for peace. We have tried to shut our ears to the call of duty. We have prayed that this cup of sorrow and suffering might pass from us. We have said, "Not Thy will, but ours be done," trusting to be saved from the agony of a Gethsemane and the sacrifice of a Calvary; but we believe that in Thy wisdom Thou hast led us until we now face the agony of our Cross that civilization and liberty may be saved to mankind.

We have now heard Thy command, O God, to "go forward," and, like Thy people of old, we follow Thee. May the way be opened for us. May Thy love and power be as a pillar of fire by night and as a cloud by day to lead us on.

As we commit ourselves and our loved ones to the fight for righteousness, we would again, O God of Love, whose love excels all earthly love, pray for the men who on land and on sea are offering their lives on the altar of civilization and of God's service.

Amid the storms of sea or the shot and shell of the battle-field, amid the temptations of life, and in the lonely hours, when, with aching hearts their thoughts turn to the dear ones at home, be to them an ever-present help. Comfort them with more than a mother's tender love; whisper cheer into their straining ears and touch their hearts with the peace of God which passeth all understanding, and unto Thy name will we give praise now and forevermore.

**A Prayer of the Defenders on Land and
Sea of America and of Civilization**

Almighty Father of infinite love, Thou who didst give Thine only begotten Son to die upon the Cross that men might be saved, we would come unto Thee in this solemn hour and seek Thy guidance and Thy protecting care for our loved ones and for our nation.

Thou, O Christ, who didst give Thy life that men might live, hast taught us that the highest life is in service to others. We feel that Thou art calling us in this, the supreme hour of civilization, to battle for the right, for the welfare of others, and to save millions from being destroyed by the power of evil, and we would not, O Christ, our Savior, our Leader, refuse to hear and heed Thy command.

We heard Thy call, O Thou Almighty Ruler of the Nations, in our country's call to gird ourselves for war and go forth to save mankind and thus to serve Thee.

No hatred, except the hatred of sin and barbarism, fills our hearts. We go not from love of adventure, nor moved by false national pride. We go determined to battle for the right that evil may be destroyed. We realize what this momentous hour means to the whole world, and our hearts are bowed with a sense of responsibility as, to the call of God and of humanity, we answer, "Here am I, send me."

We are offering our lives in a service which we believe is dear to Thee. O Father of infinite love, be Thou with us. Let Thine everlasting arms be about us. Be Thou our Guide and our Shield. May Thy rod and Thy staff comfort us; and may we fear not because Thou art with us. Temptations, we know, will assail us; but help us that we may trust in Thee, O God, for strength to resist evil. Be very near unto us, O Father Al-

mighty, as we tread the path of duty, and guide us and guard us day by day, that our lives may be clean and pure in Thy sight.

If there are any among us who know Thee not, O Christ, our Lord and our Redeemer, we beseech Thee draw them unto Thyself. May their eyes be opened to see Thee; may their ears be unstopt to hear Thy tender voice, and may their hearts be so touched by Divine Love as to yield obedience to Thy call.

May the camp and the battle-field be unstained by sin. May they indeed become hallowed ground where our lives shall be dedicated to Thy service.

But not for ourselves and our comrades alone would we plead with Thee, O Thou prayer-hearing and prayer-answering God. It is for the loved ones that we leave behind that we pray. They will need Thy help. Their sorrow will surpass our sufferings. By day and by night they will be bowed with grief at the dangers we may have to face, except as Thou, O Father, shalt give them the comfort which Heaven alone can offer. We pray for them. O Father Almighty, tender and loving, give them the joy of Thy presence; help them to feel in all its fulness Thy rich grace. Fill their hearts with the Peace of God. Unto Thee would we lift up our hearts in prayer for these dear ones. We know that Thou lovest them far more than we do, for God's love surpasses man's love as the Divine surpasses the human, as eternity surpasses time. Therefore, we commend them, O Father, to Thy tender care and Thy loving kindness, and we go forth with the joy of knowing that Thou wilt sustain and keep them and that their health and their lives will be very precious in Thy sight.

As Thou workest through human agencies, honor us, O God, by using us as Thy instrument to save the

world from the fearful evil which wreaks its vengeance upon innocent women and helpless children, and to bring to all people everywhere religious and civil liberty, that Thy name may be glorified throughout all the world.

Let Thy benediction, O God, be upon our nation. Banish from it all that is unholy. Quicken its people to a new sense of duty to Thee and to mankind. Fill them with the spirit of sacrifice. Teach them that Thou art calling them to some great service in the home, in the factory, on the farm, as Thou art calling us to the battle-field. Awaken everywhere, O Heavenly Father, a deeper sense of the meaning of life, a new consecration of our nation to Thy

service, that the time may be hastened when through the service and the sacrifices of our country Thy kingdom shall come and Thy will be done throughout all the earth, as it is done in Heaven, and Christ shall reign in every heart.

Hear us, O God, in these our pleadings, for we come in the name of Thy Blessed Son, our Savior, lifting up before Thee Thy promise to hear and answer when we come in His name.

And now, O Father, keep us pure and clean; keep our lives unspotted, that the work which we have been called to do may not be stained by sin; and unto Thy name will we give praise and honor here and through eternity.

OUR PROGRESS AND OUR PRINCIPLES

WHEN one undertakes a long and venturesome journey and after many days reaches his destination, he is not only apt to reflect on his experiences but his mind naturally reverts to certain points along the way where, if he had only done differently, the journey would have been shortened and the results more satisfactory. This is an experience that belongs not only to the traveler but to most active men and women in nearly every walk of life.

When the historian of a later time than our own reviews the eventful days of this, the greatest of all wars, he will, we think, be able to point out how a different course at the inception of the conflict in Europe, and even after that time, would have materially altered or modified the whole course of events. From a perusal of State documents and the speeches of our President, such a conclusion would in the opinion of many be justified, for one can discover in these speeches a marked change and growth in his conceptions so far as world-affairs are concerned. The theory that prevailed at the outset of the war was that of an interested onlooker, if not indifferent, certainly passive. We were told we "must be neutral in fact as well as in name" (August 19, 1914). It is quite true we were moved with compassion—yes, and with good-will—for a stricken country, but we did not officially

help to bind the bleeding wounds like the Good Samaritan of old. We may have believed in the doctrine that we are our brother's keeper, but we lacked the essential of making that belief practical. While the judgment of the government concerning these particulars may be questioned, our purposes and motives never can be. Up to the time we declared war our Government was diligently looking for every possible opportunity to act as mediator. One of the best evidences of that is to be found in the words of our President:

"Is it not likely that the nations of the world will some day turn to us for the cooler assessment of the elements engaged? No nation is fit to sit in judgment upon any other nation, but we shall some day have to assist in reconstructing the processes of peace. Our resources are untouched; we are more and more becoming by the force of circumstances the mediating nation of the world in respect to its finances. We must make up our minds what are the best things to do and what are the best ways to do them" (April 20, 1915).

We think it would be difficult in the speeches of any statesman anywhere to find a higher ethical note or a loftier fraternal spirit than is to be found in the utterances of the President of the United States. Take these brief sentences as an example:

"Humanity can be welded together only by love, by sympathy, by justice, not by

jealousy and hatred. I am sorry for the man who seeks to make personal capital out of the passions of his fellow men. He has lost the touch and ideal of America, for America was created to unite mankind by those passions which lift, and not by the passions which separate and debase" (May 10, 1915).

It was his undying faith in these truths and his unbounded confidence in the triumph of right that gave rise to the unfortunate remark: "There is such a thing as a man being too proud to fight."

As a nation, we have our ideals, and may they ever be cherished! But let us also recognize that governments have to do with very practical affairs—the maintenance of law and order, which is always a supreme task, and the safeguarding of property and persons.

Our clash came with Germany when our rights were in jeopardy. She warned "all vessels of neutral as well as of belligerent ownership to keep out of the waters it had thus proscribed or else enter them at their peril." We protested against this procedure, and took this position: "That such a policy could not be pursued without the practical certainty of gross and palpable violations of the law of nations" (April 19, 1916). It is clear that if a nation is to exist at all it must take its stand on things that are fundamental to human life, and that is exactly what the American Government did.

After the lapse of nearly two years it is interesting to notice in the speeches of our President a growing disposition to recognize that our influence as a nation is not confined to the American continent (that, of course, must never be neglected), but we belong to the life of the whole world and must give and take of its life. "We are participants, whether we would or no, in the life of the world. The interests of all nations are our own also; we are partners with the rest. What affects mankind is inevitably our affair as well as the affair of the nations of Europe and Asia. . . . The nations of the world have become each other's neighbors" (May 27, 1916). A comparison of the above generous Christian utterance with our attitude at the beginning of the world-war in August, 1914, can not fail to impress the reader. It is the dawn of a new day to the nation's life. Verily, we have been born again.

No country ever desired peace more than the United States, and we feel it is well within the bounds of prudent speech to say no country ever made a stronger effort to avoid a conflict than we did during the irritating times prior to the outbreak of war. As late as January of this year our President felt that peace was not far off. He favored a world-league for peace, which, if it is to endure, must be made "secure by the organized major force of mankind." To the end that all possible barriers to peace be removed, he advocated that "every great people now struggling toward the full development of its resources and of its powers should be assured a direct outlet to the great highways of the sea, . . . and the paths of the sea must, alike in law and in fact, be free. The freedom of the seas is the *sine qua non* of peace, equality, and co-operation" (January 22, 1917).

The whole object of our Government is to vindicate the principles of justice and peace in the world as against all selfish and autocratic power. The things which our country stands for in war or peace are summarized by our President thus:

"That all nations are equally interested in the peace of the world and in the political stability of free peoples, and equally responsible for their maintenance;

"That the essential principle of peace is the actual equality of nations in all matters of right or privilege;

"That peace can not securely or justly rest upon an armed balance of power;

"That governments derive all their just powers from the consent of the governed, and that no other powers should be supported by the common thought, purpose, or power of the family of nations;

"That the seas should be equally free and safe for the use of all peoples, under rules set up by common agreement and consent, and that, so far as practicable, they should be accessible to all upon equal terms;

"That national armaments should be limited to the necessities of national order and domestic safety;

"That the community of interest and of power upon which peace must henceforth depend imposes upon each nation the duty of seeing to it that all influences proceeding from its own citizens meant to encourage or assist revolution in other States should be sternly and effectually suppress and prevented."

Adherence to these principles makes for liberty, justice, and the peace of the world.

COMMENT AND OUTLOOK

BY OUR LONDON CORRESPONDENT

Jewish Scholarship and the Gospels

IN spite of the impetus to the reconstruction of the Jewish background of the gospels given by Schürer's monumental work, comparatively little has been achieved in this important field; and for a long time Christian scholars have felt the lack of anything like a scientific treatment of the problem on the part of Jewish scholars, whose acquaintance with rabbinic literature would make their contribution of the highest value. The publication of Mr. C. G. Montefiore's commentary on the synoptic gospels marked a new interest on the part of Jewish writers; and among the work of those who have followed Mr. Montefiore's lead, that of Dr. Abrahams, Reader in Talmudic and Rabbinic Literature at Cambridge, is replete with instruction not merely for the student, but also for the preacher. Dr. Abrahams is mainly concerned with pharisaism in its relation to the gospels, but he contrives to illuminate a number of interesting questions not bearing directly upon his special theme. Thus, in his discussion of the triennial lectionary used in the ancient synagog, he suggests that not a few obscure passages in the gospels might yield their full meaning if we were acquainted with the synagog lessons to which they tacitly referred. Thus the words of Jesus in Matt. 12:3, 5—"Have ye not read what David did?" and "Have ye not read in the law?" would take on a sharp sarcastic point, if Num. 28:9, 10, and 1 Sam. 21:1-10 had just been read in the synagog. Indeed, in this case, the whole argument would receive a heightened logical significance. He also suggests that the parable of the Prodigal Son may have been spoken during the weeks when Gen. 25 and onward formed the Sabbath lessons—a suggestion which may claim the support of Philo, who indicates that the idea conveyed in the parable was connected with the story of Esau and Jacob. An even more interesting point is made when Dr. Abrahams connects John 7:25 with Zech. 14:8—a passage now read in the synagog on the feast of tabernacles—and adds that the ceremony of the drawing of water, which took place on that feast, was interpreted to mean the draft of the Holy Spirit. While not claim-

ing an early date for the Fourth Gospel, Dr. Abrahams believes it to enshrine a genuine tradition of an aspect of the teaching of Jesus not found in the Synoptics.

A Missionary Triumph

"Somewhere in France," relates a correspondent of *The Spectator* (London), "there is a large camp of Kaffirs. When I first saw them my British ignorance and prejudice made me jump to the conclusion that they were the scum from the mines of South Africa. To my utter amazement I have since discovered that eighty per cent. of these men are the product of our mission schools. They are Christian men, and thirty or forty of them knew all about Donald Hankey and were quite familiar with *A Student in Arms*. There may be white camps of which the same may be said, but I haven't come across them yet." This is one of the numerous tributes to missions which has come from our fighting-line. It is a deplorable fact that even among educated soldiers there are comparatively few who have read, or would care to read, such books as *A Student in Arms*, and the fault lies chiefly with our system of education. Boys of all classes leave school with untrained and undeveloped minds, unable to appreciate what is great and true and lofty in literature. And so they grow to manhood, reading little but the newspaper, and are put to shame by a band of despised Kaffirs who have had an advantage of that which their proud, white brothers lacked—a sound education on the highest moral lines.

A Referee or a Revolutionist

This is the alternative with which Rev. Willard L. Sperry confronts organized Christianity in a striking article in the *Contemporary Review* (London). He charges the Church with "underwriting the original sayings of Jesus with a long list of permissible exceptions" in the interests of an unchristian civilization—a procedure which has its root in "the irresistible but insidious temptation to make Christianity the umpire or referee of the game of civilization as it is now played." He points out that to a great many pressing contemporary questions there can be no clear Christian answer be-

cause the premises upon which the questions rest are candidly unchristian. They can arise only in an unchristian system. Jesus consistently refused to give a religious answer to questions resting upon irreligious premises. He was far more concerned with inaugurating a new world than with assuming immediate dictatorship over the world as it now exists. Why should his disciples improve upon their Master's practise? The writer pleads for conversion—for a transvaluation of values, a new method of approaching our problems. He can see no future for a preaching of the gospel that says, "This is the plain letter of Jesus's word, but note exceptions at bottom of page and further spiritual attenuations of his teaching in our voluminous appendix." The great desideratum is a church which shall not be "tied up with things as they are" but shall break away from them and start on the great adventure of faith, putting the words of Jesus to the test.

The Russian Church and the Revolution

The Servian Bishop Nicholai Velimirovic, now resident in England, contributes to the *Church Times* (London) an informative article upon the position of the Russian Church at the present time. At the last summer session of the Holy Synod the Procurator, speaking in the name of the provisional government, declared that the synod "is not entitled to preoccupy itself with political affairs, as has happened, unfortunately, in time past, but with constructive church work." To this pronouncement Prince Trubetskoy, one of the leaders of thought within the Orthodox Church, took strong exception, and at the Philosophical Society of Moscow discoursed eloquently on the immorality of keeping Christian men away from politics. His contention is indisputable, yet Bishop Velimirovic is, we think, right in holding, on the other hand, that the prohibition of ecclesiastical interference in politics will give the Russian Church a much-needed opportunity for "self-awakening and self-disposition"—will, in fact, prove her salvation. "She is now her own mistress," he says, "and her position is perfectly clear, as the only spiritual power in the vast country of the Russians." She has a unique opportunity of gathering her forces and spiritualizing as well as organizing them. Tho some prelates will doubtless ally themselves to this

or that political power, the Church as a whole will go her way tied to nobody but her Lord and only infallible Head. It is to be hoped that she has been liberated once and for all from the temporal powers, so that we may say that she is the only body in Russia that has been completely freed by the recent revolution.

A Great Church of England Movement

One of the most significant movements within the Church of England, known under the alluring title of "Life and Liberty" and representing a demand for a self-governing church, held a great meeting in London recently. The movement boasts a platform on which "Catholics," Broad Church Progressives, and Liberal Evangelicals stand united, and the vast and thoroughly representative audience which attended the meeting showed how the sense of the need for reform, and the determination to secure it at all costs, had permeated large sections of the Church of England. The meeting was convened for the purpose of passing a resolution to the effect that "Whereas the present conditions under which the church lives and works constitute an intolerable hindrance to its spiritual activity, this meeting instructs the Council, as a first step, to approach the archbishops, in order to urge upon them that they should ascertain without delay and make known to the church at large whether or on what terms Parliament is prepared to give freedom to the church in the sense of full power to manage its own life." What meaning the majority of those represented at the meeting put into the word "freedom" may be seen from the fact that when Rev. William Temple (a son of the late archbishop) spoke of the advantage of a national and established Church, only a few very feeble hand-claps greeted the sentiment. On the other hand, the aim of the movement is not liberty for its own sake, but liberty for the sake of life. The profoundly spiritual note of all the speeches was characteristic of the movement. It stands above all things, as one of the speakers put it, "for a religion that is concerned with large things and big issues, not bounded by the parish magazine."

A Ptolemaic "Tommy's" Letter

The Oxyrhynchus papyri have yielded a wealth of valuable material for the reconstruction of private and domestic life in the

ancient world. Dr. T. Reaveley Glover, in his recent brilliant lectures on "The Jesus of History," found occasion to illustrate by quotations from these documents the incredible hardness and callousness of the world into which Jesus was born. There are gleams of light in the darkness, however, and in the last-published collection of the papyri we find a letter from a soldier which is not merely of special interest in this time of war, but reveals an unselfishness which reminds us of the best type of present-day soldier.

"Theonas to Tethens, his lady mother, many greetings. I would have you know the reason why I have been such a long time without sending you a letter is that I am in camp, and not that I am ill. So do not grieve about me. . . . Do not trouble to send me anything. I received the presents from Heracleides. Dionytas, my brother, brought me the presents, and I received your letter. I give thanks (to the gods) . . . continually. (Postscript.) Do not burden yourself to send me anything."

The boy's simplicity and anxiety not to be a drain on his mother's resources strike a responsive chord in our hearts at this grim time.

Heroism in Obscure Places

These are the days of heroism—not merely the bravery that wins the Victoria Cross and is the theme of artists and poets, but the heroism of ordinary folk in the obscure by-ways of life. To the *Times* (London) there comes this story of a schoolgirl's fine bravery in face of death. During a recent air-raid a bomb fell on the playing-field of a certain girls' school and mortally injured Doris Spencer Walton, aged fifteen, the daughter of a missionary. She was picked up with a ghastly wound in her side and conveyed to the hospital in a cab by a special constable and two Canadian soldiers. In spite of her mortal pain she talked quietly with the soldiers. Seeing that each of them wore the gold stripe which indicates the wounded, she said, "I must kiss both of you because you have suffered." The kisses were given and at midnight she was dead. "The two soldiers," concludes the *Times* correspondent, "will value that act of a brave, dying child as much as they would the Victoria Cross."

PROGRESS OF THE WAR IN EUROPE¹

Aug. 8.—Teutons again occupy Csernowitz, the capital of Bukowina.

5.—British make new gain to within 1,000 yards of center of Lens.

7.—Teutons defeat Russian-Roumanian forces north of Foksani, taking 1,300 prisoners. Liberia declares war on Germany.

10.—British drive in Flanders east of Ypres nets 454 German prisoners.

11.—In battle on Roumanian front Teutons capture 6,700 prisoners, 18 cannon, and 61 machine guns.

12.—German airmen kill 23 and wound 52 in raid over English watering-places. Teutons capture railroad-junction of Pansin, Moldavia, and menace the capital, Jassy. Roumanians claim capture of 1,200 Teutons in counter-attacks.

13.—China declares war on Germany and Austria-Hungary.

15.—British forces occupy Hill 70, near Lens, in an advance over a three-mile front. Berlin reports capture of 3,000 Russian-Roumanian prisoners on the Sereth and mountain lines.

16.—In two days' fighting northeast of Ypres the Allies took 2,700 German prisoners.

19.—Italians begin offensive on the Isonzo front, crossing at several new places and taking in four days over 16,000 prisoners. French in new continuous drive on twelve-mile front north of Verdun take nearly 7,000 unwounded prisoners and regain considerable territory.

Aug. 22.—Teutons launch heavy offensive near Riga and Dvinsk, gaining about two miles. British make new advance in desperate fighting near Ypres. Town of Sheraban, north of Baghdad, taken by the British. German airmen raid with bombs and machine guns hospital behind Verdun, killing thirty wounded soldiers, nurses, and physicians; and in England kill eleven and injure thirteen.

23.—French capture Hill 804 and positions beyond north of Verdun.

25.—Italians capture Monte Santo, north of Gorizia.

27.—President Wilson replies to Pope's peace-note with refusal to negotiate with Germany's present rulers. Austrians order evacuation of Trieste by civilians on account of Italian and British bombardment.

28.—Germans advance at Fokshani on Roumanian front when a Russian division abandons its position.

29.—Italians gain command of Bainsizza Plateau, south of Tolmino.

30.—French make gain on mile front on the Aisne near Hurtebise.

Sept. 1.—Teutons open new advance against Riga. Italian gains on drive include breach of Austrian lines eleven miles wide and as deep as seven and a half miles on Isonzo front, with 27,000 prisoners. Austrians claim 10,000 prisoners.

3.—Teutons occupy Riga, Russians having withdrawn. Italian and British monitor shell Pola, the Austrian naval base.

¹We will continue this digest until the end of the war.

Editorial Comment



OCTOBER brings the four-hundredth anniversary of Luther's memorable launching of the Protestant Reformation. By a strange but timely coincidence our Protestant churches are commemorating Luther while the nation is at war with the Germany that reveres his name. **Complete the Reformation** We need to have clarity in our aim and steadfastness in our purpose both in war and its sequels. Thereby also we would fain recall Luther's countrymen and ourselves to his reliance on spiritual rather than military power.

Luther wrought a religious reformation only in so far as he freed consciences from bondage to ecclesiastical traditions that contradicted the gospel of Christ, and brought them to immediate access through Christ to God. In so far as he freed Germany from the exactions of a Roman overlord, it was a social revolution. This, like its religious counterpart, went half way. German peasants sensed this. But their revolt from the intolerable tyrants of their fields was drowned in their blood, Luther, alas! blindly urging on their butchers, lest religious interests should perish in protesting. Time was needed for the leaven of Luther's unconsciously held democratic principle to pervade the mass of social dough. The experience of four troublous centuries has schooled humanity into promising ripeness for the completion of Luther's work by a host of men prepared and resolved to carry his principles to their legitimate issue.

1. The supremacy of the God-instructed conscience, which puts above the things that are Cæsar's the things that are God's and renders accordingly to each. This enthrones democracy by putting Cæsar and his humblest subject on a level of equal responsibility to their Sovereign, no respecter of persons. Luther protested only against papal Cæsarism. His time was ripe for no more, nor did his vision see farther, aristocrat that he was. His fundamentally democratic principle strikes at every kind of Cæsarism, that of some captains of finance, trade, and industry, as well as that of crowned war-lords.

2. Luther's equalizing all men before God as Father of all, as well as Sovereign of all, demands fraternalism in all. Without this, democracy is not democracy. Real democracy's assertion, as Victor Hugo said, is not "I am as good as you," but "You are as good as I." Nothing less than this is loyalty to Christ's commandment, "Thou shalt love thy neighbor as thyself," equally imperative whether our brother man resides across the street or across the sea. International fraternalism is demanded by the God-taught conscience, submerging all the barrier reefs of race, or color, or diverse religions. To fraternal democracy all class-privileges, all claims of vested rights by big brothers against little brothers, are anathema. "Duties first," is its motto; then rights as their due honorarium.

For half a century signs of the decay of the existing social order and of a better order approaching have been slowly and steadily increasing. In the world-convulsing agony of war we witness the death-pangs of the old and the birth-pangs of the new. On many lips we hear the question, "After the war, what?" It will be the rise of the fraternal democracy, of which Luther was the unconscious prophet, that will abolish both class hatreds and international wars. Social classes that have gone together through the valley of death and come out of the jaws of hell hand in hand have signed in blood a covenant of brotherhood. Not only will the social transformation with which Luther's cardinal principle was pregnant be thus brought into being, but his less than half accomplished religious reformation will be completed.

Luther left religion, freed from the yoke of ecclesiastical tradition and papal Cæsarism, fettered to Cæsarism in every German State by the agreement in 1531, *Cujus regio ejus religio*—that the religion of the prince, Catholic or Protestant, shall be the religion of his subjects. He also left it fettered to the formulas of theologians, a blend of Jewish Phariseeism, Greek metaphysics, Roman law, and Holy Scripture. This has made Christianity incompatible with its simplicity in Christ and irreconcilable with the advance of learning since Luther and Calvin. The simplification of life, purged of its luxury, pomp, and vanity in the crucible of war and through the subsequent sacrifices by which alone a fraternal democracy can create a Christian civilization, will inevitably go hand in hand with simplification of religion to the terms of Christ for citizenship in the kingdom of God and immediate entrance into the eternal life. Only thus can the Church of Christ become such in deed and in truth, only thus can it accomplish the mission he gave it to Christianize the world—impossible so long as Christendom itself remains unchristianized, the tragic failure of the nominally Christian centuries that at length has plunged the Church and the world together into the consuming but purifying fires of this great and terrible judgment-day.

The avowed purpose for which we have accepted a war thrust upon us—"to make democracy safe"—is both heartened and hallowed by growing hope of the high end toward which Luther led part way. Not only for our encouragement in the struggles of a righteous war for its attainment do our Protestant Churches honor and commemorate him, but also in sympathy with the sufferings brought upon his nation through its apostasy from his principles. The spirit of the Reformation is still at work for this.



THE question, "What is the most dangerous heresy of our day?" has recently been propounded in one of our religious journals. The answer given by the editor is: "Putting what we do ahead of what

Doing Versus we believe is the most dangerous heresy of our day." This
Believing question presents an old problem in theology, and the answer given is an old answer. Both the problem and the answer belong to a primitive psychology. They set up an antithesis between believing and doing, and then proceed to an argument grounded in ignorance

of the fundamental relations of belief and conduct to life. There is no antithesis between believing and doing. Two modes of mind and of life they are, but they are not antithetical—but complementary. There are three factors in all human consciousness: sensation, thought, and action. All of these are interrelated and indispensable. Sensation and thought have action implicit in them, and action is the fulfilment of sensation and thought. The very constitution of the brain, which mediates these processes, reveals the interrelations of sensation, thought, and action; and beneath all this the very cellular functions of life reveal them. Belief is consciously, and popularly, related more specifically to thought, but it is, in reality, an expression of the other modes of consciousness as well. To single out belief, therefore, and make it the essential factor in man's relation to his Creator, or to the universe in general, argues superficial intelligence. There is certainly no more warrant for such a view in Scripture than there is in science. The principles of interdependence and inseparableness, in these factors of consciousness and of life, are recognized in the epistle of James, which says: "Shew me thy faith without thy works, and I will shew thee my faith by my works. Thou believest that there is one God; thou doest well: 'the devils also believe and tremble.' But wilt thou know, O vain man, that faith without works is dead?"

But while it is elementary and superficial thinking to assert the exclusive priority of belief, in religion or in anything else, it is vicious in its results. What it means ethically and spiritually, as what it means in education, business, and all other so-called secular things, is to emphasize the passive and static functions of life at the expense of the dynamic. It means impotence in conduct, bankruptcy in deeds. It is easier to believe, or to have faith, or, at least, it is easier to imagine that one has these qualities, than it is to put them into practise. There is where nine-tenths of the failures of life originate, and there is where all weak-willed men and women fail. It is because these impotent lives in ecclesiastical circles have so often dominated the Church that the Church has so often failed in its mission. Here is the explanation of impotent church members in business, politics, etc. Here is the explanation of an impotent church in drunken, licentious, God-forsaken communities. Here is the explanation of an impotent church in a world whose inhabitants are to-day flying at one another's throats in the European War. Church members and the Church believe they have faith, and so have the devils. But their works are evil. To say that the greatest heresy in current life is the emphasis on doing is an expression of an impotent will and an impotent righteousness, of a character bankrupt in dynamic feeling and in belief itself.



PERHAPS the most promising and heartening sign of the times is the voluntary association of so many and so varied interests for the purpose of saving food and eliminating waste. Among these interests "**Not by Bread Alone**" are found the great religious bodies (*e.g.*, Methodists, Presbyterians, Baptists, Adventists, Hebrews, the Federal Council of the Churches, and the International Sunday School Association), fraternal organizations (Modern Woodmen, Redmen, Elks, Junior Order of United American Mechanics, Traveling Salesmen societies, and others), business interests (keepers of hotels, restaurants, bean-growers and dealers, cold-storage men, the baking industry, and so on), and educational bodies (Chau-

tauqua's summer schools, schools for domestic servants, and even university clubs). This work of voluntary cooperation was practically completed before the Food Bill became a law, therefore entirely apart from any compulsory action on the part of the Government. Before it entered the war the nation had been stirred to philanthropic effort, but not in a really vital way. Now the appeal for self-sacrifice that applies to daily needs has met a nation-wide response from the home, the individual, all ranks of society, and all varieties of workers.

No surer sign could be sought that the heart of the nation is essentially sound, for the sacrifice at this point effects one of the two primary passions of man. To demands arising out of a great moral crisis the nation has come with a free-will devotion and a self-denial that appear not only admirable, but adequate.

All this is an evidence that man liveth "not by bread alone"; that the spirit is nourished and adorned by self-control and self-discipline. One redeeming effect of this devastating war will be the great reward of a deepening of character, individual and national. This campaign for the conservation of food is the application, in a wide sense, of the principle of association in the churches, namely, voluntary submission of oneself and one's effects to the demands of a great crisis. Here is a fine demonstration of unity.

"If you have church troubles, keep them out of your church news; for so sure as this editor discovers them he will cut them out. He is not knowingly going to allow the paper to be used in biting and devouring scrambles." Good for the editor who makes that announcement! And we feel like using the familiar words of funeral notices: "_____ papers please copy."

Some light on the value of souls: We read of a man who devoted ten years each to law, to medicine, and to the ministry. And at the end of the thirty years he announced his discovery in the following words: "On the average, a man will pay ninety cents on the dollar to save his property, fifty cents to save his life, and ten cents to save his soul."

They are still asking the conundrum, Why don't the men go to church? Ah—we have plenty of answers; also, we have the answer—the answer which lurks at the bottom of many a man's consciousness, but which he rarely dares to give. We suspect the question differs in no whit from a hundred that might be asked and answered. And why don't some men go to symphony concerts? into libraries? into mines? into opium-dens? to Japan? to dances? to suffrage meetings? to caucuses? to conventions? to lodges? into lumber camps? to funerals? into police-courts? That is why they do not go to church!

The world is throwing a lot of things on the scrap-heap these days—things which some day we shall be scratching out again most shamefacedly—but there seems to remain one ultimate, a kind of irreducible minimum of physics and ethics, the law, and the prophets of life; it dominates the whole scrap-pile of dogmas, theories, laws, rules, tendencies, and programs. As the seed, so the harvest! This is more than a statement of a fact; it is a whole system of ethics, a theodicy, a philosophy of history.

We hear quite a little about *vox populi, vox dei* just now. Which people? may we ask in all modesty? -

We announced in our prospectus that Professor James Moffatt had agreed to write an article for this number on "Luther as an Exegete and Theologian." We have just received word from him regretting his inability to prepare the article for the REVIEW. The experience which he had with two of his regular contributions failing to reach us rather discouraged him from the preparation of the article that we announced.

The Preacher



A PREACHER'S STOCK-TAKING¹

The Rev. R. H. WRAY, Hebburn-on-Tyne, England

II

A PREACHER'S stock-taking will include not only finished goods and goods in process of manufacture, his sermons and sermon-materials, but also his store of books. A wise preacher will review his past reading and plan future reading, seeking to secure a just proportion; not overemphasizing theological while forgetting biographical or ignoring missionary literature. Probationers for the Wesleyan ministry present to the May Synod a list of books read, and often startle older brethren by the amazing length of the list. Such a custom probably has the effect of encouraging the reading-habit.

It is a good plan for preachers to keep a reading-list, including books read and to be read, whether in the personal library already or intended to be bought or borrowed. This list should be revised periodically. "Reading maketh a full man." For most preachers it is an aid to efficiency. While a sermon that abounds in quotations is not the highest type, one that contains none is generally dull and dry.

The individual note is essential in preaching, but it should be tempered by that of others. A perfect sermon should resemble an anthem in which the solo part predominates while the chorus exercises its ministry of confirmation and completion. We preach a universal gospel, and each preacher is one of a host who publish it. The great words of Scripture which are embedded in our sermons are jewels of truth; and noble and illuminating words of others add also to the beauty of the mosaic.

Peter Mackenzie, with his striking personality, a man who stood for himself by himself, was yet a wide reader and made thorough preparation for pulpit and platform, availing himself of the best aids he could obtain. His chief biographer, the Rev. Joseph Dawson, says:

"He was from the beginning to the close of his ministry an earnest student, and probably read twice or three times the number of books on any given subject as many of those who credited him with a comprehensive ignorance. . . . His own thought was continually enriched with the best in the thought of others, tho no commodity imported from abroad was allowed to pass forth again until it had received the imprint of his genius."

Dr. W. L. Watkinson, in his brilliant sermons, uses many illustrations, gleaned especially from science, which contribute greatly to their charm and power. The Rev. Dinsdale T. Young constantly takes toll of great preachers and saints, following in the footsteps of Spurgeon in his admiration for Puritan literature. With a pithy and apt quotation from the wonderful mine of Samuel Rutherford's *Letters*, or an exegetical comment from the lucid expositions of the late Dean Vaughan, he drives a point home. Long ago the present writer learned the value of making a list of books in his library still unread, and month by month from that list (easily kept complete by adding the titles of new acquisitions) making a modest estimate of reading for the month. At the same time the books read during the past month are recorded in the page for the month devoted in his diary to household accounts, thus putting it to a use more germane to his life and work. The use of such book-lists, retrospective and prospective, is an aid to necessary balance in reading. No leisure-hour need be really dull to the preacher who loves books, if he has sufficient variety to meet his needs. A long evening—rare but blessed boon to most preachers—provides an opportunity to read a considerable part of an inspiring biography; and once well begun even a big biography by sheer force of interest will fill many spaces of time that might otherwise be less profitably employed. A good start is essential, in

¹ In the first article in the September number the author referred to the *Life and Letters of James Smelham*; it should have been *Smetham*.

which the early years of the subject are passed and the life is seen ripening in beauty and increasing in usefulness.

The essay is not as popular as it should be. In length and relative importance it is a medium article, furnishing a form of literature between standard works of theology, biography, or travel and the ubiquitous novel. It is often refreshing and illuminating, and can be read when the study of a treatise would be impracticable and undesirable.

Mr. Augustine Birrell's essays are delightful, being informing, fresh, and bright. The inimitable "Breakfast Table" series of Oliver Wendell Holmes is full of wise and witty words and is characterized throughout by a charming geniality. Mr. A. C. Benson, the new Master of Magdalen, is a voluminous essayist with a peculiarly individual note. There is an undertone of sadness, but this is not so deep as to overdepress the reader. Many beautiful and true thoughts present the author's philosophy of life, which is that of modest, unobtrusive, honorable souls who live somewhat apart from their fellows and whose motto is, "He shall not cry, nor lift up, nor cause his voice to be heard in the street."

Is it wise to read in trains? Sometimes we can more profitably study human nature as represented in our compartment, or the fair face of the country we are traversing. But some whose opportunities for reading elsewhere are few, who, however, travel frequently, habitually read on journeys. For this purpose magazines are a valuable asset to the preacher and preferable to books. Consecutive reading is not practicable when traveling, but many periodicals are both interesting and profitable, and hence suitable. My own custom, as a returned missionary, is to reserve for journeys a favorite missionary journal. Many old magazines sold on book-stalls contain articles of permanent value and afford excellent reading in railway-trains or waiting-rooms; and these articles can easily be detached and kept for further reference.

A partial record of a year's reading may have interest. *Lux Mundi*, an old book and a great one, is now obtainable in a cheap edition. *The Ministry of Conversion*, by Canon A. J. Mason, one of the tasteful "Handbooks for the Clergy," is suggestive and interesting, marred not so much by the

able writer's ecclesiastical standpoint as by some unhappy reference to non-conformity. *Representative Men of the New Testament*, by Dr. Matheson, and the first New Testament volume of *Bible Characters*, by Dr. Whyte, both used in the preparation of a series of character studies of some apostles, and were thus practically tested. The former was found least helpful because of its excessive imaginative trend. Dr. Whyte's acute and pithy observations were often very illuminating. *Inspiration and Inerrancy*, by Drs. C. H. Briggs, L. J. Evans, H. P. Smith, and H. B. Bruce, is a memorial of a bitter controversy.

"The American Presbyterian Church was set on fire, like the prairie, by the utterances of Professor Briggs, of Union Theological Seminary, New York, in his inaugural address, on the occasion of his transference to the new chair of Biblical Theology."

That address is reprinted in this volume, and the whole book is specially interesting as showing how far we have traveled since its issue in 1891. What then created great indignation is now almost innocuous. Happily we are learning that whatever our shade of thought the ark of God is safe. "Truth is great and will prevail." *The Teaching of Jesus*, by the Rev. George Jackson, recently reprinted in "The Expositor's Library," is worthy of a fine preacher and has a true evangelical ring. *Via Sacra*, by the accomplished literary superintendent of the British and Foreign Bible Society, the Rev. T. H. Darlow, is a bright, suggestive volume of religious essays. Many of them have probably been preached and are examples of the essay-sermon at its best. "I Sat Where They Sat," "Our Humiliation," "Angels Unawares," "The Sacrament of Christian Service," to quote some of the titles, are themes that any preacher might delight to expound. *The True Ritual*, by the Rev. B. J. Gibbon, is a charming little volume of sermons. It is little known, but is worth study by any preacher, making its appeal to the apprentice hand and the expert, too. *The God of the Patriarchs*, by the late Rev. T. C. Lallely, Dr. Adeney's *Ezra, Nehemiah, and Esther*, in "The Expositor's Bible"; Dr. Peake's *The Bible: Its Origin, Its Significance, and Its Abiding Worth*; Dr. H. B. Workman's *The Evolution of Monasticism* are all solid and able books. *The Life of Sir Henry Lawrence*, by Sir H. B. Edwards

and H. Merivale, shows the practical power of Christianity in the direction of conduct in ordinary days and in days of crisis. Dr. Washington Gladden's *Memories* is not a great or notable book, but a chronicle of a well-spent and busy life. *Let Us Pray*, by a Chinese missionary, the Rev. W. A. Canaby, is a stimulating book by a man of rare gifts who has made the subject of prayer his own. J. A. Spenders's *The Indian Scene* is an excellent brief study by an unbiased and trained observer and capable journalist. Miss Loane's *The Englishman's Castle*, like her other books, is racy and instructive. The author possesses expert knowledge of the home life of the working classes, gathered from the vantage-point of district nursing. A modest poetry section included Sir Henry Newbolt's stirring and patriotic *The Island Race*; Miss Rossetti's *Verses*, in the convenient S. P. C. K. edition, and Dr. W. C. Smith's *Hilda Among the Broken Gods*, a book full of thought.

Then reviewing the past, plan for the future. Make up deficiencies in your library. Keep an eye open for new books, cutting out reviews or making a brief abstract of an expert opinion in your common place or in a special book-list. Manifold are the uses of the penny exercise-book and the penny note-book. My lists contain such comments as the following: Hermann, *Communion with God* (praised by H. R. Macintosh). C. W. Moody, M.A., *Love's Long Campaign* ("Not a moment nor a sentence wasted"—Denney). "In Parker's People's Bible nothing is better than Genesis, the Books of Samuel, and Kings, and the Book of Nehemiah"—W. R. Nicoll. H. Clay Trumbull's *Studies in Oriental Social Life* ("An ably written and most useful volume"—S. D. F. Salmond). Another book by this author, *The Threshold Covenant*, read this year, has also whetted my appetite for his works.

When a list like this is kept, the finding of one of its most desirable items is a great delight. Many good books are soon available second-hand, and by a little waiting and judicious buying a library of sound theological works may be acquired without unduly heavy outlay. Biography, too, is often much reduced in price not long after publication.

We should discard books that have been superseded by better ones. Many books are a drug on the market, and, generally, we do well to beware of these. Never buy a book

because it appears cheap, unless it has positive and known value. The bound volumes of *The Expositor* are often procurable for a small amount, so also *The Expository Times*. Probably the latter is more in demand because of the personal note, which is its great charm; but the early volumes of *The Expositor*, no less than the later ones, contain a rich store of scholarly articles. Many series of articles which appeared in it have later been issued, sometimes with but slight alteration, in book-form. My library includes nearly seventy volumes of this magazine, some of which are index volumes, adding greatly to the usefulness of the rest. A good Bible dictionary covers the ground of many small books, and if we use one constantly we can dispense with many smaller books. Indeed, every little book we retain or buy should be by a master; any others we are better without.

At least one good commentary on every book of the Bible is desirable. Volumes in series vary in values, and the best books chosen from several series are often preferable to the purchase of a complete series. For preachers of average attainments, however, no series is more useful and thoroughly satisfactory than Messrs. T. & T. Clark's *Handbooks for Bible Classes and Private Students*. The commentaries in it do not yet embrace the whole Bible. This series is valuable because its standpoint is moderate, while its notes are fuller than those of *The Century Bible*, and it contains more expository material than *The Cambridge Bible*, which is still, however, in the front rank of scholarly commentaries for the English readers.

The growing "Expositor's Library" deserves attention. It contains books by such stalwarts as Drs. Dale, Forsyth, Stalker, and Jowett, and its treasures, now at a low price, would enrich any library. The new series published by the Methodist Publishing House, "The Library of Theology," is a fine venture. It is good to know that some volumes are already out of print and that even in time of war such an enterprise is successful. The variety of "The Every Age Library" is notable. *The Tongue of Fire*, *The Call of the Pacific*, *The Citizen of Tomorrow*, *Charles Dickens* and *Music* are titles that illustrate this feature.

A knowledge of the greatest written sermons is an advantage to the preacher. Dr.

Kidder, in his exhaustive *Treatise on Homiletics*, says:

"Sermons are usually published for the benefit of laymen. They are most extensively read by ministers. To the latter they have especial interest as examples in respect to style, doctrine, and mode of construction. No minister should attempt to read all the sermons that may fall in his way; no one should voluntarily fail to read, and even study, some of the sermons of the great representative preachers of different countries and of the successive periods of the Church. In Great Britain, among non-conformists, since Maclaren, Spurgeon, and Parker, our greatest sermon-writers are Dr. W. L. Watkinson and Dr. J. H. Jowett. No living Anglican equals the three mightiest—Dean Church, Bishop Paget, and F. W. Robertson."

We need now, and shall need, to use all our resources as preachers, not least our store of books, in the great task of building up the kingdom of God on the earth. The duty of preaching a broad-based, far-reaching gospel, of commending our Savior to men, was never more urgent. Our service must be considered service, our speech fresh and powerful, our life instinct with spiritual reality. An intellectual sluggard should have no place in the pulpit. A false philosophy must be vanquished by a true and deep one. "Deep calleth unto deep." The great need of man will be supplied by God according to his riches in glory in Christ Jesus. All who preach Christ are stewards of the manifold grace of God. "It is required in stewards that a man be found faithful."

Why Ministers Quit

A FEW days ago this item was considered to have enough news value to be printed broadcast: that three pastors of three representative churches in one representative city had resigned in one day. Reason: the growing indifference of their respective congregations. This is ominous. It suggests all kinds of thoughts.

The first thought is of the disciples who were told by their Master that when a city rejected them they should shake the dust off their sandals for a testimony. "Verily I say unto you, It shall be more tolerable for the land of Sodom and Gomorrah in the day of judgment, than for that city."

The second thought is of the hopeless conditions which surround many a city church. The absentee membership is interested in

business; the plant is isolated in a stony down-town desert. Of such a church it is easy to expect too much.

The third thought is of the humanity of the preachers. Theoretically, they are to hold their ground against all comers; practically, the flesh can not stand the disappointments. We can all bear abuse, hatred, opposition, but neglect is fatal, even with preachers. If the public refuse to listen there's an end to effectiveness. How shall they preach without hearers?

And the fourth thought is of the pathetic need of the congregations of which the above are types. There is no use mincing words or sticking heads in the sand (a piece of inanity which nature-fakers are fond of attributing to a bird that knows better). With all the glowing accounts of dedications, consecrations, revivals, and reformations, there are vast numbers of churches that are as good as dead. They break the hearts of preachers. The story is ever the same. A new pastor. Glowing expectations. Congratulations. A New Era! The new broom sweeps clean. "Have you heard our new man?" The conventional write-up. Pictures in the *Post-Herald-Times-Journal-News*. And in two years it is all over. They are lucky if they last that long. The galvanized frog was dead, after all! There is a continuous movement of pastors who are abroad, like the dove sent out of the ark, finding no place to rest their feet. And there are the *blasé*, disillusioned, apathetic churches.

Sometimes the worm turns. Then we get a sad account of facts that hurts our pride and makes us uncomfortable; generally the tragedy is buried in the heart that does not want to hurt the cause. Many men prefer to suffer silently, and so keep up the illusion that all is well in Zion, when the initiates know full well how the citizens are lying on beds of ease, having forgotten the Lord! Brethren! we understand. It is hard to want to do good and not be given half a chance. It is a noble spirit that prompts putting on a cheerful countenance in a bad case; nor do we condemn the occasional reaction—who could stand it without the medicinal relief of an outburst now and then? It requires faith and courage and strength to bear the disappointments that go with the joys of the ministry.

Yes, there is another side!

E. H. E.

The Pastor

HOW THE CHURCHES MAY SERVE THE SOLDIERS

Chaplain C. C. BATEMAN, U. S. Army

1. I WOULD remind the churches that while great things have been done and are still being done under Red Cross auspices, there are hundreds of thousands if not millions of church members who have so far done nothing. The American Red Cross Society is a highly organized body having local chapters in practically every town in the country. But these local chapters in many instances enroll a slender fraction only of the church membership. Should this war continue for a considerable period, as at this date seems entirely probable, what has been given or done by the laity down to the present will be found to have been a mere bagatelle. Real sacrificial giving and doing are reserved for the future.

I have seen the Red Cross in action on the battle-field. The world has never before seen such a war as is now scourging mankind. It has not as yet come home to us. Every church member should identify himself or herself with an organization equipped to gather and transport whatever may have been provided under scientific guidance or economic foresight. Every feature of Red Cross work has been thought out to avoid waste of means, materials, and time. The Sunday-schools should be more conspicuous in this service, and the play-instincts of children should be more systematically directed into the channels of Red Cross endeavor.

2. Not a whit less important within its own sphere stands the War Work Council of the International Committee of the Young Men's Christian Association. The churches do not realize as they should that this organization is likewise facing a task unparalleled in any previous period of its splendid history. What is true of the Red Cross is true of the Y. M. C. A. If much has been given, much more is required. Where one dollar has been contributed, five dollars or more are needed. And we stand only at the threshold, not knowing what is in store for us when the door shall have been swung wide open. Exclusive of con-

struction work, operating expenses in camp and at the front are in excess of three thousand dollars a day, all in consequence of mobilization and war. John R. Mott thinks in terms of millions while he walks by faith, not knowing where future millions are coming from. The President of the United States has honored him and the organization he represents. We must know what is going on, and a campaign of education along philanthropic lines is overdue in many churches where a high average of intelligence obtains. A pastor who never reads *The Red Cross Magazine* or *Association Men* is poorly qualified to lead his people.

3. There is a Recreation Board in every military district which needs the cooperation of the churches. This is operating under the Fosdick Commission and is accomplishing much good in promoting a cordial cooperation between the military authorities and the civil public for the well-being and watch-care of the soldier. Pastors should become thoroughly acquainted with the aims and methods of this board. In a single sentence it may be said that its purpose is to popularize the army, regular and national.

4. The churches may serve the soldiers at the front and in camp by seeking out dependents or relatives left behind in mental or material distress. These will, I fear, be found almost everywhere before this war is over. Perhaps such cases already exist near at hand and we are unaware of their presence.

5. Every church member should help to bear the expense of publication and distribution of pocket Bibles and Testaments. Every soldier who will prize and read the Scriptures should be furnished with a copy. The demand exceeds the supply.

6. Prayer should be offered regularly in the churches for the President, the officers of the army and navy, and for these several interests. All our efforts will be for naught if God's blessing be withheld from us.

THE SOLDIER'S CREED

We are glad to give further publicity to this article from the *Western Christian Advocate*.

RECENTLY we found a noble creed written by a lamented soldier of the Civil War. Its frankness and high idealism will comfort all fathers' and mothers' hearts who have a soldier boy and for whom they pray daily that he may not lose his Christian faith under the temptations of military life. Read it to your young men and to those who have not enlisted. It will do them good.

During the Civil War a dashing young American soldier from a subordinate rank quickly rose to the command of his regiment, the First Ohio Cavalry. While at the head of his men, leading a desperate charge in the battle of Stone River, he was killed.

That was on December 31, 1862, and Colonel Milliken was only twenty-eight years old when he fell. Among his papers was found a document which he had entitled "The Soldier's Creed," and here are some extracts therefrom:

"I have enlisted in the service of my country for the term of three years, and have sworn faithfully to discharge my duty, uphold the Constitution, and obey the officers over me.

"Let me see what motives I must have had when I did this thing. It was not pleasant to leave my friends and my home, and, relinquishing my liberty and pleasures, bind myself to hardships and obedience for

three years by a solemn oath. Why did I do it?

"I did it because I loved my country. I thought that, having been a good government to me and my fathers before me, I owed it to her to defend her from all harm, so when I heard of the insults offered her I rose up as if some one had struck my mother and, as a lover of my country, agreed to fight for her. And so I drew up a set of resolutions like this:

"1. As my health and strength had been devoted to the government, that I would take as good care of them as possible; that I would be cleanly in my person and temperate in all my habits. I felt that to enlist for the government and then by carelessness or drunkenness make myself unfit for service would be too mean an act for me.

"2. As the character I have assumed is a noble one, I will not disgrace it by childish quarreling, by loud and foolish talking, by profane swearing, and indecent language.

"3. As my usefulness in a great measure depends on my discipline, I am determined to keep my arms in good order, to keep my clothing mended and brushed, and to attend all drills and do my best to master all my duties as a soldier and make myself perfectly acquainted with all the exercises and evolutions, and thus feel always ready to fight. It seems to me stupid for a man to apprentice himself to a trade as serious as war and then try by lying and deception to avoid learning anything."

ONE CHURCH'S ADVERTISING¹

Of all the cities in this country Milwaukee may be hardest in which to make church-publicity work successful. "We are a city of 400,000 persons," says the Rev. Paul B. Jenkins, D.D., of Milwaukee's Immanuel Presbyterian Church, "of whom three-fourths, 300,000, three persons in every four, were born outside of the United States. We have 200 churches, or one to every 2,000 persons. Of these 135 are Protestant, about 40 are Roman Catholic, the other 25 of various kinds. When I add that of the 135 Protestant churches one-third are Lutheran, you will perhaps understand these figures as telling you that we are a city of a marked,

almost universally popular respect for the conventionalities of religion, but also of no very marked enthusiasm for its possible social aspects, civic influence, evangelistic services, and thronged congregations. To change these conditions has been the chief hope, aim, and labor of many of us of the pulpits of Milwaukee."

A few years ago one Milwaukee minister, of a Saturday evening, dropt into the writing-room of the chief hotel and saw there, on every writing-desk, a brand-new blotter bearing these words: "When you have finished that letter home, try a drink of (So-and-So's) whisky." Each blotter had evi-

¹ *Church Advertising: Its Why and How*. Compiled by W. B. Ashley. J. B. Lippincott Company, Philadelphia and London. 200 pp., \$1.00 net.

dently been laid where it could not fail to be seen. The minister's mind was logical. He looked at the blotter and asked himself, "If whisky is worth advertising for the benefit of traveling-men on Saturday nights, why not religion?"

Answer followed on the following Saturday night, in a blotter quite different, which lay on every desk in every writing-room of the city's hotels, inviting the user to attend church next day. After the Sunday morning service two men stooped to tell the minister what those blotters brought them; and that minister saw a new light. As a result, the churches of Milwaukee, working through the local Federation of Churches and its Publicity Committee, of which Dr. Jenkins is the head, have used in direct advertising some \$15,000 worth of church publicity, besides a great deal indirect and contributed; and the City Club's estimate of attendance upon "Go-to-Church Sunday" was 180,000—a fine representation for any city, and wonderful for Milwaukee. After making due allowance for Sunday workers, for "shut-ins," &c., Dr. Jenkins estimates that on the day referred to there was "inside the churches almost every person in the city able to attend service."

The saloons were not asked to close, but some of them did, with signs put up saying, "This saloon will be closed next Sunday," or, on the day itself—"We have gone to church." As was said afterward: "If a bit of work like this could accomplish such a marvel in Milwaukee, what veritable miracles of church success would these methods not work in other places!"

More than twenty different forms of publicity were employed. Besides announcements in the different daily papers—individual church and Church Federation—there were house-to-house individual invitations;

district maps, locating the churches cooperating; door-knob tags, quite sure to be seen; "Go-to-Church Sunday" buttons for men and pins for women; blotters for the desks of school children; street-car cards—handsome, unusual and effective—for both inside and outside display; billboard signs, of the poster style; large electric sign-boards; dodgers for general distribution and wrapped in the packages which went out from department stores; handsome invitation-cards in the rooms of hotel guests, &c.

It was costly work—Dr. Jenkins admits this; but he insists that *advertising pays*. He has paid out of his own pocket, he confesses, more money to foot advertising bills for the church than he has given for missions; and he gives many good reasons for doing it. The chief reason, of course, is the spiritual value of church-publicity work. It is missionary work, he urges; "It is evangelism!" And on the merely business side, he quotes the skilled advertising expert and sales manager of one of the very largest and best-known businesses in this country as declaring "that a fund of \$100,000 spent in advertising the work and appeal of the Church throughout this country would simply work wonders and would almost transform the average man's idea of the Church within a year!"

Other church advertisers have demonstrated that very effective advertising has been done at very little cost, for individual churches, as the book shows by which this article was inspired. The matter deserves careful study by both city and country pastors, despite a belief, rather widely entertained, that advertising the church and the work of it means mainly sensationalism. It is one thing to advertise and get the people; the next thing is to how to hold them. This we will deal with in a subsequent article.

MID-WEEK PRAYER AND CONFERENCE MEETING

JAMES M. CAMPBELL, D.D., Claremont, Cal.

Sept. 30—Oct. 6—The Way of Progress (1 Sam. 10:9)

THE mystic touch of God upon a human heart is a wonderful thing. It baffles description. It transcends explanation. Its influence is not always to be measured by the degree of illumination that accompanies it. It is essentially a change of heart, a

change at the center of moral personality; and it was just as real and potent in that rude age when the judges ruled over Israel as it is in this enlightened Christian age. There we find it illustrated in the case of Saul, whom Browning in one of his masterpieces has made the subject of profound psychological study.

In Saul's mystical experience there are

three distinct stages of development which to him, as a man of impulse, came with amazing rapidity.

1. His new birth. It is said that the Lord gave him "another heart," a heart altogether different in its impulses and motives from the one which he already possessed. This was in accordance with the Old Testament covenant: "A new heart will I give thee"; which covenant is ratified under the Christian dispensation (see Heb. 8:10). Of both covenants the essential meaning is that from God's regenerating grace comes a new heart, and from a new heart comes a new life.

2. His moral transformation. At the time of his anointing by Samuel to the kingly office the promise was given him: "The Spirit of the Lord will come mightily upon thee, and thou shalt be turned into another man." And this is what happened: He was made over; changed so completely that the people who knew him asked, "What is this that has come to the son of Kish?"

One of the ancient fathers, accosted by an evil companion with whom before his conversion he had lived in sin, knowing his weakness, ran away with all his might. "Wherefore runnest thou away? it is I," called out his old companion after him. "I run away because I am not I; I am a new man." After the same manner the life of Saul took a new direction, old associations were broken and new ones were formed; "Old things passed away, and all things became new."

3. His consecration to his kingly mission. Of his inward change there was a visible outshining. First, he joined himself to the prophets, "and the Spirit of God came mightily upon him, and he prophesied among them." After that he buckled on his armor and began to fight the battles of his country. A signal victory being vouchsafed, he exercised a spirit of clemency in refusing to put to death those who had refused to come to the help of the Lord against the mighty.

His reign of forty years was a stormy one. Difficulties arose with which he was unable to cope, and he became irresolute and despondent. Forsaken of God, he betook himself to spiritism; and at length the monarchy which had begun so auspiciously tumbled into ruins. That a life which for one glorious moment had been lifted upon

the heights, and that gave promise of distinguished success, should have sunk so low emphasizes the warning, "Let him that thinketh he standeth take heed lest he fall."

Oct. 7-13—Help for the Common Days (Prov. 3)

What Abraham Lincoln said about common people might just as appropriately be said about common days: "God must like them because he made so many of them." With common days he has filled our lives.

For the common days, with their commonplace duties, we need plain directions. These we find in the book of Proverbs, in which "the genius, wit, and spirit" of the Israelitish nation are disclosed—a nation which, for business shrewdness and practical sagacity, has never been surpassed. For a long period the book of Proverbs was the leading text-book in the parochial schools of Scotland; and the saying is amply justified that it had much to do in making the people of Scotland the "canny," thrifty, practical people which they are generally credited with being.

The higher ranges of spiritual experience are quite beyond the reach of many. The great body of religious people are pragmatic, rather than mystical. They do not march along the King's highway "by a vision splendid on their way attended"; oftener they walk along some winding dusty bypath, upheld by the satisfaction of humble duty faithfully performed. These patient plodders will find in the book of Proverbs a veritable *vade mecum*, to which they can turn for practical direction in all the varied circumstances of every-day life. Minted from the pure gold of actual experience, its lessons of wisdom are as pertinent in their application to the life of to-day as when they were originally spoken or written. Take this third chapter as an example.

For the common day and its commonplace duties we need the help of God. Generally when we think of divine help we connect it with special events and dramatic moments. We think of it as coming in at the opportune time in some great emergency. But what we need most frequently is not help to enable us to burn as martyrs at the stake, but help to enable us to be roasted day by day in the slow fire of ingratitude,

jealousy, or hate; not help to win a decisive battle, with banners flying, but help to keep up an uneventful struggle which affords no respite and yields but little glory. God's help is ours whenever we take hold of it. Speaking not for himself alone, but as the mouthpiece of the race, an ancient saint has said, "My heart has trusted in him and I am helped." Help comes to all of us in the same way.

Oct. 14-20—Building Our Life on God's Plan

(Matt. 25:21; 2 Peter 1:5-8; Heb. 11:10)

Dr. Horace Bushnell's famous sermon on "Every Man's Life a Plan of God" has not lost anything of its freshness and power with the passing of the years, inasmuch as it contains something of essential and eternal truth. Long before, Paul preached the same doctrine. The name which he gave to it was "predestination." He believed that God had a predestined plan for every man, which he ought to seek to understand and work out in his life.

How is that plan made known? In two ways: (1) As written in the very constitution of man. The meanest thing that lives fills up some part in God's great plan. When puzzled to account for the existence of anything, we have a habit of saying it must have had some end to serve or it would not have been created. The noble powers and capacities with which man has been endowed indicate something of the divine purpose in his life; and never is the true end of life attained until the divine idea which man finds expressed in himself becomes the ideal which he seeks to realize in his life. (2) As revealed in the Bible, which is a commentary on consciousness. "Predestined to be conformed to the image of his Son," is the way in which the divine purpose is stated. The design of God in every human life is to make every man like Christ.

To the accomplishment of his plan in human life all the activities of God are directed. It is the thing he has in view in the educational and disciplinary process of life. Even our sufferings are meant to contribute to that end. This is not the best world possible, but it is the best possible world for the purpose for which it was designed—the production of a Christlike character.

For the working out of the purpose of God in life the cooperation of man with God is necessary. The plant unfolds the divine idea expressed in its structure by the law of necessity. Man is free, and his cooperation has to be won. Hence we find the Apostle Peter exhorting Christians to give "all diligence" to add stone to stone in the building up of the temple of the holy character. Of that temple faith is the foundation. To faith is to be added virtue or power; to virtue knowledge or practical wisdom; to knowledge self-control with regard to life's pleasures; to self-control patience with respect to life's sufferings; to patience godliness, or Godlikeness; to Godlikeness brotherly kindness; to brotherly kindness love.

Here is a picture of life built up on God's plan; life at its best; life that will meet with God's approval at the time of final inspection. In such a life the divine ideal has become real; the edifice erected has been made in all its parts according to the pattern shown on the mount of vision. Life has been built upon eternal foundations and for eternity, like the city of dreams which Abraham beheld—"the city which hath foundations, whose builder and maker is God."

With every man the supreme question therefore is, Am I answering the end of my creation? Am I working out the plan of God in my life?

Oct. 21-27—The Root of the Matter

(Isa. 1:16, 17; James 1:2)

Moral goodness is presented in Scripture under two aspects—negative and positive. It consists in giving up and in taking up; in banishing certain things from life and in putting other and better things in their place, or—to adopt the figure of Paul—in putting off the old man and putting on the new.

This double action—which resembles the double action of the lungs, by which the air is inhaled and exhaled—is strikingly set forth in the words of the prophet Isaiah: "Wash you, make you clean; put away the evil of your doings from before mine eyes; cease to do evil, learn to do well"—words which clearly indicate that in order to the attainment of moral goodness there must

be an intermission of the acts by which wrong habits were formed, and the repetition of acts of a contrary kind.

Negatively, we must give up wrongdoing before we can practise right-doing; we must break off evil habits before we can cultivate good ones; we must clear away the old building before we can, out of the same material, erect a better one. To make progress in goodness while we are continuing in badness is an utter impossibility.

Positively, we must supplant evil with good. It is not enough to get rid of evil. One evil habit may be abandoned for another; and "the devil who was put out at the street door may be taken in at the postern door." Evil is overcome not so much by direct resistance as by cultivating its opposite grace. As the prophet says, we must not only "cease to do evil," we must also "learn to do well." By this double process moral goodness is attained.

If we turn to the Apostle James, who presents religion from the ethical rather than from the dogmatic point of view, and whose epistle might be described as a manual of practical or applied religion, we find that he presents the ideal Christian life in the same twofold way—as negative and positive. He has much to say about the giving up of wrong things, among them prating with idle words; and he declares that when the tongue is not held in by the bridle of self-control, religion is an empty shell, a shadow without the substance.

Then defining religion "pure and undefiled," from the positive side, he makes it consist in two things: (1) Deeds of benevolence. A religion whose ritual is the ritual of active love, and the fulness of whose strength is given in loving, helpful ministry to all who are in affliction. (2) Personal purity. A religion that combines open-handed charity with clean hands and a pure heart; indicating that the man who would lift others up must stand above them and keep himself "unspotted from the world."

Oct. 28—Nov. 3—Deferred Success (Ex. 23:29, 30)

Man is always trying to find a short cut to the millennium. He wants to see the wheels of divine providence move faster; he wants to see the harvest-fields of life ripen

in a day; he wants to reach the goal of his onward march at a single bound.

In contrast with the impatience of man is the patience of God. He moves forward as if he had all the eternities in which to work. In the sphere of providence, as in the realm of nature, he carries out his purposes by slow and imperceptible degrees; being content to work "little by little." That was the way in which he desired the Israelites to carry on their campaign of occupation after he had brought them into the land of promise. They had expected to enter upon the complete possession of Canaan at once; but that was not in accordance with the divine program. They were expressly told that the heathen nations would not be driven from before them "in one year" but "by little and little." A long, inglorious guerrilla warfare lay before them—a war of attrition, such as is going on most of the time in the nibbling of the German lines by the Allies upon the Western front. For complete success they had to struggle and to wait. And there were good reasons for this.

In the first place, sudden success would not have been advantageous. It seldom is. It is almost certain to react. The Israelites were told that if their enemies were driven out the wild beasts would multiply to an alarming extent. Too much success would have brought new dangers, as it generally does. Most of us get all the success we can stand. The struggle is often the best of it; and the lessening of it would be to our loss.

In the second place, success by being deferred would be better prepared for and would be more thoroughly enjoyed and profited by when it came. By the time their enemies had been driven out, two things would have eventuated—they would have developed firmness of fiber through struggle and would have increased in numbers and strength so as to be able to establish themselves permanently in the land. Anything that comes too easily is seldom valued. The best things are often those for which we have to strive the hardest and wait the longest.

In the third place, deferred success would help to keep them in continual dependence upon God. And when it has that result it is not to be deplored; for whatever makes us lean more heavily upon the everlasting arm is a blessing.

Social Christianity



HOW OLD IS DEMOCRACY?

IT is a far cry back to Moses for anything, especially democracy. How should he, reared and trained in the court of an absolute autocracy, know or care for such a futile dream of the common herd, if possibly they ever had such a dream? Is not the world to-day banded together in a struggle to the death to make democracy safe? Is democracy, then, one of the latest possessions of the human race? Is it so feebly held, so slightly founded that a world-war must be waged to establish and strengthen it? We look abroad and see the nations shattered as by earthquake, the very land rent and sodden with 'brothers' blood; we wonder if some new and strange thing is about to come to pass among men. No, not some great new truth struggling into life, but the old eternal truth of democracy, the right of man to himself, stirring in giant strength to throw off the age-long bondage of ignorance, tradition, and tyranny.

It should clarify our thought and give substance to our sentiments to remind ourselves constantly that democracy is the oldest of human convictions; the animal straining and gnawing at the tether, the bird beating itself against the cage, are driven by the same deep ineradicable instinct as has always stirred the human heart against any restraint of its liberty.

We are witnessing to-day in the Russian revolution a complete vindication of the poet's vision. What a tragic story, moving on from generation to generation, of the inarticulate millions of the disfranchised and disinherited! Not a foot of earth could they call their own. The roof over their heads sheltered them precisely as the other domestic animals were sheltered. They never could say, This is home; here we are centered and at rest. Yet through this age-long night the flame of freedom never went out on the altar of the Russian heart. No page of human history is more tragic and pathetic. What secret meetings in the wilderness and in the vast loneliness of the boundless steppes! What futile revolts stamped into the earth and smothered in

blood by a ruthless autocracy! What splendored leers thrown wildly against that same relentless sword! What unspeakable histories in the one word, "Siberia"! Yet when the fated hour came it found a people prepared in the essential principles of freedom. The fact of the revolution broke suddenly on the darkness like a meteor, but the soul of the revolution was ancient and steadfast as the stars.

We have witnessed the same history in the record of our own disfranchised and disinherited slaves. When the great proclamation came to them what did it find? A people who could not even read the message that made them free. Not a foot of land could they call their own—not a house nor a house utensil, not the clothes upon their backs, nor wife, nor child, and even their very bodies might any day be put upon the auction-block. Yet when the great word, "freedom," came from the emancipator, they understood to its last implication, and such a shout of victorious joy went up from these pathetic millions as was heard throughout the land and on other shores. How did they know? How does the bird know it has wings? How does the deer know that it has the fleetness of the wind? Through the long deep night of slavery they had kept the faith. They told it over secretly to each other; they whispered it to their children; with every breath of prayer they reminded God.

Now here we are going back to Moses with his millions just escaped from slavery, brutal and degrading to the depths. What can they do but simply exist in the wilderness, till generations pass? What did they do? They proceeded at once to form the purest democracy the world has known. Our books call it theocracy. We might reply to this superwisdom, "I thank thee, Jew, for teaching me that word." Did not our fathers cry, the moment they set foot on these wild shores, "Freedom to worship God"? Theocracy is the soul of democracy, the inalienable claim of every human being of his full rights of sonship to God

in whose fatherhood we all are one. We need not wonder that this Mosaic legislation has passed into the civil codes of the

world's best systems; where it has gained fullest expression, there is the greatest freedom.

JAMES H. EOOB.

THE SOCIAL MESSAGE OF MOSES

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Oct. 7—*Israel Enslaved by Autocracy*

SCRIPTURE LESSON: EX. 1:8-14; 5:6-9.

THE ANTECEDENTS OF THE HEBREWS:

The story of the immigration of the Hebrews into Egypt is well known and needs but a brief summary. Palestine has always been visited by periodic droughts, and the nomads in that country were from time to time driven further south into Egypt in search of food and pasture for their flocks. Abraham journeyed to and fro with his herds and on at least one occasion went as far as the country of the Nile. During one of these droughts, more severe and protracted than any known up to that time, Jacob was forced to seek food in Egypt, where crops were abundant and were wisely administered by Joseph. This led to the emigration of Jacob and his family to the land of plentiful harvests. Here they found at first a refuge and eventually a permanent home in the pasturelands east of the Nile delta. A benign Pharaoh granted them comparative safety and independence in this district, and they multiplied rapidly under these favorable conditions. They were undoubtedly a source of strength and of considerable revenue to the king who had offered them hospitality. To judge from the exploits of Abraham against Chedorlaomer and his associates, as told in Genesis fourteenth, the Hebrews were undoubtedly a warlike people, and formed a good bulwark against would-be invaders from the north into Egypt. The kindness shown to the descendants of Jacob proved a wise investment in statesmanship.

THE CONDITION OF THE HEBREWS UNDER RAMESSES II. After several centuries of prosperity and freedom, tempered only by the occasional visits of the tax-collector, a new king arose over Egypt, "who knew not Joseph." This ignorance, or deliberate forgetfulness, on the part of Ramses II. was destined to prove a most important event in the history of free institutions. He was one of those men so frequently found among

kings of antiquity, and occasionally among those of modern times, who look upon the land over which they rule as a piece of personal property with which they may do as they please.

He was dominated by a colossal personal ambition which took the form of building memorials, many and vast, so that they would make his name forever glorious. Being a man of remarkable organizing ability and reigning for the long period of sixty-seven years (1292-1225 B.C.), he was able to put through many ambitious schemes. Money and labor were necessary for this purpose. Accordingly he organized every possible industry of his realm. As Dr. Kent says:

"The result is that the land of Egypt is to-day strewn from one end to the other with the evidences in crumbling stones of his overweening ambition. At Tanis, in the delta, is a huge granite monolith of the oppressor ninety feet high, weighing fully nine hundred tons. At Luxor (ancient Thebes) the ruins of the colonnaded hall of the great temple which he reared still surpass in size the largest buildings of the ancient and modern world. These imposing remains, as well as contemporary records, reveal the spirit of the man. He planned far more than he could execute. Turning his back on the most sacred traditions of his race, he tore down famous temples and noble works of art and used the material for his own crude building enterprises. Erasing the names of those who had originally reared them, he inscribed his own name on scores of ancient monuments. He was equally ruthless in his sacrifice of human life. All Egypt was put to work to satisfy his inordinate ambition." (*The Social Teachings of the Prophets and Jesus*, pp. 5, 6).

These architectural exploits required, as already mentioned, money and labor—very much of both. Accordingly the king established, or at least extended, two institutions—the tithing system and that of slavery. All Egypt was subjected to both, and naturally the Hebrews in the land of Goshen were no exception. Whereas the tax-collector had been only an occasional visitor in past centuries, his visits now became regular and more frequent. And he was very exacting,

since his own position and life depended on his ability to raise the sum allotted to his district fully and expeditiously. One of these functionaries is reported as writing to a friend as follows:

"Have you ever pictured to yourself the existence of the peasant who tills the soil? The tax-collector is on the platform busily seizing the tithe of the harvest. He has his men with him armed with staves, his negroes provided with strips of palm. All cry, 'Come, give us grain!' If the peasant hasn't it, they throw him full length on the earth, bind him, draw him to the canal, and hurl him in head foremost" (C. Seignobus, *History of Ancient Civilisation*, pp. 25, 26).

The system of slavery became more universal under Rameses II., if he did not merely intensify its severity. This was not difficult to accomplish. The Egyptians have from time immemorial been under the dominion of foreign kings. This is due largely to the enervating climate and endemic diseases, which can not be treated here.

Political conditions had assisted the ruling class in extending and intensifying this slavery. Egypt was originally divided, like most ancient countries, into a number of independent States. These were naturally conquered without much difficulty by the invading hordes from the north. The invasion of the Hyksos, lasting approximately from 2190-1680 B.C., at last became the means of cementing the different tribes into a more homogeneous mass, and caused them to submit to the absolute authority of the dynasty of Thebes. These rulers succeeded after a long struggle in expelling the invaders.

"The deliverance was purchased, however, at great cost to the common people. All political power and most of the wealth of the empire were gathered into the hands of a small ruling class. Under the succeeding dynasty [beginning about 1450 B.C.] social conditions grew even more intolerable. The local nobility disappeared and the kings became absolute despots, holding in their irresponsible hands all the vast resources of the empire and the lives of their subjects. A huge bureaucracy of minor officials, who were the paid tools of the tyrant, in his name controlled all commerce and collected a tax as high as twenty per cent. on all products of the soil. For the individual there was no redress nor escape from this economic as well as political thralldom. Upon the thousands of captives and foreigners then found in the land of Egypt this intolerable burden rested most heavily" (Kent, *op. cit.*, pp. 4, 5).

It was different with the descendants of Jacob. They did not consider their backs to exist for the pleasure of others either by carrying burdens for them or by submitting them to the palm-strips of the taskmasters. Nomads and sons of the desert have always been lovers of freedom, and the Hebrews were no exception. They had not been subjected, moreover, to the process of social amalgamation which united the various Egyptian tribes under the dynasty of Thebes. Being vigorous and valorous men, the borderland of Goshen had most probably been assigned to them as much for political as for friendly reasons. They formed a bulwark and a semi-independent buffer State against invaders. They did not, consequently, submit tamely to the extension of slavery over their province. But they were in a minority. The phrase: "They are more and mightier than we" (Ex. 1:9) should be applied to the ruling class, and not to the Egyptians as a whole. They were, moreover, poorly organized, since each of the twelve tribes was practically independent. The social cohesion, such as it was, was racial rather than political. The latter was brought about at a much later date, since even to the times of David one tribe would wage war against another. Owing to this lack of political unity the Hebrew clans were easily subdued by the better organized army of Rameses, they were subjected to forced manual labor, and their lives were made "bitter with hard service in mortar and in brick, and in all manner of service in the field" (Ex. 1:14).

Oct. 14—An Industrial Crisis and How It Was Met

SCRIPTURE LESSON: Ex. 3:7-11.

THE INDUSTRIAL CRISIS IN EGYPT: Mention was made in the first lesson of some huge structures erected by Rameses II. for satisfying personal ambition. These were not his only manifestations of extravagance, nor was he the only one of the many Pharaohs guilty of similar wastefulness. A few other examples may be given. The greatest of the pyramids, that at Gizeh, is 480 feet high, and required the labor of 100,000 men for twenty years (or thirty years, according to other authorities). A vast amount of useless work had to be done in the erection. Being without the modern facilities of des-

ricks and other labor-saving devices, gradually ascending platforms had to be built which were removed when the structure was completed. The pyramids near Memphis are contemporaneous with the old empire, and were, relative to the population of those early times, even more wasteful of labor.

When the eleventh dynasty abandoned Memphis and made Thebes the capital, things went from bad to worse in this matter:

"The ruins of Thebes are still standing. They are marvelous, extending as they do on both banks of the Nile, with a circuit of about seven miles. On the left bank there is a series of palaces and temples which lead to vast cemeteries. On the right bank two villages, Luxor and Karnak, distant a half-hour one from the other, are built in the midst of the ruins. They are united by a double row of sphinxes, which must have included more than 1,000 of these monuments. Among these temples in ruins, the greatest was the temple of Ammon at Karnak. It was surrounded by a wall of over one and one-third miles in length; the famous Hall of Columns, the greatest in the world, had a length of 334 feet, a width of 174 feet, and was supported by 134 columns; twelve of these are over 65 feet high. Thebes was for 1,500 years the capital and sacred city, the residence of kings and the dwelling-place of the priests" (Seignobus, *op. cit.*, pp. 24, 25).

In order to understand the frightful waste of this building mania, three considerations should be borne in mind. Most of this architectural waste was intended for tombs or temples to imaginary gods. The pyramids near Memphis are the final resting-place of three kings of the fourth dynasty. A skyscraper in New York or Chicago may cost several million dollars; it is, however, productive, since various useful activities are conducted in it. The tombs produce nothing but gloom and depression.

Another consideration is the size of the country. In an area about that of Belgium, Egypt proper supports at present something like 5,500,000 people. It is hardly, perhaps not at all, possible that the population of ancient Egypt was as large. For a small number of people to spend so much toil and labor in non-productive activities was extraordinarily wasteful.

A still further consideration is the relative productivity of labor and the consequent wealth of the country. Hand-labor has hardly ever produced more than the

necessaries of life. Whatever comforts the ancient kings and aristocrats had were procured by the undernourishment of slaves, who comprised fully 90 per cent. of the Egyptian population. This lack of proper nourishment and of modern machinery made the average productivity of antiquity perhaps one per cent. of what it is now. To spend under these circumstances the labor of thousands upon thousands of workers in useless buildings was tremendously expensive.

Waste creates panics and economic crises. They came upon Egypt before all the ambitious schemes of Rameses II. were realized. They came, moreover, thick and fast. There were failures of crops, because labor was diverted from the tilling of the soil to the building of monuments; there were pestilences, because the laborers were herded together by thousands for years under most unsanitary conditions in the construction of pyramids; there were invasions, because the aristocracy had become effeminate and the populace too indifferent to care. The final collapse came about 1,200 B.C. and is graphically described under the symbol of the seven plagues. Jehovah was believed by the early Hebrew writers to be the immediate, as well as ultimate, cause of all natural phenomena. They did not know that God works through natural laws as much as through spiritual laws. Hence they describe the catastrophe coming over Egypt as an immediate manifestation of the wrath of Jehovah. What is represented as taking place during a few weeks must have taken years to accomplish, for the mills of the gods grind slowly. The collapse may have been rather sudden; it was, nevertheless, the slow working-out of causes, partly natural and partly spiritual—causes the disregard of which always and inevitably produces decay and ruin.

HOW THE CRISIS WAS MET: While in general all industrial crises are due to the violation of the same economic and natural laws, there are always special circumstances under which they work themselves out. In Egypt it was the mania for monuments which was chiefly responsible for the economic collapse, owing to the too large diversion of productive labor to these particular non-productive uses. Each crisis must, consequently, be met in a manner fitting the special circumstances.

There was only one way for Moses and his people to meet the collapse of Egyptian industries—by emigration. Hated, outnumbered, disorganized, averse to forced labor, they could not hope to cope with their difficulties in any way except by seeking to reach the country of their forebears. This was their only chance of getting an opportunity for becoming consolidated into a nation. It seems characteristic of the Hebrews that migration, voluntary or forced, has frequently been resorted to as a means of racial salvation. Not that they were the only people of antiquity to take this measure; most peoples of historic and prehistoric times did, because with the inadequate control over nature's forces and over political situations there was no other way of escaping starvation or annihilation. There is this difference, tho, between the Hebrews and other peoples: The former have always maintained their racial identity, while the latter have lost theirs in the course of time by being amalgamated with other nations. This difference is due largely to the religious element in their social life, as will be pointed out in the third lesson.

Another cause of this difference is the fact of leadership in the case of the Hebrews. Moses was one of the most far-sighted and democratic men the world has ever produced. He built for the future as much as for the present. The principles he laid down are true to-day as they were 3,000 years ago. To begin with, Moses soon found that brutal force can not be met with brutal force—if the result is to be permanently beneficial. And so he fled after striking the cruel taskmaster for abusing a Hebrew. For many years he thought over this problem and reached the conclusion that violence will meet violence, and always with disastrous results.

Moses was, in the second place, a man of constructive ability not easily deflected from his chosen course.

Moses believed, in the third place, in preparation through education. One of the first things he did after his return to Egypt was to assemble the elders and talk to them of his plans and of Jehovah. This must have taken many weary hours, and time and again he had to resort to instruction as a means of convincing his people that he was right. Such an unusual combination of qualities was bound to produce results.

Oct. 21—*The Part Religion Played in the Movement*

SCRIPTURE LESSON: Ex. 20:1-6.

THE FUNCTION OF DEITIES IN INTERNATIONAL RELATIONS: In order to understand the importance of religion in the life of the Hebrews it will be necessary to take a brief glance backward at other peoples in their relation to religion. There has always existed an intimate relation between the people and their religion. It might almost be said that the two are twin-born, since every nation had its own gods in antiquity with whose existence it identified its own. The theory upon which this identity is based is briefly as follows: Originally—not to go too far back—every historic nation is discovered with many gods—polytheism, these gods alternately befriending and antagonizing human beings, according to the treatment they receive. They were supposed to be mercenary and to act on the principle: Many gifts, many favors. This is the reason why kings were so anxious to placate them with shrines and temples, the depositaries of offerings and places of worship. The more successful kings naturally imposed their gods upon their subjects.

There was good reason for this. A subject people was always antagonistic and rebellious as long as it believed in its own gods, because this meant retaining its nationality. Amalgamation with the conquerors was facilitated greatly by similarity of religion. The vanquished were not averse, as a rule, to adopting their master's religion, because their gods were supposed to be superior. The early Hebrew writers attributed almost every happening directly, or at least ultimately, to Jehovah. They were, of course, not alone in this belief; all nations held it. The identification of people and gods, and the belief in the direct intervention by deities in all affairs of life, inevitably led to the theory that the gods of the victors were more powerful than those of the vanquished. It was thus easy for the defeated to adopt the gods of their masters. A certain number of gods were thus eliminated every time a nation extended its conquests.

By a continuation and repetition of this process of elimination a theory was finally evolved according to which each nation had its own god; not many gods, but one. This

god was supposed to be supreme and to have exclusive power in a given territory. This is called henotheism. At this stage of development we have the complete identification of nation and deity—one god for each nation. The next step was monotheism—one god over all the world and for all nations.

The history of the Hebrew people was chiefly one continuous struggle of a monotheistic conception of God against polytheism and henotheism. The earlier historic books deal chiefly with the struggle against polytheism. Time and again the order goes forth: "Thou shalt have no other gods before me!" with the warning to forsake the worship of other gods. The later books are concerned principally with the elimination of henotheism. The book of Jonah deals with this problem, but there are numerous other passages bearing upon it. The request of Naaman for two mules' burdens of earth after being healed from leprosy by Elijah illustrates this point well. Jehovah had become his God now instead of Rimmon, but his reign was identified with the territory of Palestine, and he wanted to transfer some of that soil to his own country because he could step on it and be on Jehovah's territory when he wanted to make his prayers (2 Kings 5:17-19). Trials of strength between the gods of different countries were also arranged. The contest between Jehovah and Baal as arranged by Elijah illustrates this phase (1 Kings 18:21-46). The later prophets take the establishment of monotheism for granted, and are concerned with the moralization and extension of this conception. Not lip-service, but good deeds and a new heart are considered the true test of religion.

The function of deities in relation to races is, consequently, dual. There are strife and delusion; the worshipers of one deity look upon those of another deity as outside of human relations; with the extension of political dominion the god of the conquerors gradually includes under his sway a larger number of peoples, and we have nationality and henotheism, with strife between the nations and gods. With monotheism comes in a complete reversal, at least in theory, since it took a long time for this principle to work itself out in the lives of nations. God is now the father of all men; they are his children and, consequently,

brethren; exclusion in the early stages, inclusion in the later.

FUNCTION OF JEHOVAH IN HEBREW LIFE: The whole of Hebrew private and public life was based on the theory that Jehovah was potentially the God of all the earth. We may grant that this theory was held but dimly, that it was often neglected in practice—it would be strange if it were otherwise. It may also be granted that the Hebrew conception was not so much monotheism as monolatry: that is, worship of one God rather than the conception of one only God. The fact remains, nevertheless, that the conception of Jehovah was fruitful in social results.

The twelve tribes were gradually drawn together by means of it and consolidated into a nation. The very first appeal to them was in the name of this God—the God of Abraham, Isaac, and Jacob. It is difficult to see what other motive would have had as powerful an effect on them as the address of Moses in the name of Jehovah, who came to the Hebrews under a new name but with the old attributes. These disheartened, downtrodden men, whose burdens were constantly increased the more they asserted themselves, could not have been rallied under any other battle-cry. They were not susceptible either to an appeal to their own strength or to racial superiority. Cruel and protracted serfdom had crushed all aspiration out of them. A religious appeal was, as it has been in so many other cases, the only one that was effective.

It is plain from the whole attitude of Jehovah that he is opposed to slavery, altho there is no explicit statement against it in the Old or New Testament. Kind and sympathetic treatment of slaves is, however, enjoined on the Hebrews on the basis that they themselves were in servitude in Egypt. The whole relation of master and man was thus put on a religious basis (Deut. 5:15).

What was infinitely more important, tho, was the spirit of freedom which was breathed into every fiber of Hebrew life at this time. An intense hatred against autocracy was engendered in the minds of all Israelites at the very beginning of their national life. Jehovah came to them as a liberator, and any servitude which they had to endure in their later history was interpreted as being caused by disloyalty to him. The socially dynamic character of Hebrew life is

due to this conception of Jehovah as liberator and to the titanic struggle for freedom at its very inception. Moses was not so much a prophet of things to come as an agitator for things to be. And for these things he laid a firm foundation by initiating a religion which has outlasted centuries and is likely to outlast time.

Oct. 28—Democracy the Outcome

SCRIPTURE LESSON: Deut. 33:26-29.

JEHOVAH AND DEMOCRACY: There is a strange contradiction in some of the terms applied to Jehovah. At one time he is spoken of as "high and lifted up," and then as mingling in the affairs of men, being concerned in everything they do. The latter is the truer view. He did live with his people and was intensely interested in every aspect of their lives. And not only in theirs, but in that of all men. Slowly and very gradually the notion was brought home to the Hebrews that they had not been chosen for any special excellency of theirs, but that they might be the bearers of his message to the ends of the earth. They were not to be the aristocrats of the world, but the agents of spreading the true conception of God everywhere—they were to be social servants. Their separation was to be merely for the purpose of becoming properly qualified for that task.

This missionary zeal of Jehovah is one of the most striking features in his character. The basis of missions is the principle that we want to share with others the good things we have. Jehovah has this spirit. He does not sit on Olympian heights in seclusion, but visits the people to teach and inform them. The Greek Zeus cared little whether the number of his worshipers increased outside of Hellenic countries or not; Jehovah was anxious to make the whole world his parish, because he wanted all men to be his children. The later prophets bring this idea vividly before us.

This is the basis of democracy. There is to be one Father and God of all and we are to be his children. As children of the same God there can be no hostility among them, and they are brethren. Equality is assured, and that means democracy. Without that foundation no true democracy can exist.

Only a free people can, however, appreciate equality and practise fraternity. Jehovah liberated the Hebrews, he deems all peoples as potentially equal, and wants all of them to be brethren, because they are his children. A complete foundation is thus laid for democracy.

HEBREW DEMOCRATIC INSTITUTIONS: The more familiar democratic institutions of the Hebrews need only to be mentioned to remind us that many of our own institutions have such a venerable origin. The experience which came to the children of Israel in Egypt was sufficient to make them permanently distrustful of the concentration of both political and industrial power in the hands of a few men, since it is subject to abuse through personal caprice and ambition. They also learned, and Pharaoh was forced to learn, that the herding of workers in unsanitary surroundings and the exploitation to the verge of starvation bode ill for the whole commonwealth. Disease bacteria are no respecters of persons and may be carried in many ways. The pestilence bred in congested camps stalked into the royal palace in Thebes, claiming the heir to the throne, just as in modern cities tuberculosis and diphtheria have caused the death of many a millionaire's child through infection from clothing made in crowded sweat-shops. We are our brother's keeper, try as we may to avoid the responsibility. It is noteworthy that the Hebrews avoided large cities during their existence as a nation and preferred living in the open country, but that with the loss of their political freedom they have been forced to live in Ghetti and have again, involuntarily, become a danger to those communities which imposed this crowding upon them. The better distribution of the land in Palestine among the tribes and families and the inalienability of the homestead were likely suggested, at least indirectly, by the opposite tendencies and the consequent great misery in Egypt. A greater respect for human life than among any other nation of antiquity is one of the most characteristic and thoroughly democratic features of Hebrew life. There were six cities of refuge placed within easy reach from any part of the country for the protection of those who killed any person unawares. The old tribal law required even in such a case the death of the slayer; the Hebrew law afforded him protection. This

law applied, moreover, to the stranger and sojourner in Palestine (Num. 35:15)—an extension of protection without parallel in antiquity. Exposure of infants and the neglect of old or sick people to starvation, so universally practised by the contemporaries of the Hebrews, were forbidden. These are but a few specimens of the institutions of a thoroughly democratic character.

They were made possible by the absence of an industrial and political aristocracy. The rise of the former was prevented by the small productivity of hand-labor, the practical absence of slavery, and the lack of transportation facilities such as those of modern times. Political aristocracy was prevented by the land-laws, which assigned a certain portion of the land to each tribe and family and made it inalienable. There were deviations from these basic principles, but they were looked upon as infringements of the law. The prophets are crying out repeatedly against the rich who add house to house by purchase or fraud, and even Ahab, altho king, had to put on sackcloth and "go softly" at Elijah's rebuke for taking Naboth's vineyard. The law might be violated, but it was firmly established, and public opinion condemned the transgressor.

The nearest approach to an aristocracy was the priests and the Levites, because they had special privileges as members of the house of Aaron and the tribe of Levi. These privileges were hereditary, unlike those of royalty, which depended largely on the personal qualities of an elected king. The effective way for preventing the tribe from becoming a caste was the prohibition of owning land. It was assigned forty-eight cities, or rather villages, where the priests and Levites might live with their families when not on duty in the temple. Six of them were cities of refuge, showing clearly that such an important innovation could be entrusted only to those in the direct service of Jehovah. Only 2,000 cubits of land in each direction from the village were allowed as pasture for cattle. Since agriculture was the principal, if not the only, source of wealth in Palestine, and since a nobility can not maintain any prestige without wealth, there never was any danger of the Levites becoming an overbearing aristocracy. They

had to live, in fact, from the tithes of the people.

The question may still arise, however, why the Hebrews were the first people to inaugurate a democracy. One reason has been given in the preceding lesson—their religion. The other reason is to be found in the consequences of their religious attitude. Being followers of Jehovah, they must naturally shape their lives after him. But all through their history he is represented as a worker, enjoining work upon others. We are so engrossed in the spirit of work that we fail to see the significance of the Sabbath law. We lay the emphasis on the cessation from work; with the ancient Hebrews it was more likely placed on a contemplation of the works of Jehovah on that day with the implication to work diligently during the six days. The Sabbath was in reality a preparation of the mind for greater efficiency during the week. Since the Hebrews were willing to live by their own labor, they did not need military chieftains to lead them in campaigns against other countries for the sake of plunder, and they escaped the fate of all their neighbors of forming an aristocracy, which has always been based on war and parasitism. Jehovah was never aggressive in destruction, but only in construction. And his people were lovers of peace, the time for constructive work. David, the warrior, was distinctly discouraged from building the temple—symbol of peace and of Jehovah's presence.

PLUTOCRACY IN REPUBLICS: Political aristocracy is losing, but industrial aristocracy is gaining. Democracies have shown comparatively little ability to curb and check the individuals who, rising by their ability to utilize modern means of production and transportation, exploit their fellow men. This is the new task they will have to learn. Emigration and bloody revolutions being no longer avoidable as expedients, legislative and administrative methods will have to be resorted to. They must be applied impartially to captains of industry and to knights of labor. The commonwealth is larger than either, and they are members of the whole. Education in the principles of democracy was one method employed by Moses; it must be our chief, if not sole, resource in meeting present difficulties.

The Book

STUDIES IN THE OLD TESTAMENT¹

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Oct. 7—*Psalms of Deliverance*

(Psalms 85 and 126)

THE lessons of the last quarter carried the history down to the exile; the story of the return will be told next Sunday, and the lessons of this quarter will be occupied with the experiences of the Jews during the hundred years or so after the return, when they were attempting to reorganize their worship and what remained of their national life. These two psalms (85 and 126) seem to come from the very early post-exilic period, perhaps about 520 B.C.; roughly speaking, about twenty years after the return. The first three verses of each psalm look back wistfully to some happy deliverance (no doubt, from exile) which the people interpreted as the sign of their God's returning favor; but the remaining verses of both psalms show that they were written in times of deep national gloom, when the divine anger, which had been temporarily lifted, seemed to have returned again. Verse 12 of Psalm 85 has been held by some to point to a drought, and both psalms reproduce with remarkable fidelity the temper and background of the little book of Haggai (about 520), which should be read in connection with the psalms. There, too, the atmosphere of the people is one of depression and despondency. A heavy drought had come upon the land (Haggai 1:9-11), and the mood of the people is summed up in the simple but sorrowful words: "Ye have sown much, and bring in little; ye looked for much, and lo! it came to little" (1:6, 9). The connection between the two parts of Psalm 85 becomes clearer if for "hast" we read "hadst" or "didst," as in my translation in *The Psalms in Modern Speech*:

Once, Lord, thou didst favor thy land,
Granting change of fortune to Jacob,
Forgiving the guilt of thy people
And covering all their sin,
Withdrawing all thy fury,
And turning from thy hot anger.

Restore us, O God, our Savior,
Put away thy displeasure against us.
Wilt thou cherish thine anger against us
forever,
Prolonging thy wrath unto all generations?

Wilt thou not revive us again
That thy folk may be glad in thee?
Show us thy kindness, O God,
And grant us thy salvation.

The anger of the Lord had been expressed in the captivity of his people, and in their restoration to their native land they read his favor and forgiveness (85:1-7). But how different are the national fortunes now (4-6), with drought, failure, and—as we shall see in the course of the quarter—persecution, obstruction, opposition from the jealous and hostile neighboring peoples. It would seem as if joy had vanished forever; but the poet refuses to despair. He still cherishes the hope that the God who had so signally shown his kindness in the past will show it again and grant them salvation from the sorrows, the distresses, the enemies that beset them. The same gloom darkens and the same hope shines through Psalm 126. A deliverance so great had been wrought for Israel that the very heathen had been astonished; but now tears are upon their faces; yet they go forth to their sowing with hope, thinking of the happy days when they shall bring back their sheaves with rejoicing.

The psalmist waits for an answer to his prayer, sure that, when it comes, it will be one of peace, i.e., welfare—at least to those who are truly his people, i.e., his saints, who, as the Greek version says, "turn their hearts to him." The salvation, which at the moment may seem far enough away, is near them that fear him, and glory, of which no ray can now be seen, will soon dwell in the land (85:8-13). And surely never was there a finer description of the things that constitute a nation's true glory than in the last four verses of the psalm—especially in

¹ These studies follow the lesson-topics and passages of the International Sunday-school Series. The author did not have an opportunity to read proofs.

verses 10 and 11, verses which become very luminous, attractive, and profound if for "mercy and truth" we substitute the words "kindness and faithfulness" or "loyalty," which do a little more justice to the meaning; as in the translation referred to:

Kindness and loyalty meet;
Peace and righteousness kiss.
Loyalty springs from the earth;
Righteousness looks from the sky.

It is a picture of supreme beauty. The kindness and the loyalty which, be it noted, spring "from the earth" are qualities which the restored people are to show to one another; and on such a nation must rest the blessing of heaven, or—as the poet beautifully puts it—righteousness (and peace) look down upon it like smiling angels from the windows of heaven.

Both psalms are prayers for national welfare, and they reveal—especially the 85th—(1) the conditions and (2) the nature of that welfare. (1) Never more than to-day did the torn and distracted nations of the world need to lay to heart the lessons of this psalm. With nations, as with men, welfare and success depend in the long run on character. It is not the nations that defy the moral order, but the nations that care most deeply for the moralities and sanctities of life, that win the truest prosperity and a secure place in the world's esteem; not the nations eager to extend their own power by challenging and destroying the power of others, but those which seek first the kingdom of God and the righteousness and the peace which that kingdom, if universally sought, would bring to all. It is the nations which understand that there can be no true "glory in the land" which does not put religion, honor, morality, first—the nations, in other words, who "fear him, and turn their hearts to him." The great future is theirs. (2) The nature of national welfare. Nations, like men, often set their hearts upon the wrong things; and, in a way as beautiful as it is solemn, the psalm brings all of us back to sanity by reminding us that the greatest crop any country can grow is a crop of good men. The only prosperity for which a true patriotism cares is the prosperity which goes hand in hand with a fair civic life. It will not despise rich crops and large flocks. It will rejoice when the land "yields her increase"; but before and above that, it will value growth of

character; crops of "kindness and loyalty" must also spring from the land.

Oct. 14—Returning from Captivity (Ezra 1:1-11)

The first six chapters of the book of Ezra cover a period of about twenty years—from the return of the Jews from Babylon in 538 B.C. to the completion of the building of the temple in 516 B.C. That return, as we learn from the first verse, was made possible by the great conqueror Cyrus, whom the Hebrew historian therefore honors as a mighty agent of the divine purpose, just as a Hebrew prophet, writing toward the end of the exile (about 540 B.C.), was daring and generous enough to describe him as Jehovah's Anointed, or Messiah (Isa. 45:1). The career of Cyrus reads like a romance. With almost incredible rapidity he had pursued his victorious way through Asia. The Median empire fell before him in 549, the Lydian empire in 546, and in 538 he captured Babylon, the capital of the empire which had swept the Jews into exile nearly half a century before and brought her dominion to an end. The decree which emancipated and restored the Jews to their own land is recorded in verses 2-4, and another version of it is given in Ezra 6:3-5. Cyrus was a conqueror as magnanimous as he was daring, and his treatment of the Jews and their religion was in accordance with the humane and tolerant policy which he exercised toward his subjects generally. The detestable Assyrian policy—which has found a partial parallel in recent times on the continent of Europe—of deporting the inhabitants of conquered countries he not only abandoned, but reversed, in many cases actually restoring transported populations within his dominions to their original homes, and with the peoples the gods whom they worshiped. His own words, which we can still read, are: "The gods I restored to their seats and made for them a dwelling-place forever. All of their people I gathered and restored to their homes." This was doubtless one of the means he adopted to secure an empire of happy, grateful, and contented people, but he was apparently animated in this conduct also by a genuine religious impulse and a sincere respect for the religions of nations other than those of his own. Cyrus is one of

the great historical figures of the world; he appealed to the Greek no less than to the Hebrew imagination, and he appears to have been a good and a religious man no less than a sagacious ruler and a mighty conqueror. As Dr. McCurdy has said: "He promoted the happiness and welfare of his subjects by giving them the opportunity of serving God according to the dictates of conscience." The first verse brings out the peculiarly Hebrew point of view of the historian in two ways: (1) The career of Cyrus, which led to the restoration of the Jews and the continuance upon their own land of the great work for the world which God had entrusted to that people, the historian regards as having been directly inspired by Jehovah the God of Israel; just as the great prophet of the exile entitles him "Jehovah's Anointed." The Hebrews have been regarded as narrow, but here we see something of the breadth and generosity of their outlook. Not only do they regard the great movements of world-history and even of war as drawn within the divine purpose, but they are not afraid to find in a foreigner one of the highest instruments of that purpose. Again (2), it is significant that the historian regards the work of Cyrus as having been anticipated and announced in advance by a Hebrew prophet—Jeremiah; probably he is thinking more particularly of passages like Jer. 25:12 or 29:10. The prophets were divinely raised up to interpret the meaning of history and of God's purpose in it; as Amos (3:7) said, "He reveals to them his secret."

The thoughtful and generous conqueror had provided that the returning exiles should not go home empty-handed; they were to be provided with money, goods, and cattle. The religious interest dominates the narrative. The temple is the center of interest. It is to Jerusalem that they are going, and they are going to build or rebuild the temple of Jehovah; the gifts, too, are given to help to build or to beautify the temple. Attention is concentrated upon the temple vessels which had been brought to Babylon as the result of successive Babylonian invasions of Judah—in 597 (2 Chron. 36:7; 2 Kings 24:13) and in 586 (2 Kings 25:13f.). These vessels were magnanimously restored by Cyrus and put, on the return journey, in charge of Sheshbazzar, who was probably a Jew of the royal blood.

The points worth noting are these: (1) The sense of the divine purpose that runs through history. No nation has ever been so conscious of this as the Hebrews; prophets and historians are alike inspired by it. And this we should lay to heart for our instruction and consolation to-day. Now, as then, the world is in ferment, nations clash, and the earth seems to reel. But God is still on the throne, bringing order out of confusion, and his purpose goes steadily and surely on. (2) The importance of religion. It would seem as if the returning exiles had no other thought in their heart but the reestablishing of the temple worship. What a different world we might speedily have if reinstated nations and the nations who had dispossessed them, the soldiers that will return to their own land at the conclusion of peace, and the civilians to whom they return—if these were all to resolve to give religion a great and real place in their national and individual life!

Oct. 21—The Temple Rebuilt and Dedicated (Ezra 3:8-13; 6:14-18)

We have seen that one of the chief hopes of the returning exiles was the reestablishment of their ancient worship. The first step toward this was the rebuilding of the temple, and the most fundamental necessity was the erection of an altar, without which sacrifice—so integral an element in ancient worship—was impossible (3:3). Nothing, however, was more natural than that a beginning should be made with the temple as soon as possible, and this was done early in the year 537 B.C. Cedar-wood was brought, probably on large floats, from the great forests of Lebanon, down to Joppa, whence they would be carried up to Jerusalem. This work, like that of the erection of the altar (3:2), was prosecuted by the civil and religious leaders, Zerubbabel (a royal prince, grandson of King Jehoiakim) and Joshua, the chief priest, aided by the priests, the Levites, and the returned exiles generally; in particular, the Levites from the age of twenty, which was the lowest legal limit, and upward were appointed to have the oversight of the building operations, to insure perhaps not so much their artistic as their ecclesiastical correctness. It was a great day when the foundation of the

temple was laid, and the ceremony was performed to the accompaniment of vocal and instrumental music. The laying of the foundation-stone must have been an occasion of excitement, and we can well believe that the grateful people raised a mighty shout of joy. But the moment was not one of un-mixed jubilation. There were some old men there, both of the clergy and laity, who had seen the temple of Solomon which had been destroyed almost exactly fifty years before, and the crowd of memories that rushed upon them across the intervening years of exile, and perhaps, too, the contrast between the ancient glory and the very slender and impoverished circumstances of to-day, proved too much for them and they burst into tears. But the voice of joy was very loud, and the sounds of gladness and of weeping mingled in a great noise which could be heard a long way off.

The whole situation recalls not only the general background but, in part, even the details of the book of Haggai; note more particularly chapter 2:2, 3, where he addresses "Zerubbabel, governor of Judah, and Joshua, the chief priest," with the words: "Who is left among you that saw this house in its former glory? And how do ye see it now? Is it not in your eyes as nothing?" Now in the second part of our lesson (Ezra 6:14ff.) and also in Ezra 5:1, 2, the impulse which issued in the building of the temple is directly ascribed to the stimulating preaching of Haggai and his contemporary, Zechariah. But this—as we know from the dates which are abundantly scattered through those prophecies—was about the year 520 B.C., that is, about seventeen years after the erection of the altar and the laying of the foundation of the temple, described in Ezra 3. The situation is readily understood when we combine these two statements and take into account the highly interesting narrative in 5:1-5 which covers the intervening period. The exiles erected an altar and made a beginning on the building of the temple as soon as was conveniently possible after the return; but their efforts were so hampered by the opposition, persecution, and intrigue of the Samaritans and other neighbors that they had to be practically suspended; but under the stimulus of the preaching of the prophets they were resumed in 520 B.C. and carried to a successful conclusion in 516.

The main lesson is the importance of enterprise and perseverance in religious undertakings. Pious aspirations and even good resolutions are not enough; these must be translated into act. The exiles came home with the ardent desire to build their God a worthy house in Jerusalem. Much that they saw when they returned to their poverty-stricken land must have filled their hearts with disappointment and even dismay. Nevertheless, in a very short time they set to work, beginning with the erection of an altar as the most indispensable thing, and following that up by laying the foundation of the temple and arranging for the prosecution of the building. Speeches and resolutions of committees or public meetings will never by themselves advance the work of the Church or of society; that work must be begun and continued and ended—begun even in the face of discouragement and continued with unflinching hope. Sagacious plans and earnest resolutions must issue in hard work. This should be remembered after the war. Churches must bestir themselves to see that religion has its rightful place in the life of the community, and they must throw into their efforts the same earnestness, energy, cheerfulness, and hope as their soldiers and sailors have thrown into the business of fighting.

Oct. 28—Ezra's Return from Babylon (Ezra 8:15-36)

The period that followed the building of the temple was, as we may infer from the book of Malachi, one of tragic disillusion; and, partly perhaps for this reason, the narrative passes over it in silence and carries us on to Ezra's expedition from Babylon to Jerusalem, which took place about fifty-eight years later (458 B.C.). In spite of Cyrus's edict granting permission to the Jews to return to their own land, many, for various reasons, had not availed themselves of the opportunity; it is some of the descendants of these men whose return is recorded in the striking narrative of chapters 7 and 8 of Ezra. This expedition had the express sanction and support of the Persian Government, and its object was to increase true religion in the home-land and to establish it firmly upon the basis of the law. In point of fact, it had a very far-reaching influence upon the subsequent his-

tory and development of Hebrew religion. The journey took place in the summer, between April and August (cf. 7:9). Ezra, who shows great practical wisdom throughout, began by reviewing his company. There were in it laymen and priests, but not a single Levite—the reason probably being that in the legislation (cf. Ezek. 44:10-13) a distinctly subordinate place had been assigned to them in the reconstituted Church, and the prospect of return had little attraction for them. Ezra accordingly made arrangements for securing some Levites, who were necessary for the work of the temple, from a place called Casiphia, where there must have been a colony of Jews. The journey they were about to undertake was long and perilous, and the first and indispensable condition of success was the presence of the God whose law they were setting out to establish. Before the start, therefore, Ezra proclaimed a fast, a severe and humble acknowledgment of their dependence upon God and a reminder that man lives not by bread alone. The fast was accompanied by a prayer that their way would be made straight and smooth—unimpeded, that is, by the marauding bands of the desert. Doubtless the king would willingly have given a military escort to the pilgrims, as he did on another occasion to Nehemiah (Neh. 2:9). But Ezra, like some other Hebrew saints, regarded such reliance upon human resources as a direct distrust of God. How practical a piety must this be which, on the eve of a long, difficult, and dangerous journey, is content to dispense with the help of armed men! God and his power must have been very vivid to men who could form and abide by such a resolution—and we read in the sequel (verse 31) that their faith was abundantly justified.

Once more we see how Ezra combined with his religion a high business capacity. The pilgrims have very costly presents, collected from many sources, to take to the temple at Jerusalem. The transport of these vessels and money from Babylon to Jerusalem would not be an easy matter, and it involved for those who were charged with it a very heavy responsibility. Ezra accordingly selected his men very carefully, and he further took the wise precaution to count and weigh the money and the vessels as he gave them over into the hands of the officials. The reputation of holiness, official

and actual, which these men possessed, did not supersede the necessity for business methods. The sequel shows that they performed their duty with conscientious fidelity. Three days after their arrival the treasure was solemnly counted and weighed in the temple and found to tally exactly with the original list. It must have been a happy moment for the company when this splendid free-will offering was handed over to the temple, indicative of so much self-denial and of so much genuine and generous regard for the cause of religion. They then delivered the king's commissions and proceeded to further the interests of their people and of the house of their God.

The passage is full of suggestion as to the importance of business ability and methods in the organization of religious, as of all other, enterprise. (1) The leaders must be able to lead; they must be men capable of initiative and authority. Ezra reviews his men before the start, arranges for the journey, and is not afraid to talk very plainly to his underofficers. (2) The need of a genuine and practical recognition of God. The narrative is inspired throughout with a sense of the divine presence. Several times we read of "the good hand of our God" that was upon them (7:6, 9, 28; Neh. 2:8). The company acknowledges God by fasting and prayer; and, altho we see from the case of Nehemiah, who was also a profoundly religious man, that there would have been nothing disgraceful in accepting an escort, it is an eloquent testimony to Ezra's living faith in God that he declined it. (3) Religious organizations need business methods. The fact that the men were consecrated men and might have been trusted implicitly did not deter Ezra from weighing and tabulating very carefully the property of which they were in charge, nor the Jerusalem authorities from weighing and checking it on arrival. The Church is first of all a spiritual society, but on one of its sides it is also a business organization, and many unsatisfactory and some harmful results come from ignoring this. Money has to be handled and arrangements of innumerable kinds have to be made, and the most fruitful and satisfactory results will be attained when these things are done in strictly businesslike ways. This is not a worldly demand; it is made no less in the interests of religion than of common sense.

Sermonic Literature



THE NOBLE DEAD, THE LIVING, THE UNBORN

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Seeing we are compassed about with this great cloud of witnesses.—Heb. 12:1.

THE preceding chapter is a national portrait-gallery. Here are assembled all the men of noble renown dear unto the Hebrews. History is the essence of innumerable biographies. Eloquence is the extract of the achievements of earth's noblest souls. The measure of a nation's greatness is the number of illustrious men it can celebrate. The history of our Republic is brief, included within three centuries. But if our stock of national heroes is small, the names of our worthies are brilliant. Our school readers hold the stories of Lincoln and Grant, Webster and Washington, Hamilton and Jefferson, with men like the Pilgrim Fathers, and many others whose names are starred. It was a matter of pride and glory of the Hebrew people that they had fifteen hundred years of history behind them. During these centuries time had accumulated great stores of moral treasure. For the inspiration of his audience this writer called the roll of heroes and struck off name after name, as the musician strikes off note after note. Abraham, in his quest of God, turned his back on his native land and gave up his lands, his herds and flocks, and riches. Moses, living in the king's palace, turned his back on office and honor, allied himself with an unpopular cause, and after years of struggle freed 30,000 slaves. Gideon, the Robert Bruce of the early Hebrew times, became a fugitive and gathered about him all protesting souls and led his little band to victory on a field more glorious than Thermopylæ. Isaiah, with his solemn visions; Daniel, with his loyalty to his great convictions; the patriots who were exiled; the prophets who lived in dens and caves of the earth—all were stoned and imprisoned, were scourged and came at length to the rack and faggot. This illustrious company of past generations had taken vows for the children of the present and pledged them to noble living. In the old Norse legend, the

immortal dead, in the hour of the decisive battle, draw near to the battlements of heaven. Looking upward, each soldier of right beholds the cloud of witnesses, and in looking is inspired and lifted to the level of the patriot. This illustrious band of on-lookers watch the fortune of the battle, because they have a great stake in society. Redeemed out of the body, out of all pain and stress, these elect and glorious ones find in the victory of their successors a joy that increases even the bliss of heaven itself.

But of what quality of soul are these who lean from the battlements of heaven to watch the tide of battle and to give judgment upon brave men for their heroism and condemnation for cowards? Lifted into the bright empyrean, these elect and noble ones have been made perfect by God and the resources of his love. In his presence their souls have been whitened, their intellect cleansed of all imperfections, their judgment freed from aberrations, all their affections made pure and high. Wonderful as were these noble men upon earth, lo! now they stand forth without fault or blemish, or any such thing. It was not so during their brief earthly career. Mention to me the name of one hero who is perfect—without flaw or spot. Even Apollo, with his strength and beauty, in kneeling to assume a burden, distorts his muscles and lessens their beauty. Ours is a world where gold is mixed with dross and brass with clay. Even the finest column in the Parthenon holds one black stain. Not one statue ever came from the hands of Michelangelo but had some sand-specks in the marble. Dante is the voice for ten silent centuries, but sometimes his voice was hoarse and cacophonous. John Calvin had an intellect that flashed like a two-edged sword, but when irritated every stroke brought blood. Martin Luther was often despondent and walked under clouded skies; John Knox had a fiery temper and was fitful in his moods; Milton, listening to the sevenfold Halleluiah Chorus

of Almighty God, could not understand the frivolity of his daughters and was unduly harsh with those silly, superficial girls. Even Washington, with his common sense and sanity, sometimes descended upon men like a thunderbolt, just as Daniel Webster now and then moved like a steam-roller over mosquito-like opponents. Every man has his own little group of ideal friends, but show me one of them that is without spot or blemish, who has never gone to excess in one faculty or has too little strength in another. But concerning this noble company that have been gathered out of every age and people and clime and are now lifted up on the battlements of heaven, watching to see how things go with their children upon earth, let us say that not one but represents the spirit of a just man made perfect. This company of fair women seem like to lilies, unfolding their hearts of gold in the presence of the God of summer. These brave men seem like towers of ivory and columns of gold. So noble are the spirits of this company of witnesses that sit in judgment upon the achievements of our generation!

Burke once spoke of civilization as a contract between three parties—the noble dead, the living, and the unborn. It is with society as with that vine that for centuries has ripened the purple clusters for hungry pilgrims at Hampton Court. Many centuries are gone, but they have an investment in the roots, the boughs, and the branches that remain. The living present has a stake in the vine, feeding as gardeners upon the ripe grapes, but the rich vine belongs to generations as yet unborn. Society, therefore, is a solid, seamless robe. God weaves the ages like cloth upon a loom, and the threads in the warp and woof are spun out of the yesterdays, but the rich robe must clothe the to-morrows. These, therefore, are the four continuities of life. There is the continuity of heredity, in that your ancestors travel forward upon your human body, being blood of your blood, bone of your bone. There is the continuity of institutions, in that the seed-corn of every law, liberty, creed, and faith was ripened in every harvest, perfected in the institutions of to-day. Yesterday's log canoe has culminated in to-day's palatial ship. Yesterday's rude cabin is latent in to-day's cathedral. Yesterday's stone altar and human sacrifice have culminated in to-day's spiritual temple and

sacrifice of hope and faith. Then there is the continuity of history, in that the events of the past were the parents of greater events that are to come. Finally, there is the continuity of memory that binds the years of childhood and youth, maturity and age into one individual life, even as the string binds seventy golden beads into one precious necklace. By reason of this continuous life, therefore, the fathers of yesterday have a great stake in the institutions of to-day. It could not have been otherwise. Bramante laid the foundations of St. Peter's, Michelangelo toiled upon its columns and ceilings; think you that these architects are not interested in the monument built by their genius and self-sacrifice? Of necessity the inventor must follow with solicitude the engine that he hopes may redeem his fellow men from drudgery. Are not the Pilgrim Fathers interested in the outcome of their work? Is Lincoln dead? Has the great emancipator no regard for the black race whom he redeemed? It is impossible that the man who plants an orchard and vineyard to furnish food and shade for coming generations should forget all about his labors for his fellows. The highest reason, therefore, is with us when we affirm that the noble dead, on the one hand, and the interests of unborn generations, on the other hand, are related to the fidelity and loyalty of men toiling in the present.

The noble dead, who lean from the battlements of heaven and watch the fortune of our battle, publish to the modern contestants the great truths by which they lived. No spring rises higher than its source, and no hero rises higher than his chariot of truth, in which he rides up to meet and greet his God. When wise men deliberately choose a goal, and struggle toward that end, conquering all obstacles, it is because they believe that the goal is worth more than the pain involved in conquering the barriers. These illustrious men were stoned, sawn asunder, exiled, mobbed; they wandered about in sheepskins and goatskins; they were destitute, afflicted and tormented in their work as patriots, poets, teachers, and martyrs. They were men of like passions with ourselves. Their bodies were sensitive; they shrank from the torture of the thumb-screw and rack. They shivered at the opening of the dungeon door; their cheeks blanched white when they saw the flames

kindled; but they knew in whom they believed. The jailer stood beside them, but the Invisible Friend was closer still. The Unseen Companion was too near to be denied. They heard his voice, felt the strength of his arms, and were confident that they would not go alone into the valley and shadow. The emergency was great, but their Companion, unseen, was more than equal to the emergency. Out of their personal experience these martyrs were enabled to say to those who came after, in the hour when they were pursued and tortured, "Be unafraid." God, who has commanded the burden, will first of all command the strength. The faith of Christ is worth dying for. Liberty and justice and truth hold eternal worth. In the moment that is darkest, just above you you will find the open heavens, One standing there like unto the Son of God. With radiant faces, and exulting hearts, therefore, these noble men who achieved our liberties went toward their martyrdom. Never were there such witnesses to truth. Of these heroes the world was not worthy. Their achievements and testimony make it impossible to doubt that the great ideas of the Christian religion and democracy are worth dying for, and that these ideas carry full power to lift those who possess them into the realm of light, far above poverty, physical pain, and death.

The illustrious dead who have a stake in our institutions are witnesses to an invisible God, through whose strength they endured. Their testimony is that the greatness of man is the greatness of God in him. William the Silent understood when, in explanation of his ever-widening career, it seemed as if his victory was not "so much that he had reached up and gript God's hand, as that God had reached down and reached his heart, and lifted him." The Lord Protector of England understood the principle when he said, "No man knows how high he will rise into the sky when he steps into God's chariot and allows himself to be swept forward by the steeds of God." The difference in great men and small is not so much the difference in their birth-gift as in the way they allow themselves to be used. Some men are stiff-necked and unyielding. When the opportunity comes and the crisis is acute, and the providence of God will, like a flood-tide, sweep them forward, they will not let go of themselves, and the tide ebbs away.

The difference between men is like the difference between kinds of clay. One clay is plastic and yields itself to the gentle touch of the potter and comes forth out of the flame porcelain priceless in its beauty. Another lump of clay is stiff and unyielding and can only be molded by the potter into the vessel of common use. There were many men in Thebes's palace, but there was only one man, Moses, who was willing to surrender himself to the will of God and follow the gleam. There were many rulers in the Sanhedrim, but only one had eyes to perceive the heavenly vision, and ears that heard the unseen Speaker. There were many young men in the University of Oxford when England's great crisis came, but there was only one who was sensitive to the divine overtures and followed God, the Unseen Leader, until John Wesley became a world-influence and one of the greatest of men. Example is a wise teacher. The great man who has put things to the proof has earned the right to counsel lesser men. And this is the testimony of the illustrious dead as to their battle and their victory: "We endured and won by seeing God, who is invisible."

Consider, therefore, that motives of self-respect and personal pride should urge men toward the higher Christian life. Sometimes pride is an upward lifting quality, and sometimes pride looks downward and becomes vanity and self-conceit concerning things that perish. Now that Admiral Dewey has finished his course and kept the faith of patriotism, every citizen honors the admiral for his noble pride in his achievements in Manila Bay. When the hour came for him to close his eyes upon earthly scenes and prepare to meet the patriots, the soldiers and martyrs who had died for liberty, he must have felt that he would come in honored, known, and waited for. It is the captain who betrays his trust who is conscious of shame. To lose a battle-ship in defense of one's country and to die upon the deck is praiseworthy for Nelson and Farragut. But to be on a battle-ship and eat and drink and feast while the trade-wind blows the great ship upon the rocks is to be looked upon with shame. The careless commander anticipates the hour when his fellow officers will tear off his epaulets, break his sword, and reduce him to the ranks. So terrible is that ordeal that men have lost

their reason in the hour of disgrace. For such, henceforth all life becomes an inferno. Such an hour came to Benedict Arnold, who died one of the most miserable of men.

In the old school reader of our boyhood was found the story of Aaron Burr, who at the end of his career was urged to take his place, before he died, among his fellow men, but who, when the moment came, could not endure the silent rebuke in the eyes of his fellows. Friendship must be bought; honor represents return given for true service. He who would be loved as leader must buy his leadership at great price. Think you that it will be an easy thing after death to enter the company of the elect and noble leaders, coming in as one unworthy? Would you meet Lincoln beyond? Are you struggling unto blood to help the colored race? If you hope to meet Webster and Washington, must you not promote the high ends and the great truths which they loved unto blood? If you are willing to sacrifice tirelessly, without reward, for the institutions of your country, you will have earned the right to meet the great patriots on equal ground. But what if you have neglected patriotism; have undermined the family; have misused the opportunities of your generation; have slipped out of hard work, and have left others to fight the battles? Do you think you can meet the fires of scorn burning in the eyes of the illustrious great when they turn away from you because you were unworthy? Settlers preparing to enter a new country make ready in advance their gold, tools, seed-corn, and equipment that they may begin the life in the new land properly furnished. Is there no suggestion here as to the prudent man laying up treasures in heaven, and sending on in advance, as couriers of immortality, those whom he has helped? It is a little thing that you succeed materially here; it is a great thing that you have built men and served the higher principles of right that give you place and position hereafter. To-day deal sternly with yourselves and ask whether you have struggled unto blood, like these heroes of old, of whom the world was not worthy.

Sometimes the illustrious dead are witnesses against men. Concerning certain ones who had betrayed the great convictions it is said the stars in their courses fought against them. In a moral universe it could not be otherwise. The husbandman who has grown

the vineyard watches with indignation his successor misuse the vines that should have ripened clusters for generations yet unborn. The merchant who founds a great business, the educator who builds a great school, the architect who founds some St. Paul's, the statesman and soldier who saved the institutions of their country, the teacher and parent who built themselves into their children and pupils—all these of necessity have a stake in society. The very thought that their life-work is to be overthrown is painful. So great, therefore, is the interest of our fathers in the work of their children that oftentimes they draw near to the battlements of heaven to discern how things go with us upon earth. What if there is an invisible world within reach of an outstretched arm? The blind man is always near unto the world of flowers and faces and stars, but it is hidden. Perchance the unseen realm is here, but, because we have no faculty to discern, remains unknown. Perchance we are always under scrutiny of the greatest souls. How could it be otherwise? Noble teachers observe with deepest interest how their students carry themselves on commencement day. Artist masters anticipate with eager anxiety the day when the paintings of their pupils will be hung. Homer in his *Odyssey* makes the old hero Laertes exult when he saw his son Odysseus and his grandson Telemachus outdoing each the other in deeds of bravery. The French artist has thrown upon the walls of the Beaux Arts his Court of Genius.

The greatest men of all the ages are assembled in the gallery. Here are the jurists, Moses and Phocion and their fellows; here are the philosophers, Plato and Aristotle and Bacon and Newton; here are the artists, from Phidias and Zeuxis to Rodin and Rembrandt; here are the orators, known for their eloquence, and the poets with their books in the hand; and here, too, are the martyrs of liberty; standing in the gallery, these who are judging men and ranking them look down into the arena. Now they applaud the achievement of some noble youth, and now they are ashamed of some leader who for a ribbon or a wedge of silver has been a traitor toward his followers, and now these who have so great a stake in our institutions exult over some brave deed and worthy act. But this is no artist's vision. If, indeed, there be a meeting-place of the

noble dead, this is the necessity of logic—that the great who have gone are concerned with the fortunes of our battle. Be not deceived. Always you are under scrutiny. In the empyrean above stand all whom you have loved or lost. Among that company of men made perfect stand your noble father, the face of your radiant and beautiful mother, and there, too, stands that great, dear Presence, who has filled all your career with providential interferences in behalf of your manhood. And if perchance you were a general betraying his soldiers, a strong man spoiling his followers, a friend betraying his friend, then the hour will come when you will call upon the mountains and rocks to fall upon you and hide you from the face of God and the indignation of those who belong to the beloved community that Christ calls his Church. In the old legend these radiant leaders, who lean from the battlements and watch those who are struggling for truth and liberty against the forces of Apollyon and iniquity, ally themselves once more with the forces of right. When the

loyal soldier is wounded, this noble company of witnesses pull the roses from the tree of life, fling them down, and watch the blossoms fall upon the hero to heal his wounds. But when the traitor works, the roses fall to turn to coals of fire, blistering the hands of him who unsheathed his sword in the spirit of hate. But no legend lives that does not hold the seeds of truth. This brilliant picture of the illustrious dead leaning from the battlements of heaven to study the fortunes of the battle in this twentieth century survives because it sets forth an eternal truth concerning the solidarity of civilization of the Church. God weaves the ages upon a loom, and the State is a contract between the noble dead, the living, and the unborn. Wherefore, seeing we are compassed about with this great cloud of noble witnesses, let us lay aside every weight and struggle unto blood to preserve and to hand forward unimpaired the institutions, the great convictions, and the noble faiths of our fathers that really belong to our unborn children.

NOTES THE REAL PREACHER SOUNDS¹

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For if the trumpet give an uncertain voice, who shall prepare himself for war?—1 Cor. 14:8.

"If the trumpet sounds indistinct, who will get ready for the fray?" If the preacher's emphasis is uncertain, who will gather to the rendezvous? If the notes he sounds are false or hollow, how can you expect real Christian militancy in the ranks of his followers?

Character is the most contagious of all things. All people spread it, and the minister probably more than any other. From him people catch deadly things or things that quicken. The personal influence of the minister is constantly asserting itself. He is to his congregation and community a chilling frost, or he acts upon them as the sunshine and the rain.

It is of incalculable importance what notes the preacher sounds. What are his conceptions of the ministry and what his consequent life and attitudes? Does he look upon the minister as a theologian, priest, reformer, circus-leader, or teacher? What are his conceptions of the Church and what

his consequent plans and acts? Does he line it up with the fort, the theater, or the university? It is of vital consequence what notes the preacher sounds, for the people usually follow him.

Too often the preacher, intended to be God's trumpet and to sound notes almost divine, has a rift come in his lute and makes but a squeak, a squawk—or a scream. Men intended for trumpets become penny whistles by giving themselves over wholly to side issues, in themselves of greater or lesser legitimacy, no doubt, but not primary. Men called upon to blow God's trumpet too often end up in blowing their own little horn. The opportunity which the present day affords for cymbal-clanging (always more sensational and easier than good trumpet-blowing) has in it an irresistible appeal for men of small esthetic caliber and men who hate hard mental work. The response of the shallow-souled portion of the public (always more numerous than the thoughtful) tempts the self-advertiser to give them that which does not help them but which gives popularity, tho of a cheap sort, to the super-

¹ Preached as Retiring Moderator of the Presbytery of Pittsburg.

ficial driveler himself. It is so easy to be an itinerary revivalist if one knows the art of bill-posting. You can fill Exposition Hall if you promise to uncover something rotten. You can get your name in the papers by being no more than a pseudo-reformer or by speaking erratically and half-intelligently on economic issues.

All such verily have their reward. The one who really cares will be saved from falling by remembering that our Lord refused to gain a kingdom by becoming a parachute-performer. The rabble that would flock to him on that account would be too shifting a foundation upon which to build a church. The preacher who values his Lord's example does not forget that Jesus scorned to win the world by compromising with the devil. The great historic figures of the pulpit have, without exception, followed the example of Jesus. They have always voiced the clear, ringing notes of a sound Christian personality.

Not in any superior way would I speak to you this morning, but I would try to lift up for myself as well as for you a vision of the ideal preacher. If perchance the spiritual stomachs of some are weak, they will need to water the milk of the word that I shall serve to them.

I. The real preacher sounds an appealing intellectual note.

The preacher belongs to a learned profession. No amount of native wit and good sense will suffice. He must be able to think, and his mind must be filled with knowledge. Piety is no substitute for information, nor can fervency take the place of gray matter. Let me then suggest lines along which the preacher should be intellectually prepared.

He should have amplitude of knowledge. A knowledge of his people—the workings of their minds, their points of view, their capacities, peculiarities, occupations, environment, and origin—is a first essential. To know the social life of his community and the wider world—the evils to be removed, the institutions to be fostered, the motives to be used or changed, the activities to be encouraged or rejected—is indispensable. Of equal primacy is it to know what to preach—the teachings of the Scriptures, its main themes and cross-currents, the whole field opened up with its wide vistas. The extra-Biblical materials of preaching, too, from nature, history, and literature, should be in

his possession. And, then, he should know how to preach, how to interest, instruct, and persuade.

But amplitude of knowledge means seeing far as well as knowing widely. It means seeing things steadily and seeing them whole. It means having "not views, but a view"; not scraps of knowledge, but a body. It means knowledge, not simply for to-day, but for a fiber of character that will stand through the years. It is an insight into the future that will enable the preacher to set the souls of his people in the channels of truth and life.

Shallowness and poverty of knowledge will spell failure. The preacher must have an unfailing supply of truth for every need, and be able to present it with the pressure of a reservoir behind it.

Scientific accuracy on the part of the preacher is as important as wideness of information. He must cultivate that spirit which never rests with mere traditions, with blind trotting after others. That was the spirit President McCosh showed when some one suggested that he was a Calvinist. "I am not a Calvinist," he retorted, "I do my own thinking." The preacher should beware of sentimentalities, those transcendental nothings, that airy gush, which some utter with frequent use of the tremolo stop. And he must never be found guilty of pressing as absolute truth that which is based on partial views, insufficient evidence, guesses, hearsays, or armchair opinions.

It is demanded of every preacher that he emphasize reality. The world wants to hear about definite, actual experiences, and has no patience for anything else. This does not say that all evidences must be of a physical sort necessarily. But it does mean that the preacher will make his great affirmations only after he has scrutinized them closely, with the utmost precision, with mathematical exactness; after he has satisfied himself that the truth which he would present is in harmony with other truth and livable; only when he knows that he has arrived at his conclusions dispassionately.

In this age, above every past age, the preacher must be scientifically accurate. He will have to give up a great deal, it is true, in the way of fancies and approximations; but how much he will gain in the way of reality and stability! There will be ample room left for the imagination, for specula-

tion about "things in heaven and earth not dreamed of in our philosophies." He will simply shut out from the realm of serious discussion all groundless matter. He will draw the line between weighty things and matters of indifference, between the stable and the volatile, between the center of light and the penumbra, both in theology and the Bible.

Intellectual preparation has fallen short unless the preacher has great convictions. From amplitude of knowledge and scientific accuracy there should follow the formulation of judgments and the arrival at soul-assents. No one is prepared to preach who has not got beyond speculation, confusion, and uncertainty. Of course there will be questions held in abeyance. But in the midst of criticism's considerations he will be able to speak an unshaken word, to mention experiences with honest positiveness. He will be alive to the presence of God—earth crammed with heaven and bursting through at every chink. He will be sure of God in Christ, a man freighted to the full with a cargo of infinite values, with the life of all life, undimmed and unhampered. He will be convinced of the worth of personality, the spirit rising sublime above mud and force. Many such intense persuasions will form "hot points" of the intellectual preacher's consciousness.

With such a preparation the preacher will sound many intellectual notes; but one will be dominant over all—his passion for reality. He will be known as a lover of the truth, nothing short of the whole truth, nothing beyond the actual truth. He will be known as one who searches for the truth at any cost; one who rids himself of error and superstition as he would disease; one who holds to the truth as one holds to life itself.

This is the secret of confidence on the part of his hearers. If there be no confidence there will be no following. Nothing else can give it but the evidence of the preacher's passion for reality. It is that that will lead people to say of him, "He taught them as one having authority."

II. The real preacher sounds a moving emotional note.

Culture must be given in terms of sentiment as well as of thought. There are some great sentiments, therefore, which should be well developed in every preacher. I shall mention four of these.

First in importance probably is sympathy. There should be in the preacher a feeling for nature; its beauty and music should thrill him, the things and creatures of the world should draw him. He ought to love people, having faith in their humanity, respect for their personality, hearty friendship for them, and an interest in their interests. The real preacher has a fellow-feeling with the handicapped, not calloused against their sorrows and troubles, but able to penetrate through barriers of caste, habit, and circumstance, and enter into their nature and view-point, and be touched with a feeling of their infirmities.

Hand in hand with sympathy there must go indignation at wrong. Sensitive to the wickedness of the world, the preacher ought to have a burning resentment against the materialism which counts ideas of less value than dollars; against avarice, which lays field to field and makes the ephah small; against injustice, which gives favors to privilege; against inhumanity, which puts property-rights ahead of human rights and which grinds the faces of the poor; against that self-indulgence which ignores the suffering of others and prostitutes innocence. Sympathy he should have, but not saccharin sentimentality. Heart he should have, but a spinal column must run up behind it. Along with love there must go righteousness. And no preacher is prepared emotionally for his work who does not possess a measure of Jesus's capacity for indignation and some of his facility in the use of withering words.

Another of the great sentiments indispensable to a preacher is optimism. Tho he can not afford to be blind to the unended travail, yet he can not preach if he is hopeless. He should be filled with hope for a complete reign of God, when, enthroned sacred and secure, that God will be incarnated in a heavenly society upon earth. Through wrecks and ruins the seer can discern the dome of the temple surely rising. The optimistic preacher hopes for a great Christian community, when the Church, without spot or blemish, without jealousy or indolence, shall arise and shine, the glory of the Lord having risen upon her. Despite their failings, he hopes that each individual member of his congregation will some day live the harmonious life; toward God, reverent and obedient; toward man, fulfilling his social functions intelligently, loyally,

and powerfully; in himself, with insight into life's deeper meanings, with appreciation of real values and permanent satisfactions, and with a life glorified in useful work.

And, then, in addition to these sentiments the preacher ought to have pride of profession. This implies a real faith in his calling. There is a professionalism which is mere talk, which is only a veneer of piety and has in it no urgency. The sham of it soon becomes apparent. The real professional spirit of the preacher is based on a passionate love of his work; because he feels it to be the highest calling on earth, the most efficient agent for good under heaven; because he regards it not as a job of temporary value, but a dignified craft of permanent necessity and worth.

The dominant emotional note inspiring this preparation and developed by it is enthusiasm. Men speak slightly of the enthusiast, and they ought to speak slightly of the soda-water artist. But real enthusiasm—the fire of the gods, the abandon of heroism, the consuming rapture of the spiritual pilgrim—the preacher must have. He must be aglow with fervor, with zeal for his church, his country, and missions. If the preacher be cold and indifferent he will awaken only contempt. But, if he be filled with enthusiasm, his ardor will kindle fires in the breasts of his people that will never be put out.

III. The real preacher sounds an impelling volitional note.

In a finished mental process the thought and feeling flow over into volition and act. In a well-developed person the thoughts and feelings find expression. When they do not, the person is lop-sided, a dreamer or sentimentalist. The good influence of such a person is little. There is a general feeling of scorn for him who is not a doer of the word. But work must not be emphasized at the expense of thought and feeling. They should never be found severed.

There are three lines of activity in which the preacher's thoughts and feelings ought to find expression.

The ideal preacher is industrious in Christian activity. His ideals and passions are incarnated in some tangible, practical piece of work. There is in him not even a suggestion of laziness. It is a shame when men are so mentally lazy that they plagiarize from Maclaren, Jowett, Clow, Morrison, and

others. It becomes a scandal when a man is so indolent that, even for special occasions, he will appropriate the work of others. With my own ears I have heard it. And I am told, on reliable authority, that the practise is wide-spread, where least expected. How can any man, even tho he be a reputed defender of the faith, hope to have the blessing of God attend his preaching when he is a lazy thief? Untiring work in his study, continued efforts with individuals, active cooperation with his church officials, ceaseless labor for the wider work of the community and missions mark the devotion of the real preacher. Day after day he is hard at work putting up the joists and stretching the girders of the New Jerusalem.

The volitional life of the ideal preacher expresses itself in executive ability. I do not refer here to much that goes under the name of executive ability but is only a superficial handling of committees and organizations. I refer to something more vital. And that vital something has several elements in it. It has intellectual and emotional elements which I shall not dwell upon, having already called attention to those sides of the preacher's preparation. There are two elements of will, however, that are worthy of consideration, for upon them real executive ability is based. There is, first, originality. The man of executive ability is not a parrot or a graphophone. And yet he is not original for the sake of novelty or because he is crabbed. He is original because he has the freedom of a unique life. And there is, in the man of real executive ability, spiritual dominion. He directs a congregation because he has not the mastery which is built on fear, but the leadership which arises out of dignity, vitality, heroism, and moral spine. He has the manhood which calls attention to faults and inefficiency and points to tasks and ideals, without scolding, bullying, or sarcasm. And he sees corrections made and duties undertaken leapingly.

Once again, the volitional life of the ideal preacher is seen in self-control. The preacher is a person of like passions with others. He should be open and frank in confessing that he is thoroughly human, but give sufficient evidence that his powers are under complete control. No one will doubt that he applies the scalpel where it is needed. There will be unmistakable signs everywhere

in his life of moral sensitiveness and conformity. In his dealings with his people the real preacher manifests the same self-control. His feelings and judgments are in a state of poise. When he is called upon to exercise discipline, he is firm without being arbitrary, gentle without being indulgent, able to pass by the accidental and note the essential, and willing to give up the pottage of formality on occasion for the birthright of initiative and freedom.

The dominant volitional note evidenced and developed in this life of the will is power. There is nothing vague about the power of a real preacher. It is that blast of his personality which withers everything unworthy. It is that magnetism which elicits everything that is good. It is that creative energy, that spiritual segmentation, which, parting with its own soul, starts a

new spiritual nucleus. A preacher of power will produce a people with iron in their blood, a people thirsting for triumph, who dedicate themselves to sublime enterprises.

These, then, are notes which that preacher sounds who throws open the gates of new life to his people and lets them swing into the light.

To prepare such preachers there are no magic rules. What aspiration and rectitude of intellectual life he must possess, what enrichment of sentiment must be his, and with what spiritual nitroglycerin he must be charged! It shames us and it challenges. The secret of a life which sounds the note of passion for reality, the note of enthusiasm, and the note of power—do we not know it? Charles Kingsley let it out, when asked for an explanation of his life. He replied, "I had a Friend."

SEEING MEN THROUGH CHRIST'S EYES

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Forasmuch as he also is a son of Abraham.
—Luke 19:9.

Thou art Simon the son of John: thou shalt be called Cephas (which is by interpretation, Peter).—John 1:42.

ONE of the secrets of Christ's power of helpfulness was the faculty he possessed of looking at men in relation to their possibilities. He saw men not merely as they were, but as they might be. As the sculptor beholds in the rough block of marble a strong-winged angel struggling to be free; as the expert lapidary discerns in the rude pebble the flashing and sparkling diamond fit for monarch's diadem; as the scientist appreciates the possibilities of life and development in the seed, so Christ saw beneath all of a man's weakness, behind all his meanness, past all the evil and degradation hidden elements of goodness, veiled capabilities of purity and beauty, latent potentialities of glory and power. The Zaccheus Christ saw was not simply the Zaccheus the people knew. To them he was only a publican, one of a class whom they despised and detested; to Christ he was an heir of the kingdom, "a son of Abraham." His "Forasmuch as he also is a son of Abraham" was at once a rebuke and a revelation. It was as if he said, "You people have been hard in your dealings with this man, harsh in your treatment, cruel in your judgment of him. You

magnify the worst that is in him, but have no eye for the best; you see the shameful actuality, but are blind to the splendid possibility. You heap contempt and hatred upon him, while slumbering in the depths of his being are the germs of a wonderful faith waiting to be quickened into righteousness and power." I am aware that a distinguished expositor¹ interprets "a son of Abraham" to mean a son of Abraham in the natural sense, a Jew, seeing in it a protest against popular prejudice, for which a publican was a heathen. But I like to find a deeper significance in the words. He is referring not merely to natural genealogy but to spiritual lineage. Abraham is the father of them that believe, and in Zaccheus Christ perceived the dormant faith that established his spiritual descent and gave him a place in the kingdom.

Turning now to the other text, think of Peter's reception. As he is presented by Andrew, Christ looks at him and says: "Thou art Simon; thou shalt be called Peter, a Rock." In such a man, known to himself and his associates as uncertain, rash, impulsive, unstable—"a quicksand of a man"—Christ's penetrating glance recognized the rudiments of strength and power. Here were all those qualities which, under proper conditions,

¹ A. B. Bruce: *Expositor's Greek Testament*.

would be solidified into the rock upon which he could build his Church against which the gates of hell should not prevail. This gracious ministry, this splendid service, than which there is perhaps none finer, Christ was always fulfilling. He was ever lifting the veil of the actual life and disclosing that which was possible; he was constantly breaking through the incrustations of the baser self and revealing the rich veinings of the higher, nobler self; in the lowest and worst he could see a possible son of God.

Now, one of the most urgent needs of all of us is the faculty of seeing men through Christ's eyes. But some question may be raised as to the possibility of this. Was not the remarkable penetration betrayed by Christ a phase of his omniscience or some peculiar attribute of Deity? I think not. For others have possessed similar power in a less degree. At the funeral service of the late Dr. H. Clay Trumbull some years ago, one of the speakers said of him:

"How boundlessly appreciative and generous he was, seeing good where there was no good except in his seeing. He loved his own ideals which he dreamed he saw in others, and then by sheer love he began to create them in others. He had the divine blindness of love which saw past the evil which can be expelled from life. He had the divine vision of love which beheld the invisible capacities for good and beauty. It was both our humiliation and our glory that he was ever finding in us nobleness which we did not know was possible for us, until he loved it into being in us."

And many who have followed in the Master's footsteps have had this power. What, then, is the secret? Goethe tells us when he says, "We learn to know nothing but the things we love." Maclaren reveals it: "Sympathy is the condition of insight into character." Blackie puts his finger upon it: "You know no man till you have looked with the eye of a brother into the best that is in him."

Men say love is blind, but love is the true seer. The true mother is not blind to the faults and failings of her child. The loving wife is not blind to the weaknesses and moral defects of her husband. Love sees all, but it is the glorious distinction of love that it thinketh no evil, that it beareth all things, believeth all things, hopeth all things; it is the high prerogative of love to cover a multitude of sins; it is the splendid privilege of

love to behold the hidden possibilities waiting to blossom into fulness and power.

I. Seeing men through Christ's eyes would keep us from thinking meanly or contemptuously of our fellow men. Martensen tells us that contempt of men was a ground-feature of heathenism, and judging by the amount of contempt and superciliousness one sees even among avowedly Christian people there must still be a considerable substratum of heathenism in us. Think of the scorn and hatred of others that are born of a wicked and senseless pride, or of traditional prejudices—national, racial, and social, or of a subtle and shameless pharisaism. The stupid, supercilious world is guided in its appraisal and treatment of men mainly by such things as the color of the skin, the texture of the hair, the quality of the ancestry, financial rating, and social position. It has an eye only for the things that are superficial, accidental, extraneous, and so it misses those that are really primary, fundamental, essential—the godlike qualities of the soul, the noble aspirations, the imperial impulses, and all the signs and symbols of true greatness.

I can not help recalling Robert Haven Schauffler's poem, "Scum o' the Earth," which appeared in *The Atlantic Monthly* some time ago. He stands at "the gates of the West" and sees the immigrants as they come to this land of opportunity. Here are people from the land of Socrates; here are the countrymen of Chopin and Dvorák; here are Italians from the land of Caesar and Columbus, of Michelangelo and Dante; here are representatives of the race that gave us David, Isaiah, and the Christ himself. But as we see them, they are a contemptible lot—"Polacks," and "Dagoes," and "Sheeny," and "scum o' the earth." As the poem comes to a close it administers a strong and needed rebuke:

"Countrymen, bend and invoke
Mercy for us blasphemers,
For that we spat on these marvelous folk,
Nations of darers and dreamers,
Scions of singers and seers,
Our peers and more than our peers.
'Rabble and refuse,' we name them,
And 'scum o' the earth,' to shame them,
Mercy for us of the few, young years,
Of the culture so callow and crude,
Of the hands so grasping and rude,
The lips, so ready for sneers
At the sons of our ancient more-than-peers.
Mercy for us who dare despise

Men in whose loins our Homer lies;
 Mothers of men who shall bring to us
 The glory of Titian, the grandeur of Huss;
 Children in whose frail arms shall rest
 Prophets and singers and saints of the
 West."

But still the world in its blindness continues to despise not only these aliens but also what it is pleased to denominate "the masses," "the submerged tenth," and the denizens of the "underworld"; and, of course, in many quarters, the negro is the favorite victim of its bitterest scorn and keenest ridicule. It has been said of Goldsmith that he saw something of gold in the poorest dross of human nature, but so many of us have neither vision for the gold nor faith to believe in it that we may not see it. The gold is there, nevertheless. The workers in the slums are continually finding it; those who, heeding the call to service and following in the wake of their vision, fare forth to minister to those rough and wayward souls who dwell along the frontiers and fringes of civilization also see it. And we may find it almost any day, if we would, among those upon whom we heap our scorn. It might shine forth in some unwonted act of heroism, some crowning deed of glory, some wondrous sacrifice, some hero-hearted devotion, some supreme loyalty, some flash of regal greatness; and they who saw it would put away forever their mockery and scorning, and in their stead would come a new spirit of reverence and tenderness for all men. Readers of Dickens's *Tale of Two Cities* will remember how Sydney Carton, long considered by himself and his friends as a ne'er-do-well, laid down his life at the guillotine to save his friend. Referring to this fine example of self-sacrifice, an eminent religious essayist remarks that Carton "is a man you may pick up in the next street. There is a divine act in him also if it only got its chance."

Are not the comparative inefficiency and fruitlessness of much of our applied Christianity due, in large measure, to our refusal to find the gold amid the dross; to our failure to see the best beneath the worst, and to visualize the latent possibilities in men? Our attitude toward the unfortunate, the weak, the sinful, is too often characterized by censoriousness and arrogance or by an exclusiveness and aloofness that the veriest Pharisee might well covet. We are spend-thrifts of contempt and intolerance, but

economists to the point of parsimony in sympathy and pity. We forget that whatever the outward and passing circumstances of our lot, whatever the accidental distinctions of nationality, race, position, and the like, whatever the differences in moral status, humanity is one in its divine origin; one in its intrinsic dignity and fundamental regality; one in its dependence upon the common Fatherhood that bends in passionate, patient love above us and enfolds all of us in its tender and mighty embrace; one in its common sinfulness and its need of the grace that is mighty to save; one in its homage to the common saviorhood and lordship of the Christ; one in its quenchless hope of immortality and its haunting dream of ultimate perfection.

Some time ago the papers told of the discovery of a masterpiece. It had been used to patch the roof of a chicken-coop and was thrown away as rubbish. But some one saw it and, after the accumulated dirt of perhaps half a century had been patiently removed, it was found to be an authentic painting by Manet. So on time's great rubbish-heap, among the human derelicts and the world's castaways, are to be found precious souls still bearing the monogram of the divine Artist who fashioned them in his own image and after his likeness. But we need the vision of love; we must have the insight of optimism; we must see through Christ's eyes to recognize them as such. Otherwise we are likely to spurn them and cast them as rubbish to the void. A naturalist went up into the Highlands of Scotland to study the heather-bell on a beautiful summer day. Lying prostrate on the ground, he adjusted his microscope and was soon reveling in the wondrous artistry and delicate beauty of the flower. He was lost in wonder and admiration until a shadow fell upon his glass. He waited, thinking it was caused by a passing cloud; but, as it tarried, he looked up and saw a Highland shepherd gazing down upon him. Plucking the flower, he sprang up and handed it and the microscope to the shepherd, that he might share his delight. The shepherd put the microscope to his eye and soon had the flower in position: and, as he looked at it, tears ran down his rugged cheeks. When asked by the scientist why he wept, he answered: "Ah, mon, that rude foot has trodden upon so many of them!" I think many of us would be simi-

larly moved, if we could see, through Christ's eyes, those whom we are wont to despise and mistreat.

"King's children are these all. Tho want and sin

Have marred their beauty glorious within,
We may not pass them but with reverent eye."

There is excuse for the rude Kaffir who ignorantly tramples diamonds under his feet; for the untutored savage who spurns all Ophir's gold as nothing-worth; for Othello's "base Indian" who "threw a pearl away richer than all his tribe." But what excuse is there for us who would treat as worthless souls for whom Christ died gems he will claim when he makes up his jewels? What excuse for us who would deride and condemn men and women that belong to the very aristocracy of God? "Behold, God is mighty, and despiseth not any." Nay, he takes "the foolish things of the world," and "base things," and "weak things," and "things which are despised" and works wonders. He is forever confounding our judgments, often owning and exalting the despised and rejected of men. Wherefore let us cultivate the faculty of seeing men through Christ's eyes. How may we do it? Get his spirit; be filled with his love; follow him, live with him, learn of him.

II. Seeing men through Christ's eyes would inspire us to labor for their salvation. The new vision of our fellow men which we get from the view-point of Christ will inevitably result in more than the putting away of the spirit that disposes us to despise even the lowest and vilest of men. That is merely the negative effect. Having done that it will pass on to achieve positive results. This new sense of the common origin, the spiritual value, and the marvelous possibilities of all men will create in us a spirit of love, sympathy, and reverence for all and will kindle within us a passion for the salvation of souls.

Ordinarily, our vision is partial, limited, incomplete. It embraces only the past and present of a man's life. It is microscopic but not telescopic. And in the light of it, all we can say to the man is—"Thou art!" We can go no further. We can not add, "Thou shalt be!" for there is no place for the future in our view. We noted and registered the actual, but there was no thought of the possible. Now Christ sees all that

we see, and more; for he is no shallow and amiable optimist, blind to the awful depravity and the inveterate wickedness of men; he is no romantic idealist, refusing to take account of the dark and sinister facts of human life. He sees the evil in a man's life as we never can see it; but he sees more. His vision is telescopic as well as microscopic. It comprehends not only the past and present, but also the future. He sees man in relation to illimitable spiritual prospects, far-reaching possibilities, glorious promises; in relation to the mighty operations and subtle interplay of mysterious and transcendent potencies; in relation to the eternal and gracious purpose of God. And in the light of this vision he says not only, "Thou art!" but "Thou shalt be!"

And this is what seeing men through Christ's eyes will do for us. It will give us a new conception of the infinite value and the unmeasured possibility of every soul. It will enable us to look beyond the mean and unpromising "Thou art!" to the radiant and possible "Thou shalt be!" Pointing to some poor wretch lying in the gutter, the world, unsympathetic and unseeing, cries, "A common, hopeless drunkard!" but we see also a possible, sober, self-respecting citizen, a future John B. Gough or Samuel Hadley. "Worthless dross!" cries the world, as it points to some sin-stained and wrecked remnant of womanhood, but we see even there the gold of possible saintship. "A hope-abandoned profligate!" it cries, pointing to some poor outcast who is trying to find himself; but we see a prodigal returning from the far country to his Father's home, and we hear the joy-bells of heaven pealing, angelic choirs singing, and golden harps ringing, for "there is joy in the presence of the angels of God over one sinner that repenteth." Not that we think lightly of evil; not that we cherish frivolous views of sin, for seeing through Christ's eyes we will see it as it is, and will be fired by a burning hatred of it, stirred by a deadly antagonism against it. But the thing that impresses us most is the exceeding value of every soul. There is no single soul but is worth more than all the kingdoms of the world and the glory of them; "for what is a man profited, if he shall gain the whole world, and lose his own soul, or what shall a man give in exchange for his soul?" Consequently we are fired by a mighty passion to save men.

There is St. Paul. He was a man who gloried in the fact that he was a Pharisee, proud, exclusive, intolerant, masterful; strong alike, no doubt, in his antipathies and sympathies, in his convictions and prejudices. But there came a time when his pharisaism fell from him like a loose garment, and the racial, social, and religious barriers which it reared about him were overthrown like the walls of Jericho, at the mystic touch of an unseen power. And we soon find this man bombarding the great centers of population with the gospel of Christ; he feels himself debtor to all men, Jew and Roman, Greek and barbarian alike; he is made all things to all men, that he might by all means save some. We hear his consuming passion articulating itself in the cry, "I could wish that I were accursed from Christ for my brethren, my kinsmen after the flesh." This man was possessed of an insatiable craving for souls. To win men back to God became the master-passion of his heart. And what was the secret of it? He had seen Christ; he had come to see men through Christ's eyes; he had learned of Christ. There is John Wesley. The other day I took down Simon's Fernley Lecture on *The Revival of Religion in England in the Eighteenth Century*, and in looking through it again I found this concerning Wesley:

"A man of culture and refinement, he placed a firm hand on his tastes and intellectual yearnings and went down into the depths of the social life of England and dwelt in the midst of misery and coarseness which wrung his heart. He spent his strength on felons and criminals, on drunkards, on wild and impure men and women, on those who had been abandoned by all churches and all Christian people. To him we may apply, without irreverence, the splendid epithet hurled at his Master: He was 'the friend of publicans and sinners.'"

He had caught Christ's vision of the spiritual value of men, and so there came to him, also, something of Christ's unconquerable passion to save them.

It was this that made John Knox cry, "Give me Scotland, or I die!" This that sent Livingstone into the heart of the Dark Continent and kept him there until, dying, he prayed, "May heaven's rich blessing come down on every one who would help to heal this open sore of Africa." This that kept Dan Crawford twenty-two years without a break in the long grass of Central Africa

and enabled him so to enter into the life and thought of the natives that he is "thinking black." This that founded the Salvation Army; for this is what General Booth tells us: "I hungered for hell. I pushed into the midst of it—London's East Side. For days I stood in those seething streets, muddy with men and women, drinking all of it in and loving all of it. Yes, I loved it because of the souls I saw. I knew I had found my work." This it is that keeps numbers of obscure workers in the slums of our cities, and in lonely and difficult places in distant lands, spending themselves with unabated zeal and unrecorded bravery. This it is that constitutes the mightiest driving-force, the supreme dynamic of all evangelistic and missionary enterprises.

In the light of all this, what shall we think of those churches that are called "fashionable" and that tell us apologetically that unfortunately the masses, the common people, would not feel at home there? What shall we think of churches where no smitten Magdalene may weep out her penitence at the feet of her gracious Lord, and where no returning prodigal may find a welcome back to his Father's house? Surely they stand self-accused and self-condemned. The Church should be "the true hospice of the fallen and unfortunate."

Years ago Sir John R. Seeley gave us that fine phrase, "The enthusiasm of humanity," and it has been much used since then. But with a good many people "the enthusiasm of humanity" is limited to material and temporal matters, to questions of politics, economics, social science, and various philanthropic experimentations. There are churches whose staple commodities are plans for industrial readjustment, political reforms, social-service programs, and the like; and if they deal in the gospel of Christ at all, it is as a side line only. Now I am not opposed to the various forms of social service. I recognize the fact that there is nothing, perhaps, more remarkable in modern times than the new social consciousness we are developing; I concede that we ought to be responsive to the many social appeals and demands of the times, and that the Church should not hold aloof from these movements but should identify herself with them and, wherever possible, lead them. But we must not misplace the emphasis or juggle the primary and fundamental things out of

their places. The kingdom of God and his righteousness must still be first; the spiritual and eternal must ever take precedence of the material and temporal. In our zeal for soup-kitchens and that sort of thing, we must not crowd out "the bread of life"; bath-houses are a splendid institution, but should not be substituted for "the blood of Jesus Christ." Our "enthusiasm of humanity" should not stop short of a burning passion for souls—that is, if these souls are intrinsically and inestimably valuable.

And surely they are. Yes, each soul, any soul, no matter how bedraggled in the mire of sin and bestiality, must be superlatively precious. For, if it be not so, we might well ask, "To what purpose is this waste?" Why all the self-forgetting and unremitting toil, the matchless heroisms, the splendid renunciations, the risks, the agony of soul, the martyrdoms evinced and experienced by men and women in all ages for the salvation of souls? "To what purpose is this waste?" Standing by the manger-cradle at Bethlehem, brooding on the great self-emptying of the Lord of glory, and then following that life through all its vicissitudes, we might well ask, "To what purpose is this waste?" And coming at last to Calvary, with the awful shadow of the supreme tragedy upon us, we might well fling this insistent interrogation into the very face of heaven: "To what purpose is this waste?" Yes, my brethren, the soul is of surpassing worth. It is said that, dying, Carlyle whispered to a friend, "Give yourself royally!" Let us see men through Christ's eyes, and in the passion begotten of that vision we shall "give ourselves royally" to this divinest of all tasks—the saving of souls.

III. Seeing men through Christ's eyes would save us from despairing of any man. I have read somewhere that a certain minister, who frequented the purlieus of sin and vice that he might rescue wrecked and broken souls, once gave a distinguished scientist a glimpse of the people he was trying to save. They were the basest residuum of society, the pariahs of civilization. When asked whether there was any hope for these people, this eminent professor deliberately replied, "Pathologically speaking, there is none." If some of us do not go quite as far as that in our opinion touching the salvation of some of the fallen, we find ourselves driven perilously near it sometimes.

If the fires of hope for them do not utterly die out in us, they burn very low at times. Discouragement, if not despair, sits very heavily upon us, as we contemplate how degraded, incorrigible, recalcitrant, unresponsive some seem to be. But let us remember that Christ never lost heart, never despaired of any man. He knew the awful power of sin; he neither ignored nor underrated it. He knew human nature at its worst and at its best. He knew the might of redeeming love, the efficacy of divine grace; and so he retained an unclouded optimism. Longfellow says:

"We believe
That woman, in her deepest degradation,
Holds something sacred, something unde-
filed,
Some pledge and keepsake of her higher
nature,
And, like the diamond in the dark, retains
Some quenchless gleam of the celestial light."

Christ had faith that this was true of all of us, and that with such a point of contact for the grace of God any soul might be lifted back to life and light and peace. No; he never despaired of any. As Dr. John Watson says, "He moved among the people with a sanguine expectation; ever demanding achievements of the most unlikely, never knowing when he might not be gladdened by a response. An unwavering and unbounded faith in humanity sustained his heart and transformed its subjects. . . . With everything against him, Jesus treated men as sons of God, and his optimism has had its vindication." Why should we despair of any, when the Savior of men is the supreme Optimist and our God is "the God of hope"?

Industrially and commercially we are striving to save everything; nothing is allowed to be lost; waste products that were thrown to the slag-heap and the rubbish-pile as useless and worthless are being converted and conserved to noble and valuable uses. And the same tendency may be observed in other fields. Deserts are being reclaimed and transformed into fruitful fields and smiling gardens. *La Revue* (Paris) some time back told of "the veritable miracles" of repair that are being wrought on the soldiers marred and maimed in this awful war. "Prosthesis and stomatology are successful in remodeling the flesh and reestablishing the symmetry of the face ravaged by cicatrization. . . . Deformities are admirably corrected, contracted mouths recover

their natural curves, twisted chins are placed once more in proper position."² Elsewhere we have read how the crippled and incapacitated, through wonderful mechanical devices, are not only made whole, but capable. Penologists like Thomas Mott Osborne, George W. Kirchwey, and others are full of hope touching the redeemableness of the worst criminals. And just the other day Mr. Kingsbury, Commissioner of Charities, New York, in speaking of the Municipal Lodging House, remarked, "We want to make it a repair-shop for rebuilding broken lives. I think it can be done." Shall we be less hopeful of the moral repair, the spiritual renewal, of those whose lives have been marred and broken by sin? Shall we abandon as worthless and hopeless the moral defectives among us? Shall we despair of reclaiming and saving the prodigals and outcasts? Shall we say there is no possibility of moral recuperation in the case of any man? No, not if we learn to see men through Christ's eyes. In the face of the wilfulness, the irresponsiveness, the refractoriness of men we may weep but never despair.

² *Literary Digest*, February 12, 1916.

Ruskin saw in the mud in the streets of a manufacturing city potential diamonds, sapphires, opals, pearls of dew; we, seeing through the eyes of a greater than Ruskin, may find grander possibilities in the mud and offscouring of society—radiant gems, indeed, lit with the celestial beauty and glory of the saints and sons of God. God takes the slush and slime of our streets and the waters of stagnant and noisome pools and, after transforming them in the secret laboratories of nature, weaves them into the wondrous tapestry of the clouds or uses them in painting his gorgeous sunsets upon the mighty canvas of the western sky. But he effects more marvelous transformations in the kingdom of grace with the scum and dregs of the world, and it were supreme heresy to doubt that the vilest and worst of men may yet shine transfigured in heavenly places in the pageant of redeemed humanity. Let us learn to see men through Christ's eyes, and let us yield ourselves to the demands of the vision with apostolic faith, courage, and passion, and our Lord himself will find a deeper joy in a "Church that shall outshine even the golden glory of its dawn by the splendor of its eternal noon."

SINNING AGAINST THE LIGHT

The Rev. EDWARD A. G. HERMANN, Scranton, Pa.

To him that knoweth to do good, and doeth it not, to him it is sin.—James 4:17.

WHAT is sin? Some say that it is nothing more than ignorance. If this be true, then the answer to the sin of the world is not a Calvary, but the public school and university; not the cross, but education. But the power of knowledge is often wielded for the most ignoble purposes. We willingly forgive a man who did not know that a certain act was wrong. But for a man deliberately to prostitute his intellectual gifts and, with all the sincerity of his malicious soul, to cry out to the evil, "Be thou my good!"—this is unpardonable. Yet when we identify sin with ignorance we practically admit that the man of widest learning is the least sinful.

There are many different conceptions of sin, and it is not my purpose to go through the category of definitions. At the outset, however, we ought to get clear on the meaning of sin in the text. Dr. Parker once

dramatically portrayed sin as "a raised hand, a clenched fist, and a blow in the face of God." That is a vivid description of the insolence of sin. But even if the positive blow had not been struck and the man simply turned his back upon God, and refused to respond to his love, it would have been sin, just the same. James says nothing about positive badness. But he hints at something which, if not the equivalent of open evil, is almost so. He condemns that form of passive goodness which, because of negligence, indolence, indifference, cowardice, or selfishness, refuses to assert itself. The apostle was right when he associated moral responsibility with knowledge. To him sin meant simply being false to the light one has.

There are three ways in which the knowledge to be and to do comes to us. I am at a loss to know which one to place first because they all act and react upon one another. These three avenues, through which

God sends his light into the soul, are: (1) conscience, (2) law, and (3) the revelation of Christ.

I. Conscience—what is it? Whence did it come? There have been many books written about it, but no one has ever been able to tell us satisfactorily what it is. Searching has not discovered its mysterious origin. But of this we are sure that ever since man began to be man—feeling, thinking, willing, acting—this mysterious voice has whispered in his soul. Whatever may be the ground of moral obligation, there is in the depths of my being a “still, small voice” which I can not hush into silence without a sense of shame. It speaks to me with greater authority than councils, kings, presidents, or popes. It not only guides me into right paths, but tells me that I ought to walk therein.

Would it require too great a stretch of the imagination to think of ourselves as being without the higher laws of civilization as well as without the gospel of Jesus Christ, of which the highest of those laws are born? It is difficult for us to escape the influences of our Christian environment. But we can at least think of the natural man as he exists in heathendom to-day. Oh, the millions of souls that are sinning and suffering in pagan darkness—can it be that a God of infinite love and power has created these vast multitudes in his own image; and now with a pity akin to cold indifference stands off, as it were, and allows them to go down into everlasting destruction? Are we justified in doing what I once saw a prominent missionary leader do—take out his watch and estimate, by the ticks, the number of souls lost in the pagan world every second? We believe that the gospel is the power unto salvation to these benighted souls. But if the stewards of the gospel of God are slow in crossing the seas, and the heathen perish before they bring to them the glad tidings of salvation, are they to be held responsible? or are they necessarily eternally “lost”? I should throw the heavier part of the burden of responsibility on that class that has the larger light. But while the Christian Church will be held to account for her failure to do all that she could do in the extension of God’s kingdom, I would not dare to make such a serious imputation on the character of God as to say that he created these innumerable multitudes

without some power of salvation, tho many of them must die without a full consciousness of the saviorhood of Christ. The divine image on the soul may be stained or marred. It may seem almost completely defaced. But beneath the crust of centuries of accumulated sin, if we could see through the penetrating eyes of Jesus Christ, we would find it still there—this mark of divinity, this indelible, immortal image of the Most High.

It is, therefore, reasonable to hope that all are not lost who have not had a chance to accept the gospel. We are dealing here with a deep principle of the spiritual and moral life. The beginning of salvation consists in a spiritual attitude. It is not so much a matter of distance as direction. A man may stand almost in the blazing light that beats from the throne of God, but turn his face away and take only one downward step which marks the beginning of a persistent course of life. Another poor wretch has been groping in the dark depths of moral degradation and has caught a vision of a new life and has turned around facing the light and taken a step toward God. The two men stand at extremes of distance; but it is the direction in which they are going that will determine whether they are to be “saved” or “lost.” Men are saved or lost according as they are true or false to the light they have. This is what St. Paul teaches in that profound letter to the Romans (1:18–24, 28–32). When the power of spiritual perception becomes dulled and the vision blurred, when the moral nature becomes perverted and there is a growing tendency toward positive badness, it is only because in the first place the man was false to the light that God gave him through conscience. Be it only the gleam of a solitary star and a man follow it faithfully, that one ray will inspire faith in the larger, fuller light. It will give him hope and patience to wait in the darkness till the day break and the shadows flee away.

Of all the great teachers of the pagan world, the one who approached more nearly than any other the character of Jesus was Socrates. I do not mean to put Socrates in the same class with Jesus, not even to compare them. We admire Socrates, but Jesus we love and serve—him we adore and worship as our God. But why do we admire Socrates? Because he practised what he preached. He tried to live up to his knowledge of the good. In the midst of licen-

tiousness and luxury he kept his heart pure; he was true to the inner light, and his loyalty to the truth made him willing to die for it. "He hath showed thee, O man, what is good. And what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?" Not to obey the eternal "ought" that comes from the depths of the soul is to be guilty of the sin against the light that lighteth every man that cometh into the world.

II. But sin is also treason to revealed law. There is a moral law within which is inseparable from conscience. Indeed, we may go so far as to make them one and the same thing. St. Paul's teaching is again illuminating on this point. Through law we get a knowledge of sin (Rom. 7:7-14). If the moral law is nothing more than the expression of the verdict of conscience, then the moral law or conscience has a right to impose itself. Thus we get law revealed in outward form. Jehovah delivered his commandments "from the mount which burned with fire, amid blackness, and darkness, and tempest"; but he first wrote them upon the tablets of the heart and conscience of Moses. And so our civil laws, if they are to be just, must be grounded in the moral nature of the people. Most of our civil laws are prohibitive. The State implies that a man is to do his duty in the cause of civic righteousness, but says to the wrong-doer, "Thou shalt not!" The criminal is strenuously active in carrying out his nefarious schemes—in fact, is positively bad, while many a so-called righteous man, knowing full well the moral authority back of civil law, is passive, only negatively good, indifferent to that which is most vital in the life of society. That social evils are not only tolerated, but even permitted to win the day, is because those who know the good fail to do it; and upon them, as well as upon those who know the evil and deliberately do the evil, must be laid the charge of sinning against the light of law.

Can we put ourselves in such a mental state as to eliminate from our thoughts the effect of the influence of Christ, and to think of men as merely endowed with consciences and possessing some form of revealed law? It may be difficult for us to do that as it was for us a little while ago to imagine ourselves as being without law or gospel. But think of the Jews before Jesus came. Patriarch and prophet, lawgiver and judge

kept the ideals of holiness and righteousness before Israel all their days, but the everlastingly sad note that runs like a dirge through all the Old Testament writings is indifference, moral failure, disobedience to the light.

I was once asked if there was anybody who had ever kept the ten commandments perfectly. They are the guide-posts on the path that leads to the perfect moral life. With the exception of Jesus, I suppose there has hardly been a man who, at least in spirit, has not violated one or all of the commandments. But along the moral pathway these ancient standards still stand, high and clear and unchangeable. Even tho my conscience unaided may not guide me accurately, I dare not condone my sin on the ground that "I did not know," for it is through the medium of revealed law that God has given us the requirements of righteousness. But to keep the commandments negatively does not necessarily make a man perfect or a Christian.

There is only one man of whom I have ever read who claimed to have kept the commandments perfectly. He was the rich, young ruler who came to Jesus desiring the gift of eternal life. "Thou knowest the commandments," said Jesus. "Do not commit adultery. Do not kill. Do not steal. Do not bear false witness. Honor father and mother." The young man said, "All these things have I observed from my youth up." And with eyes full of pity, and in a voice tremulous with disappointment, Jesus answered, "One thing thou lackest." What was it? It was what we all lack in a greater or less degree—active love!

"It is not the things that we do, dear,
But the things that we leave undone
That cause the pain and the heartache
At the setting of the sun."

It was not what he had done, but what he had left undone, that caused Jesus to pity the young man. It was the sin of omission that his quick perception detected in the man's life. Had he never met Jesus it would not have been so. But his contact with the Man of Galilee revealed to him a higher morality than he had ever known, a morality whose very essence and inspiration are self-sacrifice. What became of the fellow we do not know. He was soon lost in the crowd, and we never read of him again in the gospels. It is said of him that he departed from Jesus "sor-

rowful." Perhaps he went out into the world resolved deliberately to sin against this larger light, this deeper law, this law of love, by shutting his ears to the pitiful cries of human need; by closing his eyes to poverty and suffering. There is a tremendous responsibility for the welfare of humanity resting on the enlightened man of wealth. "And the servant that knew his Lord's will and made not ready, nor did according to his will, shall be beaten with many stripes; but he that knew not, and did things worthy of stripes, shall be beaten with a few. And to whomsoever much is given, of him shall much be required; and to whom they commit much, of him will they ask the more."

III. Sin is not only being untrue to the light of conscience; it is not only treason to revealed law; it is, finally, being false to an acknowledged standard. We have acknowledged a standard, the very highest conceivable. We have accepted as the standard of our lives the life of the Man Christ Jesus. All other human standards are relative. He alone is absolute. By our attitude to the light of God, as it shines in the face of Jesus Christ, we are judged—we judge ourselves. The words of the aged Simeon in the temple were not without their deep significance—"This child is set for the rising and falling of many in Israel." Let a man face Jesus openly. Let him once know who he is and what he stands for, and no matter who the man be he can never turn from Jesus without a loss. Conceive him to be the best standard of moral excellence, and you are bound to try to be like him. Acknowledge him as Friend, Master, Savior, God, and you must not come short of devotion to him and his cause. Acceptance of his will must be measured by loyalty to his will. "We needs must love the highest when we see it." Knowing what it is to be sympathetic as he was sympathetic, and pure as he was pure, and true and strong and loving and joyful and brave as he was, are we reaching out toward his ideals and showing to the world his spirit? Does he ask the impossible? No; that would be wrong, and he is not wrong. Does he overestimate our opportunities and our ability? No; to one man he gives one talent, to another two, and to another five. But he expects every man to make use of that which has been entrusted to him. The sin is in not using the talent, but folding it in a napkin and laying it away or burying it

where it is of no service to anybody. Is he unreasonable, then? No, that would be unfair and unjust, and he is not unjust. Here lies our greatest failure, in not living out our hopes, aspirations, purposes, and convictions evidently inspired by our knowledge of the Christ. "Thou art inexcusable, O man, whosoever thou art!"

Conscious of knowing the will of Christ and not doing his will, there is no time for despair. Let us rather brace up and play the manly part of renewing our vows of devotion, saying to him, out of the depths of contrite hearts, "Whatever opportunities I may have wasted in thy service in the past, O Christ!—whatever suffering I may have caused or prolonged by my indifference or neglect; whatever blessing I may have withheld because of my selfishness; whatever duty I may have failed in doing, or task I may have slighted, henceforth I will be true to the Highest, tho the ascent be hard and lead me over the hill to my Calvary! I will cease crying out 'Lord, Lord' until I put more reality into my devotion." And when a man can say that, and mean it, he discovers Christ to be not only a judge who by his perfect life reveals our imperfections, but a Savior, a Savior even from the sin of omission. With a stout heart, then, try again, but not without the Master's spirit. With the strength that was his

"Be strong!

We are not here to play, to dream, to drift; We have hard work to do, and loads to lift; Shun not the struggle; face it. 'Tis God's gift.

"Be strong!

Say not the days are evil—Who's to blame? And fold the hands and acquiesce—O shame! Stand up, speak out, and bravely, in God's name.

"Be strong!

It matters not how deep intrenched the wrong,
How hard the battle goes, the day how long,
Faint not, fight on! To-morrow comes the song."

But to-day!—to-day is the day of decision. The final words will be either "Inasmuch as ye have done it," or "Inasmuch as ye have not done it." If ye know these things—these deep things of the Christ and of his kingdom—happy are ye if ye do them. If ye know them and do them not, unto you it is sin!

THE CHILDREN'S SERVICE

"BE WHAT YOU ARE"

FLORENCE MELLISH, Killingly, Conn.

I WANT to talk to you a few minutes about one very common word. We say it, we write it, and often we mean it.

Not long ago I was studying the Bible lesson for my little class. I think some of that class do not have to study the lesson very long or very hard. But I do, both. I always find something new in each lesson, and this time it was the meaning of the word "sincere."

This word is made of two short Latin words, and means "without wax." Perhaps just at first we can't see much meaning in that. But two thousand years ago and more the Romans used to build their houses of blocks of marble. Sometimes the corners of these blocks would get chipped off, and the crafty builder would piece out these broken corners with polished wax, which at first looked almost like the marble. This way of cheating got to be so common that by and by almost every builder's contract had to contain two little words, *sine cera*, "without wax."

We talked this over in class, and the next Sunday I asked Alice, who always studies her lessons, "What does 'sincere' mean?"

Alice told me all about it. Then I turned to Barbara and asked, "What does it mean for us to be sincere?" Barbara looked bright and earnest for an instant. Then she answered, "It means, it means—you must be what you are!"

I mended Barbara's answer a little, but afterward I thought it didn't need much mending after all.

Isn't it the best part of sincerity for us, at home, at school, on the playground, in the street, to be in the sight of others just what we really are in our best and truest and deepest selves?

Suppose Donald on his way home from Sunday-school falls in with Jack, and Jack says, "Aw, isn't Sunday-school bum?"

Now Donald has just been chosen president of his class. He has what grown people call a hero-worship for his teacher. He loves to sing the grand hymns with fifty

other clear voices. He is keen to learn about the splendid heroes in the Old and New Testaments. Still he answers Jack's question with a faint-hearted "Yes." Donald is too honest to take a sly peep in his book when the teacher is asking hard questions in history, but he does not dare tell Jack what he really thinks about Sunday-school, because he is afraid Jack will laugh at him. Donald has not the courage to be what he is.

"There is such a queer girl in our school," Elinor said the other day. "She wears the funniest clothes and studies all the recess. All the girls in my set throw peanut-shells at her and they call her the most ridiculous names."

"But you don't do it, Elinor?" some one asked.

"Not very much," Elinor answered. "I think it's mean. But I have to, just a little, or the other girls won't like me."

You see Elinor is afraid of being unpopular, and she is too selfish to be what she is.

I do not think any of you would cheat at baseball or tennis or any other game. I do not suppose many of you boast of things you have not really done, or try to seem better than you really are. You all know that would not be sincere. But how is it about the other way of being sincere? Are you always willing to be thought as good as you really are? Are you afraid the other boys will call you "a sissy"? Then you are not brave enough to be sincere. Do you think the other girls may leave you out of something which, if you only stooped to think, you would be ashamed to be in? Then you are too selfish to be sincere.

Let me tell you one thing more. If that inmost, best self of yours is crowded into a corner and kept out of sight, it will be dwarfed and shriveled and by and by may die altogether. But if you give it a chance to live and grow, you will have the happiness that is your birthright.

May God give all of us the courage and self-control and perseverance to be what we are!

OUTLINES

THE USE OF CYCLOPEDIAS

The Rev. ROBERT JONES, Trimsaran, Kidwelly, Wales

THE following outline shows the use I frequently make of *The Cyclopaedia of Illustrations for Public Speakers* which I bought from you in 1911. I decided one week to preach a sermon to my young people, encouraging them to embrace religion. I made the sermon entirely with the use of the above *Cyclopaedia*. I turned to the word "religion," and, together with the illustrations there given and those referred to by cross-references, I found plenty of beautiful illustrations for a sermon. I arranged them in the form given in this outline. I didn't make the outline first and then look for illustrations to fill it up. I take that method sometimes, but in this case I formed the outline from the illustrations given. I may say that I often adopt this method when my time is short or when I have not a clear version of my own.

Of course, I finished this outline before I had a text. But how did I come across the suitable text? Fortunately, I possess the Biblical cyclopedia called *Biblical Lights*, which I also bought from you. So I looked up under the words "religion," "youth," and "child," and under the latter word, at No. 1154, I found the text, and I could never be more satisfied.

Take one of the other outlines I'm sending you herewith—"The Disappointments of Life." I made that outline entirely from observation and experience, and didn't look up a single book. Here, again, I completed the outline without thinking of a text. I then turned to *Biblical Lights* under the word "disappointment," and at the second illustration there given I came across the beautiful and most appropriate text.

I give the numbers of the illustration just to show how fully the *Cyclopaedia* came to my help, and also that any one, who wishes, can use it advantageously.

The Disappointments of Life

King Solomon gave Hiram twenty cities in the land of Galilee, and Hiram came out from Tyre to see the cities; and they pleased him not.—1 Kings 9:11, 12.

Disappointment runs throughout life. It comes sometimes in torrents, when everything seems to be against us.

I. Its spheres. 1. The disappointments of profession. You will not get the expected support; not even when you would naturally expect it. You will not get the expected faithfulness; even your best friends will turn against you, and that when you least look for it. You will not get the expected easiness. No profession is all pleasant. 2. The disappointments of success. Not taking well in society. Not loved by individuals as we should like. Not appreciated by our acquaintances. 3. The disappointments of sin. It is not as sweet as it promised. Its pleasure is not lasting. The consequent sorrow is greater than expected.

II. Its causes. 1. Promising too much to ourselves. 2. The deceit of the world. You don't know men until a crisis comes. 3. The secret life not high enough.

III. Its effects. 1. Evil effects: (1).

Disheartening. It kills our spirit to work. (2). Embittering. We lose faith and love toward people. (3). Sinning. Some people let themselves loose in sin because of it. 2. Good effects. (1). Making us independent. (2). Humiliating us, it kills our selfishness. (3). Appreciating our present position.

Early Religion

In the eighth year of his reign, while he was yet young, he began to seek after the God of David.—2 Chron. 34:3.

Is religion to be a thing of the future or is it to die out? It depends on whether it is worth seeking or not. You can answer in the affirmative if you mark how it has increased and spread in the past (2658). Also, the religious nature of a man abides unshaken; so religion will always be needed (2666).

I. Reasons for early religion. 1. It is a growth (2654). 2. It is a power to face life (2656). 3. It makes man of more value to the home (2660) and the church (335).

II. Proof of religion. 1. Kind conduct in every-day life; kind manners (2655); kind service (3480). 2. Self-control. Sav-

age passions show shallow religion (2663). We want religion that wears (2664). 3. Honest work (3504). 4. Death. Religion helps one to die well (2665, 693).

The Grace of Discreetness

Be not foolish.—Eccles. 7:17.

I. Its spheres. It should be exercised in eliminating: 1. Ignorance. 2. Foolishness. 3. Meanness. 4. Wickedness.

II. Its temptations. 1. Our impulsiveness. 2. The strangeness of place and people. 3. The unkind acts of people. 4. The unreasonable demand of people.

III. Its reasons. To safeguard: 1. Our self-respect. 2. Our family respect. 3. Our influence. 4. People's sympathy.

IV. Its means. 1. Learn to think. 2. Learn to watch. 3. Learn to sacrifice. 4. Learn Christ.

The Service Army

AN EXPOSITION OF 1 SAM. 17:12-19

ISRAEL and the Philistines are at war. The army at the front is taunted by Goliath, and the call of the king for volunteers is meeting with response. The army at home—the service army—has its work to do, and the part played by this army of service in Israel is a fine pattern for the service army of America to-day. Each verse of this passage has its specific lesson.

I. The old man ranked high in the service army (verse 12). Jesse passed among men for an old man, but he is not too old to take his place in industrial service. When the man has passed the age for military service his fitness for service in the army of industrial values should be at its best.

II. This home sent three sons to the front (verse 13). Eliab, Abinadab, and Shammah are given special mention as the sons that went to the army. The home that sends its sons to the nation's call honors itself.

III. What of the unnamed sons (verse 14)? The language makes prominent the fact that four are worthy of mention: where are the other four? The degree to which sports and stocks are the ruling passion in the lives of many men gives pause to our boasted patriotism. If the draft is a military necessity, it is at the same time anything but a tribute to our national loyalty.

IV. The boy bent on serious things (verse 15). Many a lad to-day would find excuses for staying in camp. David is on his way back to the farm to tend his father's sheep. The boy of to-day is in his right place in the service army when he is tending his father's sheep or tilling his father's soil. The service army has need of him in the economic battles to be fought.

V. The presence of the enemy (verse 16). Like the day and the night bulletins from the front, the word is passed through the countryside that Goliath comes forth with his challenge "morning and evening." The country to-day needs to be awakened to the fact that we are at war. "Wake up, Israel!" must have been the note of the time: "Wake up, America!" is the word to-day.

VI. The service army provisions the fighting army (verse 17). Jesse sees that provisions reach the front for his sons and for their officer. With the vastly increasing number of men engaged in destructive pursuits to-day, it is necessary to train a service army to provision the fighting army.

VII. The interest of this service army strikes deeper than food (verse 18). "Look how thy brethren fare, and take their pledge." If, as Matthew Henry suggests, "take their pledge" means to redeem their pawn-tickets, this father has an eye to the comforts of the sons other than their food-supply. The service army has a noble part all its own in keeping up of the right kind of social and moral surroundings for the lads in camp. The Y. M. C. A. is sounding a most important call for such service.

VIII. The war is against the Philistine (verse 19). "A Philistine invasion was a constant menace": a Prussian invasion of the rights of humanity is a menace. The Philistine of the twentieth century must be subdued by the united effort of the military army and the service army.

For the battle of to-day, as for the battle of Israel, the type of man who will win is he who is able to present a poised personality in the face of him who defies the "army of the living God." The high tension under which we are living calls for a higher hold on the presence of God. In the midst of the noble ideals of such a service army David was learning that "thou wilt keep him in perfect peace whose mind is stayed on thee."

ILLUSTRATIONS

The Ungodly and Punishment

PUNISHMENT after a time, it is felt (and truly), becomes persecution; besides, it is foolish economic and human waste. Sometimes the godly represent the lowest tradition here, while the ungodly represent the highest. An ex-convict of the Massachusetts State's Prison, so the chaplain told me, carried with him from the prison the very best certificate as to his personal character and his ability as a mechanic. This man went first of all to the machine-shops of the godly, presented his certificate, and told the story of his crime and atonement. In every case, the godly turned him down, when they found that he was an ex-convict of the State's Prison. The poor man, as a last hope, turned to the ungodly. He again presented his certificate and was at once accepted. Unwilling to conceal his sad secret in his heart, he added, "I came straight to you from the State's Prison." The master machinist replied, "I don't care if you come from hell, if only you will do my work and behave yourself like a man here and now." The poor man said, afterward, that these were the best words that he had ever heard since he left the path of honor; what made them great was the possibility of redemption that shone in them.—GEORGE A. GORDON.

The Human Side of Life

Mr. T. P. O'Connor tells this story of Lord Kitchener:

"During a visit to Egypt I met a countryman of mine known there as Plunkett Pasha—formerly a non-commissioned officer in Kitchener's immediate service, now a prosperous draper in the Egyptian capital—and he, having been in intimate association with the dreaded Sirdar at critical moments in his career, gave me quite a different account of Kitchener. He said that once, when they had to put down with a strong hand the deserters who were passing between the British and the Sudanese forces, there was an order of the day which condemned every such deserter to death without any right of appeal. Plunkett put the paper for signature before Kitchener; Kitchener turned to him, said that, after all, life was a thing you could not restore, and struck out the sentence which inflicted death without any appeal.

It was a human Kitchener I saw for the first time when I heard this anecdote."

The Thing for Which You Were Born

Dr. F. B. Meyer related the following incident which came within the scope of his personal experience:

A great preacher thrilled us in London a little time ago by this story. He said he was composing a sermon on "To this end was I born, and for this cause came I into the world." His nephew, a young fellow, came into the room and asked casually: "Uncle, what is the text you are taking for next Sunday?"

On being told, he said: "Uncle, what do you think I was born for?"

"Well," said the uncle, "it's more than I know."

"The same with me," replied the young fellow, and flung himself out into the street, wondering as he walked along what on earth he was made for and what opportunities life would bring him. He had not gone very far when he saw a crowd of people outside a theater and asked of a bystander: "What's the matter in there?"

"There's a fire inside, and the passage is choked up so that people can not get out."

The young fellow was strong and athletic. Throwing off his coat, he plunged in and dragged out one after another from the seething mass of people and laid them down in the causeway, until there were thirteen people lying there, and the ambulance came and took them to the hospital. He plunged in for the fourteenth time, but was struck by a piece of falling timber and so badly hurt that he lost consciousness. They dragged him out, and he, too, was taken to the hospital. He whispered that they should send for his uncle, mentioning his name. When the clergyman arrived he was just in time to bend over his nephew's lips and catch his last words: "Uncle, 'to this end was I born, and for this cause came I into the world'—that I might save those thirteen."

Like a flash some day may appear, if it has not already done so, the thing for which you were born—a vision of some one thing to be done, or of a task taking years for its accomplishment.—*Evangelical Messenger*.

Robbers and Sacred Money

Before coming to Texas Dr. Kimbrough was the field agent in Tennessee of Carson and Newman College. In that capacity he traveled over the State. In one of these journeys through the wilds of Tennessee, on a Monday morning, he was held up by two highwaymen. Before he knew it they were on him, with their guns upraised, demanding his money. He very deliberately address them as follows:

"Gentlemen, I am a Baptist minister. My work is to go over the State and solicit funds for the young preachers of Tennessee who are in school at Carson and Newman College, and also to secure such help for the school as I am able to get. I have in my pocket two purses of money. One represents a collection I took yesterday for this Christian work; the other contains my own private funds. I will get down here in the road and I will lay these two purses in different piles. You may take my money if you wish to, but I dare you, in the name of God, to touch the money that has been made sacred by having been given to his cause."

The highwaymen paused, looked at each other, and began to inquire more about the work at Carson and Newman College. Dr. Kimbrough explained it categorically. After he had made his talk to them, they said:

"We will not take either your money or the money of the college."

With this Dr. Kimbrough was emboldened to add:

"Gentlemen, you are very kind, and I am deeply grateful for your consideration. Now that I have detailed the importance of this work to you, don't you think you ought to help me make it go?"

These would-be robbers gave him \$5 apiece!—J. B. CRANFILL'S *Chronicle of Life in Texas*.

The Child and God

One of our little girls was having a desperate time some years ago with the table of nines in the multiplication-table. She had learned all the rest. I said to her one day when I happened to be at home: "Now, my dear, I want you just to go into the room and close the door and learn that table." So she went in, and in about three-quarters of an hour she came out, her face all aglow. She said: "Father, I can say it now from beginning to end without hesitation and

without mistake," and so she did. I planted a kiss upon her cheek and told her how glad I was that she had mastered it. She loitered around a little, and I saw there was something in her mind, and in a moment she stepped up and, putting her arm around my neck, said, "Father, do you know how I did it?" "Why, yes, my dear," I said. "Of course I do. You just boned down to it in good, earnest, honest fashion, with the determination that you would make it your own." "Well," she said, "I did, but before I did that I got down on my knees and asked God to help me."

That is a little child's conception of God's relation to our life which she had gathered from the instruction largely of her dear mother. But I submit to you that it is the true conception of God's relation to our lives.

"There is no place where earth's sorrows are more felt than up in heaven,
There is no place where earth's failures have such kindly judgment given;
For the love of God is broader than the measure of man's mind,
And the heart of the Eternal is most wonderfully kind."

—*Western Christian Advocate*,

Neighborliness

Be a neighbor—not a knocker.

So long as men come together in business, in the home, in the church—in fact, while human habitation covers the globe, the man devoted to the religion of neighborliness, who touches with surest hand the greatest number of human hearts, will be a giant among his fellows.

There is an old story on this point that I want to tell you, an old story of a Quaker and his quaint philosophy.

He stood one day watering his horse at the village trough, when a new neighbor paused with not over pleasant greeting. "What manner of people live in this village?" the newcoming resident asked.

"What manner of people didst thee live among before?" retorted the amicable old Quaker, affectionately patting the neck of his horse.

"The people in the town I came from," answered the stranger, "were mean. They were narrow; they were forever suspicious and ready to take unfair advantage."

"Then," said the Quaker, "I am sorry, for thee will find the same manner of people here."

And the newcomer found it as the old Quaker had told him.

Again the Quaker chanced to be at the trough when another came into the village. He, too, inquired about the temper of the populace, and to him as well the Quaker put the question, "What manner of people didst thee live among before?"

A broad and cordial smile overspread the features of the stranger as he spoke.

"Friend," he said, "there are none finer than the people I left behind. They were neighbors and I loved them. It was hard for me to leave—I loved all of them, but I had to journey on."

The face of the old Quaker beamed with welcome. "Be of good cheer, my neighbor," he said, "for thee will find the same fine people here."

And again it was as the old Quaker had said.—*Merchant and Manufacturer.*

At Last

In youth, when blood was warm and fancy high,

I mocked at Death. How many a quaint conceit

I wove about his veiled head and feet,
Vaunting aloud, "Why need we dread to die?"

But now, enthralled by deep solemnity,
Death's pale, fantasmal shade I darkly greet;

Ghostlike it haunts the hearth, it haunts the street,

Or drearier makes dread midnight's mystery.
Ah, soul-perplexing vision! oft I deem
That antique myth is true which pictured Death

A masked and hideous form all shrank to see;

But at the last slow ebb of mortal breath,
Death, his mask melting like a nightmare dream,

Smiled—heaven's High Priest of Immortality!

—PAUL HAMILTON HAYNE.

The Root of All Things

The heart is the master of the body and the root of all things. If one's heart is not right he can not rule his body, his house, or his people, just as a tree can not flourish if its roots be not firmly planted in the ground, or a home can not be well managed if its master is unworthy. The way to make our hearts just and true is by learning with all sincerity to love good and to hate evil. If we lack sincerity in loving good and hating evil, we can not pass the boundary-line of the wicked. Yet, if we are sincere in loving good and detesting evil, we can make and preserve our hearts in righteousness and rightly use our seven emotions, namely, joy, anger, sorrow, delight, love, hate, and desire.—KEN HOSHINO.

THEMES AND TEXTS

From the Rev. J. H. OLMSTEAD, Homer,
New York.

He Leadeth Them Out. "To him the porter openeth; and the sheep hear his voice: and he calleth his own sheep by name, and leadeth them out."—John 10 : 3.

The Winds Upon My Garden. "Awake, O north wind; and come, thou south; blow upon my garden, that the spices thereof may flow out. Let my beloved come into his garden, and eat his pleasant fruits."—Song of Sol. 4 : 16.

Our Calls Anticipated. "And it shall come to pass, that before they call, I will answer; and while they are yet speaking, I will hear."—Isa. 65 : 24.

What Comes First. "In the beginning God created the heaven and the earth."—Gen. 1 : 1; "In the beginning was the Word, and the Word was with God, and the Word was God."—John 1 : 1; "I am Alpha and Omega, the beginning and the end, the first and the last."—Rev. 22 : 13.

"True Men Believe in One Another." "We are all one man's sons; we are true men, thy servants are no spies."—Gen. 42 : 11.

Strength for the Hands. "For they all made us afraid, saying, Their hands shall be weakened from the work, that it be not done. Now, therefore, O God, strengthen my hands."—Neh. 6 : 9.

Are You a Distributor or a Collector? "And a certain ruler asked him, saying, Good Master, what shall I do to inherit eternal life?"—Luke 18 : 18.

All Within Me. "Bless the Lord, O my soul: and all that is within me, bless his holy name."—Psalm 103 : 1.

The Work of Our Hands Established. "And let the beauty of the Lord our God be upon us: And establish thou the work of our hands upon us; Yea, the work of our hands establish thou it."—Psalm 90 : 17.

By-Products on Life's Highway. "And as Jesus passed by, he saw a man which was blind from his birth."—John 9 : 1.

Breadth and Narrowness. "Even so he would have removed thee out of the strait into a broad place, where there is no straitness; and that which should be set on thy table should be full of fatness."—Job 86 : 16.

The Gospel of Going On. "And Terah took Abram his son, and Lot the son of Haran his son's son . . . ; and they went forth with them from Ur of the Chaldees, to go into the land of Canaan."—Gen. 11 : 31, 32.

The Significance of the Unheroic. "For who will hearken unto you in this matter! but as his part is that goeth down to the battle, so shall his part be that tarrieth by the stuff: they shall part alike."—1 Sam. 30 : 24.

Notes on Recent Books



GOOD MINISTERS OF JESUS CHRIST¹

EDWIN CHARLES DARGAN, D.D., Macon, Ga.

Forty years ago the Yale lectures on preaching began. Most of the courses have been published. They constitute a very useful collection of books on the great business of preaching. Naturally they differ widely in value and power. They cover a wide range of topics from sermon-making to history and criticism, from pastoral duties to the general relation of the ministry to modern life. It is safe to say that one of the most delightful and suggestive of recent courses of lectures is that of Bishop McDowell. Most of the Yale lectures are pleasant reading. This volume is peculiarly charming. The style is very clear, crisp, and engaging. The tone and quality of the treatment are so reverent, sweet, and devout that one is carried along without even the suggestion of dissent. There are a winsomeness and persuasiveness in the treatment that soothe and satisfy. Yet, by no means is there want of virility and power. It is, on every page, a man's book as to origin and object. There are balance, sanity, and breadth in the treatment of every subject. Dogmatism and intolerance are nowhere to be found or suggested.

The evangelical note is strongly, refreshingly, and lovingly sounded out. There is no effort to keep up with modern thinking, as if one had to sacrifice traditional conceptions of truth to do that! Underlying the treatment is the consciousness of having considered the critical and philosophical difficulties which beset the modern thinker on religious themes, but there is no surrender of essential and fundamental Christian truth. The deity of Christ, the need and power of his atoning work for men, and the supreme necessity of personal union with him in order to inspire the best success in the ministry of the Word are clearly and strongly presented.

Dr. McDowell is very happy in the choice of his themes and of the texts from which they are derived. He has thus illustrated preaching by making these lectures really a

series of admirable sermons. The list of subjects and texts is here given complete, and the reader may see for himself with what fine skill the choice has been made:

The Ministry of Revelation—

“Show us the Father.”

The Ministry of Redemption—

“He shall save his people from their sins.”

The Ministry of Incarnation—

“The Word was made flesh, and dwelt among us.”

The Ministry of Rescue—

“The Son of man is come to seek and to save that which was lost.”

The Ministry of Conservation—

“It is not the will of your Father which is in heaven, that one of these . . . should perish.”

The Ministry of Cooperation—

“We are workers together . . . and members one of another.”

The Ministry of Inspiration—

“The Spirit of the Lord is upon me.”

If one were to take exception to anything in the book it would be perhaps to the repetition of the principal thought, both in a general sense through the book and frequently in the detailed treatment of each theme. Some of the observations are commonplace. Nor can it be said that the thinking is very profound. But, on the other hand, there are so much good sense, solid judgment, and wise counsel coupled with shrewd insight into men and things, and such genial humor and vivid expression, that the critic finds himself lost in admiration and genuine pleasure. Many of the sentences crack like a whip and present the truth with a very distinct edge upon it. A few examples may be quoted:

“It is not necessary to put into one brief series all that could be said upon the general subject or upon any portion of it. We may have the same comforting assurance in our preaching. A preacher need not feel obliged to say in one sermon all that could be said upon text or topic chosen. . . . The ministry of Jesus and the ministry of others must each make manifest and make real the

¹ By Bishop William Fraser McDowell. The Abington Press, New York. Pp. 307, \$1.25 net.

personal God. Each must bring us not a doctrine of God, but God himself. . . . The world is likely to be rich enough and smart enough, but a world with a vague, or dull, or mistaken sense of God can not be a right world. . . . Religion is a matter of personal relations much more than of personal opinions. The ministry is the most personal thing in the universe—the ministry of persons to persons with the chief Person as its center. . . . Too long, too much, has Jesus been regarded and preached as tho he were a protection from God, rather than the revelation of God. . . . Redemption is individual. You can not get ahead one inch except on that basis. The trouble with the world is its evil. Bad men, individual bad men, have to be made good men. . . . Comparative religion does not mean that Christianity is comparatively good, but that it is absolutely good. . . . We gladly acknowledge the marvelous in him—that is our orthodoxy. We do not expect within ourselves the marvelous from him—that is our unbelief. . . . Do not be dazzled by military figures as applied to the ministry. They have their place, because life is so complex. But as between God and men, and mostly between men and men, one good reconciler is worth a thousand fighters. . . . You can learn many lessons from the

life of Jesus, but evangelistic complacency is not one of them, nor evangelistic hopelessness, nor evangelistic indifference. Sinners never would have come to him if he had not first come to sinners. . . . Long-range evangelism will never win a world. . . . Wise methods abound, motives are weak or lacking. The machinery is abundant, but not automatic. . . . The blight of small expectation is as fatal as the blight of small motive. . . . I must be fair with you, my brethren, and say that the steady care of a flock will try your patience, test your abilities, and often seem to exhaust the very grace of God within you. . . . Your people will wear you out, but it will be worth while to be worn out for them. Nothing else will be. . . . Cooperation must mean first of all that a man's own personal qualities work together in harmony. This does not always happen. Men are sometimes destroyed by an inner warfare. . . ."

Throughout the book, and especially in its closing lecture, the high and holy duty of personal consecration to the Master and of daily communion with him, seeking to know his spirit, and following his example as far as possible to us, are made the supreme things in the ministry of the Word.

CRIMINAL PSYCHOLOGY¹

THIS book is the ninth volume of the Modern Criminal Science Series, published under the auspices of the American Institute of Criminal Law and Criminology, and is edited by William W. Smithers, of the Philadelphia bar. It forms a valuable addition to this series, which is unique in furnishing to English readers the best and most scientific treatises on the general topic of crime in its various phases and ramifications. The author is perhaps the best living representative of the so-called positive school of criminology—his work having passed through four Italian and two French editions. He is professor of criminal law at the University of Rome.

Modern science has laid its hands on the treatment of crime as much as on every other aspect of life. Positive criminology is the result. This is distinguished from the so-called classical school of Beccaria in Italy and of Howard in England by looking at crime not as an abstract entity which was to be treated as an "abstract juridical form detached from the actual world" (p. 6), but as an occurrence in a real society by

actual men and women. Beccaria was too much concerned with the diminution of crime, and Howard too much with a more humane treatment of the offender, to study the conditions which were productive of crime. The result was a vast amount of sentimentality which we have not altogether overcome.

The term "criminal sociology" perhaps most tersely expresses the new attitude. The criminal should be studied in his social environment, as a product of it and reacting upon it. The difference between the two schools is succinctly expressed by quoting the three fundamental postulates of each. The classicists' statements are: (1) The criminal has the same ideas, the same sentiments as any other man. (2) The principal effect of punishment is to arrest the excess and the increase of crime. (3) Man is endowed with free will or moral liberty; and, for that reason, is morally guilty and legally responsible for his crimes. The positivists say: (1) Anthropology shows by facts that the delinquent is not a normal man; that, on the contrary, he represents a special class, a

¹ *Criminal Sociology*. By Enrico Ferri, translated from the second French Edition of 1905 by Joseph T. Kelly and John Lisle, with Introduction by C. A. Ellwood and Quincy A. Myers, and a Preface to the American Edition by the Author. Little, Brown & Company, Boston, 1917. 577 pp. \$5.00 net.

variation of the human race through organic and psychical abnormalities, either hereditary or acquired. (2) Statistics prove that the appearance, increase, decrease, or disappearance of crime depends on other reasons than the punishments prescribed by the codes and applied by the courts. (3) Positive psychology has demonstrated that the pretended free will is a purely subjective illusion (pages 37 and 38). The sum total of positive criminology is the endeavor to create social conditions which will make crime impossible.

A few words may be said here concerning the general philosophical basis of the positive school, respectively of Ferri. He believes firmly in the materialistic monism of Spencer and in the economic determinism of Karl Marx, altho in a modified form. Society still has the right to punish, but in self-defense only and with a view of reforming the criminal. It must not punish for expiation, deterrence, or retribution, as the older penal law did.

Much has been said in ridicule of Lombroso's theory of criminology, from which Ferri started and later deviated. Ferri classifies criminals as follows: (1) Insane criminals; (2) born criminals; (3) habitual criminals; (4) criminals by passion; (5) occasional criminals, who are more or less frequently led astray by conditions in their environment. It is only the first two classes who have a physical and mental predisposition toward crime, with perhaps physical stigmata through heredity. The people of these classes need not, moreover, actually come in contact with the penal code; they may live to old age and die as honorable persons. Why? Because the predisposition is not sufficient to produce an actual crime; these persons may be favorably situated and never have an occasion to commit one. In the case of the criminal by passion there is a certain innate emotional tendency or lack of control, which, on the proper occasion being presented, breaks out in an unlawful act. The habitual and occasional criminals are predominantly the result of their environment. This classification is practically equivalent with that of other modern criminologists who claim that there are (1) defective criminals, whose crimes are due to inborn nervous or mental defects—this corresponds to the insane and born criminals, and would include those by passion; (2)

habitual criminals, who have acquired bad habits from their social environment; (3) occasional criminals, who form no permanent criminal habit but commit crimes when opportunity favors them owing to defects in character. The first of these classes comprises, as a rule, persons who are incorrigible and who can at best be only slightly improved by proper moral and medical treatment. The second and third classes should be treated by "penal substitutes," such as education, work, and morality.

Whether one agrees with Ferri or not, one must admit that his argument is well sustained through the whole book. It is impossible to give the details of the unfolding of the argument, and only its general drift can be indicated.

The introduction (pages 1-39) states the general attitude of the positivist school of criminal law. In part one we have the data of criminal anthropology—natural history of criminal men; objections to the data of anthropology; natural classification of criminals.

In part two the author treats criminal statistics; civilization and crime; periodic movement of crime; law of criminal saturation; equivalents for punishments; prevention and repression, and an illuminating chapter on methods of collecting criminal statistics.

Part three deals with the positive theory of penal responsibility—the negation of free will; the problem of justice with the denial of free will; the objections to the negation of free will; present forms of defensive reaction; eclectic theories of responsibility; two final problems of justice without free will; the conditions of criminality, both psychological and social.

Part four takes up practical reforms—influence of the new data of biology and criminal sociology on recent penal laws; principles for reform on the basis of positive criminology; the machinery of penal justice and its actual character; the jury; the bankruptcy of the older penal systems, and the system of repressive social defense; practical reforms, and the conclusion.

This book is a veritable storehouse of information. The author has produced a treatise for which not only professional lawyers, judges, and criminologists are indebted to him, but the educated public in general.

God the Invisible King. By H. G. WELLS.
The Macmillan Company, New York, 1917.
7½ x 5½ in., 174 pp. \$1.25.

Is Saul also among the prophets? Assuredly. *Così fan tutti*: who is not prophesying to-day? Mr. Wells taught us, many years ago, that the main business of social students was to construct Utopias. And there are many Utopias in theology! The key to this volume is given in the words: "Complete agnosticism in the matter of God the Creator; entire faith in the matter of God the Redeemer." The God of theology, which delves in the depths of cosmic theory, is a veiled being, and speculations about the veiled being are worse than useless. The God who is king is the God of our hearts. The person who has him has all. Men have very little to find, by way of comfort, in the divinity which is absolute, life-force, providence, avenger, magic, infinite. God's likeness is that of (1) Courage; (2) Person; (3) Youth, not an Ancient of Days; (4) Love. This King of the invisible kingdom is struggling with man, with the universe, to make all things better. We see God as a fighter, trampling on evil, on the cross, on death, to bring on a true theocracy. For the "kingdom of God" is not a metaphor; it is a government that is really coming. Soon there shall be no more kings, emperors, upstart governments with divine pretensions. God will be all in all. And, by way of loyal service, he will want all. This goes far beyond the vision of a vulgar communism.

The thing that has struck us is the fine courage of the book. "I give myself to God because I am mankind. I become in a measure responsible for every evil in the world of men. I become a knight in God's service. I become my brother's keeper. I become a responsible minister of my king. I take sides against injustice, disorder, and against all those temporal kings, emperors, princes, landlords, and owners who set themselves up against God's rule and worship." Here is a program that calls for many readjustments among the lawyers, the priests, the property-owners, the citizens who bow to Cæsar. The God of modern religion concedes nothing to Cæsar. God, that is to say, is truly king. And damnation is failure to reach this kingdom, just as salvation is submission to God. No sin, regretted, can stand between God and the believer.

There are convergent religious movements

everywhere, all seeking this God. And God must be found, else life has failed of its purpose.

Mr. Wells is a bit hard on dogmas, tho he does not fail to show how even the studied no-religions of atheism are shot through with dogmas of a most offensive sort. But when it is a question of the believer's face-to-face relation with his supreme Lord, dogmas are a hindrance, as the history of the Church abundantly proves. Theology is a poor substitute for religion. The volume is a robust ultimatum—"apology" is too weak a word—delivered by a man with convictions which call for many radical changes in the conventional modes of thinking. Mr. Wells is never guilty of being conventional.

Social Diagnosis. By MARY E. RICHMOND.
Russell Sage Foundation. New York, 1917.
510 pp. \$2.00 net.

There is scarcely a minister who does not at one time or another have to deal with charity patients of various kinds. There are the poor widow with children, the family with a disabled wage-earner, the drunkard, the unemployed, and the wife whose husband has eloped. There is the young man who has fallen into evil ways, or the young woman who has found the large city too lonesome and has yielded to an offer of friendship. Ministers in the country and in villages may have few of these cases, but those of the city have an alarmingly large number of them. It is not always easy even for the experienced man to diagnose the cases before him as to their worthiness, and many a city minister may have longed for a guide to help him solve his difficulties. This book is intended to supply the need.

The author is well qualified for writing a book of this kind. She has been connected with various charity organizations for over fifteen years, and has been a student of the problems for a longer period. She is at present director of the charity organization of the Russell Sage Foundation.

The first part of the book deals with social evidence. The author takes the position that the social worker must be able to weigh conflicting evidence, something that has not always been done—with results often totally different from those aimed at. With a view to help the social worker, whether professional or not, she discusses the beginnings of the more systematic study of charity cases

under Thomas Chalmers in Glasgow, and suggests that the approach to the problem is frequently made easier through the child and the physician. In the following chapters the nature and definition, the competence and bias of witnesses are treated, and, finally, illustrations are given how to arrive at sound inferences.

In part two the processes leading to diagnosis are described. How to conduct a first interview, to approach the different members of the family, relatives, and neighbors; how to utilize the physician and the school-teacher, the employer and the policeman; how to interest persons at the distant home of the one in need—all these problems are illustrated by specific cases. Then come suggestions how to interpret the material collected and how to treat more difficult cases.

In part three special types of the needy are treated—the immigrant family, the deserted wife, the neglected child, the unmarried mother, the blind, the homeless man and the drunkard, the insane and feeble-minded. The closing chapter and the appendixes give reviews and statistics of cognate matters and a bibliography.

The Offender and His Relation to Law and Society. By BURDETTE G. LEWIS, Commissioner of Correction, New York. Harper & Bros., New York, 1917. 382 pp. \$2.00 net.

Mr. Lewis has done the community a service in writing this book. There is still too much theory about the treatment of prisoners and criminals. The author depends largely on facts and treats the problem of crime as due to many causes. To him there is nothing alarming in the present situation, since criminals form only about two-tenths of one per cent. of the total population, and he believes that with proper handling of the situation as a whole, instead of wasting time and energy on theories, it will be possible to reduce if not to eliminate criminality.

Mr. Lewis starts out with a brief history of treating criminals in the past and the different theories of penology. Then he gives a review of the court and the offender, followed by classification of offenders: Probation and Parole, the Clearing House, the Indeterminate Sentence, Autocratic Government and Discipline, Democratic Government and Discipline, Institutional Organization and Treatment, Productive Prison Works, Industrial Training, Institutional Manage-

ment, and Institutional Procedure. In part two he treats of Fundamental Social Forces, Tendencies of Police Supervision, the Role of the Police, and in seven appendixes he gives reports of how various systems of penology have actually worked. There is also a well-selected bibliography. A noteworthy feature of the book consists in fourteen illustrations and discussions of various types of prisons.

Mr. Lewis preserves throughout the book a refreshing open-mindedness, and lets facts convince the reader instead of prolonged argument. On page 136 he demonstrates the operation of the parole law in Indiana during its eighteen years of existence by a table which, summarized, means that of 9,034 paroled cases 26.3 per cent. proved unsatisfactory. These men and women—mostly the former—earned \$2,530,199 after liberation and incurred \$2,075,416 expenses for their living, making their total savings \$454,416, or \$50.30 per head. The test of facts is everywhere applied to theories.

The Preacher's Ideals and Inspirations. By WILLIAM J. HUTCHINS, Professor of Homiletics in the Oberlin Graduate School of Theology. Fleming H. Revell Co., New York. 187 pp. \$1.00 net.

The author tells us in his foreword that these addresses "were prepared not for the extraordinary preacher, but for the average man." There are five lectures: The Preacher and His Times, His Sermon, His Bible, and His Master, to which is added a lecture on Abraham Lincoln—The Preacher's Teacher. This last, which is placed before the closing lecture of the series, is a little out of place, but is the most interesting lecture of all of them. There are a freshness and suggestiveness about it which make it pleasing reading.

It can not be said that the book is any marked contribution to homiletical literature. The thought is neither profound nor original. The style, however, is pleasing, and the spirit and aims are just. The average man, for whom the author writes, will find profit in reading the book.

In the first lecture the author discusses the preacher's relation to the time and shows how we must adapt ourselves to the thoughts and movements of the age in which we live. He has some interesting things to say in regard to the alleged indifference of the people to religion, the church, and preaching. He thinks this sort of talk is exaggerated.

He shows how the preacher is to meet the demands of the age, and says on page 41:

"Better than any other man, in a fashion absolutely unique, the preacher is enabled to turn the life of our times from its discontents and failures to Him who is the only source of satisfaction, to present to men the personality which alone meets and responds to the aspirations, the emphasis, the appreciations of our times. The times are on tip-toe to greet the preacher, always provided the preacher is the right kind of man.

"What kind of man must the preacher be, if he is to be the preacher for the times? In the finest sense of the term he must be a man of the world. His life must thrill with the life of his times. By the experience of his own heart or by spiritual imagination, he must understand the discontents and failures, the aspirations, the emphasis, the appreciations. As Schauffer suggests, he must be more familiar with the Church sons than the Church fathers, better acquainted with Jim and Sam than with Origen and Chrysostom—whom, by the way, he ought to know. He must be the voice of the inarticulate multitude, saying what the multitude longs to say but can not."

Economic Development of Modern Europe. By FREDERIC AUSTIN OGG, Ph.D., Associate Professor, University of Wisconsin. The Macmillan Company, New York, 1917. 657 pp. \$2.50.

This book covers an important topic in an extensive and capable manner. The first part describes in a concise way the economic development of Europe from approximately 1450 to 1815—the close of the Napoleonic era. In five chapters the author gives a review of the Land and the People, the Agrarian Foundations, Industry before the Rise of the Factory System, Commerce to the Decline of Mercantilism, and the Revolutionary and Napoleonic Reorganization in France and Germany.

In the three parts following the author takes up a variety of topics germane to his subject. In order not to become diffuse he confines his treatment chiefly to the United Kingdom, France, and Germany, with an extensive chapter on Russia, and shorter chapters on Austria-Hungary, Italy, and Belgium. He traces the rise of the factory system in the three principal countries under discussion and the consequent decline of agriculture and home industries. The effects of these economic changes on population and labor are ably discussed with their attendant attempts at remedial legislation. All these changes had profound effects on the whole

social life, and the last part treats of socialism and social insurance—the former being chiefly a revolutionary movement among the workingmen, the latter indicative of the attempt at human conservation on the part of the States under discussion.

No reader can fail to be impressed with the value of this volume.

The Divinity of Christ in the Gospel of John. By A. T. ROBERTSON, Professor of New Testament Interpretation in the Southern Baptist Theological Seminary, Louisville, Ky. Fleming H. Revell Co., New York, Chicago, Toronto, 1916. 172 pp. \$1.00 net.

In five lectures, delivered before an assemblage of Sunday-school teachers in Atlanta, Dr. A. T. Robertson expounds the content of the Fourth Gospel for the benefit of students who can not afford a closer and more minute study than is possible to the average intelligent layman. Brevity, clearness, and close adherence to the main thesis of the evangelist are the characteristics of the treatment. An introductory chapter dealing with some "preliminary points" and a bibliographical appendix might very well have been omitted since they add nothing and might possibly mislead the readers of the volume regarding the complicated nature of the problems touched upon (and very properly, considering the occasion and purpose of Dr. Robertson).

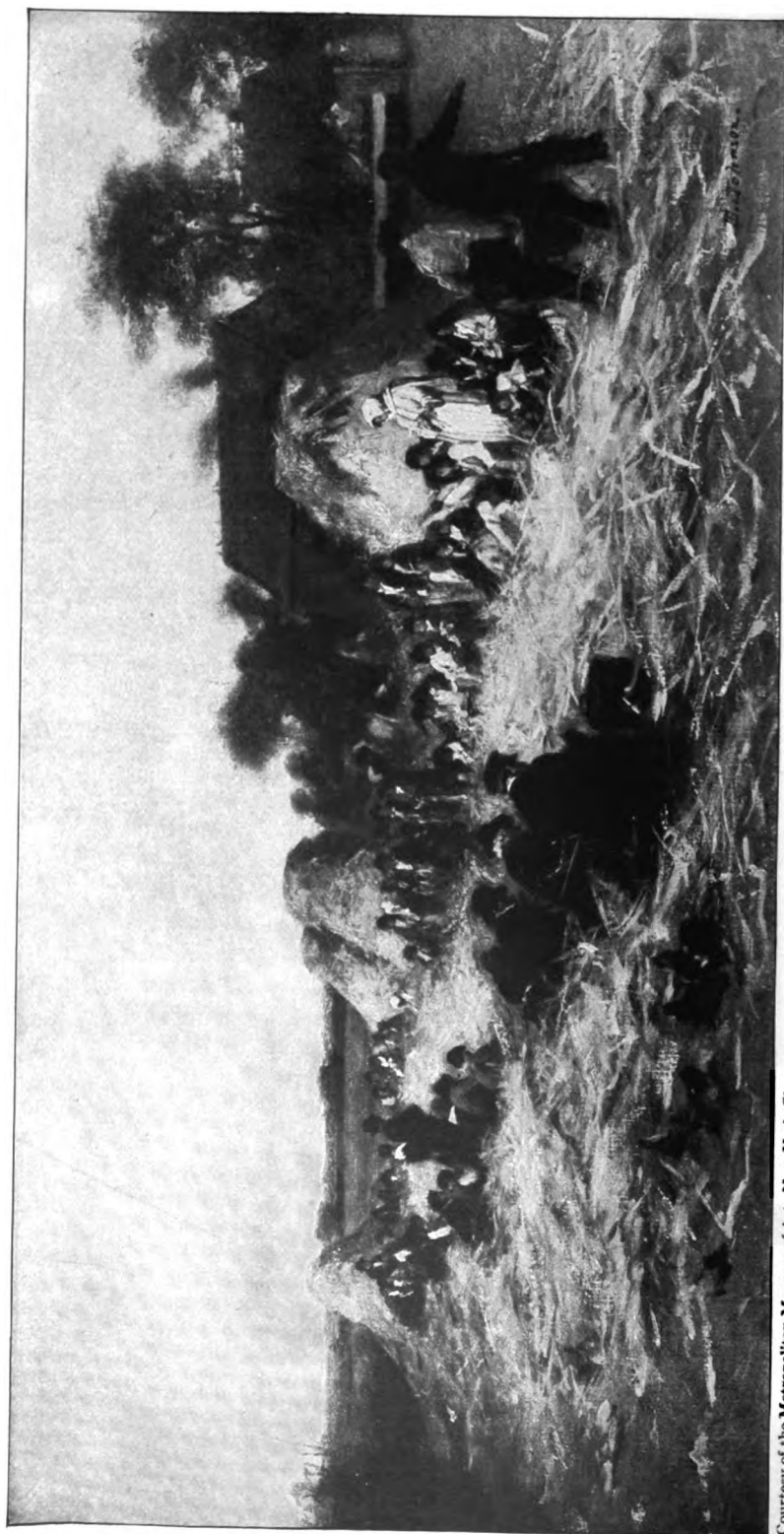
The Gospel of John: An Exposition. By CHARLES R. ERDMAN, Professor of Practical Theology, Princeton Theological Seminary. The Westminster Press, Philadelphia, 1916. 178 pp. 60 cents net.

This is a study, paragraph by paragraph, of the Gospel of John with a view to reaching the heart of its message as a whole. The pith of this message is, of course, that given by the author himself in the words: "Jesus is the Christ, the Son of God." Dr. Erdman's aim is thus the same as that of the "beloved disciple," i.e., to lead men to eternal life through faith in Christ by bringing to their consciousness the testimony of one who had a unique opportunity to know Christ intimately. The exposition is clear and practical, entirely free from the technicalities of exegesis and unencumbered by critical inquiries. It will be found exceedingly helpful by all classes of readers of the gospel and teachers in Bible-schools.

"CORN-HUSKING IN NANTUCKET"

THE reproduction of this attractive picture by Eastman Johnson (born at Lowell, Maine, July 29, 1824; died in New York City, April 5, 1906) has peculiar appropriateness at this time. The "husking-bee," a neighborly union for social and helpful activity, was a well-known feature of rural life for many decades in southern New England and other States, and is still celebrated occasionally. Its time was usually late October and early November. It is therefore appropriate to the month. By Thanksgiving the work was supposed to be completed, when the yellow ears were safely stowed in "crib" or barn, and the cornstalks were stacked for the winter's fodder.

In the present period of stress among the nations, especial appropriateness is seen, owing to the recommendation of the United States Food Administration that meal made from corn become a more common staple of food in this country, where its use and value are so much better known than in Europe. This will facilitate the release of much larger quantities of wheat for export for Europeans, who are less acquainted with corn (maize) as a food.



Courtesy of the Metropolitan Museum of Art, New York City

CORN-HUSKING IN NANTUCKET, MASS., BY EASTMAN JOHNSON

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The Devotional Hour

IX. Consecration

No life amounts to anything until it becomes absorbed in some aim which carries it out of and beyond itself. The man who is occupied in consuming three meals a day, in dressing his body, and in giving it its due quota of comfortable sleep is superior to the oyster only in corporeal size; they are both biological specimens, only one is larger and more complicated than the other, and, because of his larger power, one of them can eat the other! Now, if this biological man is ever to rise above the biological level and be something more, he must discover a way of living which delivers him from the mere play of natural forces—the mere pursuit of materials for the animal life—and this lays upon him an inner compulsion to devote himself to an ideal; that is, to an unselfish and spiritual cause, a cause for the promotion and advancement of interests other than his own. Nobody gets out of the biological order of life until in some degree he has learned to say: "For their sakes I consecrate myself."

There are, of course, many degrees and scales of this struggle for the life of others, this consecration to unselfish causes, this way of living for aims that are enlarging and spiritual. Many a person finds that his occupation not only supplies him with food and clothing, but also gives him opportunities for the consecrated life. The shoemaker who makes an absolutely honest shoe, not merely because he wants his wages, but still more because he wants the little unknown child that is to wear it to have a solid and durable shoe, who therefore pegs and stitches his own spirit of honesty into his piece of work—that man has risen above the biological scale and has found a way of living a life which has a touch of consecration upon it.

The sweeper of city streets is, often enough, no doubt, a dull, stupid man who goes to his work with hardly more enthusiasm than the mule shows, and sweeps because he would starve if he did not work. But every now and then there is a sweeper of another type—a real "white angel" who knows that city dust is laden with deadly germs and disease, and that unless this dust is well and carefully swept away it will endanger the lives of the city; and he knows, too,

that in sweeping it he is risking his own life. In spite of that, he sweeps in the dark corners even when no inspector watches him, and forgets his own life in consecration to the safety of others. He belongs somewhere in the order of those unselfish and spiritual knights who have lost themselves to find themselves. "Telephone girls" do not usually impress us as consecrated, but when, as happened a few years ago in a terrible crisis which threatened two towns with annihilation, two of these exchange girls stayed at their post and risked their own lives to warn the citizens to flee before the oncoming wall of water, we must feel that they had formed and cultivated a way of living which took them out of self and consecrated them to unselfish aims.

We stand almost appalled at the bald selfishness which is wrecking so many American homes. The number of cases in which the decree of divorce follows hard after the words "until death do us part" has become ominous and staggering. But we must not overlook nor forget the millions of happy homes in which men and women are consecrated through love; in which husband and wife toil and sacrifice for each other and for their children in radiant joy, and in which, through sickness and death, through poverty and privation, through loss and sorrow, as well as in sunshine and prosperity, two persons have ceased to be two "units" and are devoted to each other in self-forgetful love. Here, again, is consecration of no mean order.

It is almost nineteen hundred years since a little band of men who heard "words of life" from the lips of a wonderful Teacher forsook their nets and boats and fishing-tackle to follow him and, through consecration to him and his cause, found themselves on a new spiritual level. Sometimes the Church has failed to realize its mission and has been content to appeal to the self-side in men and to offer them an easy means of passage from a world of wo to a haven of refuge and a scene of peace and joy; and it may be that even now the Church is too much commercialized and permeated with a spirit of refined self-seeking; but still, as of old on the shores of Gennesaret, men, when they hear this Christ call, leave all with joy and follow him. There are plenty of Christians, no doubt, whose religion is formal and traditional and without much insight; many who blindly hold truths for which nobler men have suffered and died; but, nevertheless, there is a goodly number of men and women who are Christians by first-hand experience, Christians who through Christ have found God and have consecrated themselves with joy to do his will and to lose themselves that they may find themselves in him.

Rufus M. Jones

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OUR DEBT TO THE REFORMERS OF THE SIXTEENTH CENTURY

Professor HENRY C. VEDDER, D.D., Crozer Theological Seminary, Chester, Pa.

OCTOBER 31 of the present year will be the fourth centenary of the posting of his Ninety-five Theses by Martin Luther, the traditional date and act for the beginning of the Reformation. If the bloodiest war in the history of nations is then still raging, little celebration of the event in Europe is possible, even in Germany. But the great war is not the all-absorbing topic of interest in America; we are still able to spare time and thought for other things. This is a fitting time for us to reconsider the history of this great movement and to ask ourselves what we owe to the men who led it and shaped the institutions that grew out of it.

It seems plain that our greatest debt to the Reformers is a new Bible. It is true that all through the Middle Ages the Bible had been the most studied, the best known, the most frequently quoted of all books. It was the first book to be issued from the press of Gutenberg. It had been translated into most of the Continental tongues, as well as into English, and in these languages was more widely circulated than any other book. Fifteen editions, or more, of a German translation had been published before Luther's day, and as many more of a Dutch version. Nor had the Roman Catholic Church as a whole opposed the circulation and reading of vernacular translations. Wyclif's version was prohibited by the secular authorities in England, and the synod of Toulouse and other local synods of Southern Europe had forbidden the reading of Waldensian versions in French. But these seem to have been proscribed not so much as versions in the vernacular as because they were the work of heretics, all of whose writings were under the ban of the

Church. But in spite of all these facts, it is only just to say that the Roman Church had not been active in promoting the translation and circulation of vernacular versions; and while it had issued no general prohibition, neither had it given any official approval. It was satisfied with the Vulgate and the use of the Scriptures by the learned; it had little interest in the reading of the Bible by the common people.

To be sure, it was not altogether undiluted zeal for the Bible that made the Reformers so active in translating and circulating the Book. They were, in large part, impelled by the necessity of their position. In denying the authority of Church and pope, they must appeal to some other authority. The Church had professed to be founded on the Scriptures and on Christian antiquity, the tradition of the Fathers. By refusing to receive the latter as authoritative, the Reformers were forced to make the Scriptures their court of appeals and to rely on them alone. In all controversy they cited Holy Writ as the last word. It became of the first importance, therefore, that the common man should have the Bible in his hands, in the language that he spoke from day to day, that he might for himself search the Scriptures and see whether these things were so.

But whatever motive or motives actuated them, the fact stands that a principal part of the work of Reformers in all countries was giving the Bible to their generation in a new form that might be "understood of the people." After conceding the utmost credit to their predecessors that facts will admit, it is still true that the Bible was a little read and worse understood book before the Reformation.

The vernacular translations in existence were made from the Vulgate, not from the original texts, and many of them showed not only little scholarship but plentiful lack of acquaintance with the people's speech. Others had by lapse of time become archaic and could with difficulty be understood. In the period of the Reformation complete versions of the Bible were made from the original Greek and Hebrew, in the best texts then existing, into German, French, Spanish, Italian, Hungarian, Danish, Swedish, and English; and at least the New Testament was translated into half a dozen other languages. In not a few nations several versions circulated side by side. Practically the whole population of Europe might read the Scriptures for themselves in their own tongue, in a rendering abreast of the scholarship of the age. At least two of these versions (Luther's and the King James) were of such surpassing literary excellence that they took their place, and have ever since kept it, among the great classics of their respective languages. The success of this work, the sudden and immense popular demand for the Bible, compelled the making of many Catholic translations in the principal countries, most of them of inferior scholarship and soon forgotten. Imitation, we are told, is the sincerest flattery.

Greater than anything the Reformers accomplished in betterment of evangelical doctrine, or in simplified institutions or ritual, was this giving the people a new Bible. For the fundamental thing in Christianity is not doctrine, nor polity, nor ritual, but life; and the Scriptures are the great inspirer and nourisher of spiritual life. From the beginning it is they that have made men wise unto salvation, and that so it will be to the end we can not doubt. The Reformers gave men a fresh draft from this fountain of water of life, and a revivi-

fying of the European peoples naturally followed. The new Bible furnished the basis for the preaching that became the central feature of the Reformation, and that was the secret of its spiritual power. It would be too much to say that but for this new Bible the Reformation could never have occurred, but it is speaking temperately to say that without it most of the fruitage of the Reformation could never have been reaped.

But the Reformers not only gave us a new Bible, in the sense of new versions, they gave us a new Bible in its content—a new way of looking at the Bible and a new method of interpreting it, which soon made of it a wondrously different book. The modern science of exegesis begins with Melancthon and Calvin. Before their day the Scriptures had been treated by all the Fathers as a collection of gnomic utterances, upon which the ingenuity of an interpreter might be exerted to extract as many recondite meanings as possible. Symbolic and mystical significance was attributed to baldest statements of fact, and imagination ran riot with anything of a figurative nature. Consequently, there was no difficulty in finding "proof-texts" for the most extraordinary and incredible ideas, since the interpreter could make any passage mean anything or nothing as best pleased him.

This method of interpretation has not yet utterly died out, sad to say, even among Protestants; but the Reformers so discredited it that it has ever since been dying, and to-day is practised by none who have any pretensions to rank as scholars. The Reformers recognized the human element in the Scriptures, along with the divine. They were the first also to realize that inspiration could not have made a writer less capable of conveying his thought than an uninspired writer. They helped later generations

to see that a meaning which has to be painfully dug for and extracted from a passage with great difficulty—isn't there! The modern progress in Biblical science is almost wholly a Protestant contribution.

We owe to the Reformers the vindication of the right of private interpretation of the new Bible that they gave us. They insisted that even the common man is capable of so far understanding the Scriptures as to find in them the way of life and the spiritual nourishment that his soul requires. The Roman Church has always maintained that it has the sole right and duty of interpreting the Scriptures for the people; it asserts that learning is necessary for their correct understanding, and that the common man will almost certainly go astray if he interprets for himself. If by this were only meant that the untrained man can not be a scientific exegete, that he is liable to err in the interpretation of particular texts, and even to misunderstand the drift of whole books, it might be suffered to pass with the remark that he could not at his worst be much worse than many of the Fathers. There is no denying that individual interpretation, in the hands of the untrained, has produced a multitude of religious vagaries and given rise to many bothersome sects. Yet in nearly every case a like blunder, or even a greater, may be found in the writings of some learned Father of high repute. Even among Protestant scholars and teachers, those who have understood the Bible best have quite too often misunderstood!

But the only cure for error in the study of Scripture is—more study of Scripture, better study. The authority of teachers, even tho they be learned doctors of the Church, or even infallible popes, is no cure; for who will teach the teachers? Who will correct the blunders of the "infallible"? It is the common fault of

democracy in religion and of democracy in the State that aberrations frequently result. Nevertheless, experience convinces that all the people are, in the long run, wiser and more to be trusted than any part of the people, even the learned and wise.

The Reformers reawakened the world to the real nature of religion; they gave men a fresh sense of the absolute, indefeasible independence of each human soul, because of its direct dependence upon God alone. This rediscovery of the worth of personality gave the death-blow to priesthood. Where every man has direct access to God, there is no room for a mediator. Priesthood and Protestantism must forever be split P's. So, too, the Reformers nearly vanquished sacramentalism, tho, where reform suffered an arrest of development in its initial stages, that superstition of pagan origin still lingered and lingers. The idea that material things have a magical power to produce spiritual results is quite incompatible with the fundamental ideas of all the Reformers; but some men have shown a strange capacity for entertaining at the same time mutually incompatible principles. They seem to have thought-tight compartments in their minds into which they carefully place their different notions so that no communication can take place between them. We may also note that asceticism was ousted from the family of Christian ideals and practises, tho it managed to sneak back again under various disguises and still remains in a mild form among Protestants, an old foe under a thousand new faces.

But, making all necessary deductions, we are left with the fact that the Reformers did us a great service, almost the greatest possible service, in making clear the significance of the Christian life—that it is something spontaneous, not a thing of rules and conventions. They set the Pharisee

in the pillory forevermore. They revived the interpretation of the law of God, given us by Jesus, as something spiritual. Life is an art, and the one thing needful in art is original creative genius; the one thing deadly to art is careful observance of rules. Obedience to rule may make a *virtuoso*; it can never make an artist. And the finest of all fine arts is to relive upon earth the most beautiful, the most beneficent life ever lived here. The strongest, most permanent influence in the world is a great personality, a procreative character, a life that is an uplifting and inspiring force, imparting its secret in some measure to all whom it touches and encouraging in countless other lives nobler ideals, purer aspiration, loftier achievement. In emphasizing life, character, ethical attainment, as something far more precious, far more socially fruitful, than the most perfect observance of ecclesiastical rules and rites, in refusing to accept piety as a substitute for righteousness, the Reformers were at one with the great prophets of Israel, at one with the mind of their Master, at one with the best thought of the modern world.

It is true that the Reformers only half comprehended the teaching of Jesus regarding life, and hence taught their generation only half the truth. They understood clearly the relations of Jesus to his Father, that he above all other men lived a life of the soul in God—not a God-intoxicated man, as some one called Spinoza, but a God-saturated man, in whom dwelt all divine treasures of wisdom, all fullness of the Godhead. And in teaching men this appreciation, this seeking after God, this motivating hope of finding life in him and with him, the Reformers accomplished a great thing for the spiritual progress of mankind—they laid upon us a heavy weight of obligation. It is no ingratitude to them, it is no disparagement

of what they did, to see clearly what they did not do. They did not perceive, with anything like the same clearness, the meaning in the good news of Jesus regarding the kingdom of God and the relations of men to men. The social gospel of Jesus they left a later age to discover and teach, with all its implications as to social institutions and social progress. Their failure here is perhaps to be reckoned the most serious defect of the Reformation.

Perhaps the most conspicuous gift of the Reformers to the world, the one best appreciated by men of all religions and of no religion, is the new idea of soul-liberty that they taught the world—taught none the less effectively because they themselves denied it in practise. If religion is at bottom, as Harnack says, nothing but “the soul and its God, God and the soul,” it is a necessary corollary that the great impiety is to come between a soul and its God with any human authority. To impose restraint or limitations on the soul that is seeking its God is to destroy the very essence of religion, as the Reformers conceived it. Hence there are no more eloquent proclamations of soul-liberty in Christian literature than are to be found in the Reformation writings. No nobler vindication of this liberty, for example, can be found anywhere than in Luther’s treatise on “The Freedom of a Christian Man,” one of his three “primary works.” And at Speyer, in their memorable Protest, the princes and free cities of Germany publicly asserted the fullest Christian liberty as their chief ground: “In matters concerning the honor of God, the welfare and salvation of our souls, each stands for himself and must give an account before God. Therefore, in this sphere no one can make it another’s duty to do or decide less or more.” Brave words, true words, if words only!

For the Reformers soon showed that they believed this principle only so far as it applied to themselves. They believed that they should enjoy full toleration. Their conscience must be inviolate. But when it came to the other man, they had no notion of tolerating him. His conscience had no rights. It was for them to compel him, since they had the power, "to do or decide less or more," and they did compel. Not the Roman Catholic Church itself, in the heyday of its power, was a more inveterate and ruthless persecutor than the Reformers. This is true of all of them, not of one country or of one type of reform. The arch dissenters and heretics of their age, they would permit nobody to dissent from them; they would tolerate nothing of heresy, which was of course everything that differed from their doctrines. The Lutherans persecuted impartially Catholics and Zwinglians and Calvinists, the Calvinists persecuted Catholics and Unitarians, and all persecuted Anabaptists. Strange inconsistency! Monstrous impiety! We of the present age find it hard to comprehend and impossible to forgive. It was so flat a denial of their own essential principles.

Fortunately for the world, the truth that the Reformers taught in word prevailed over the error that they taught in deed. Soul-liberty was destined to acceptance as the ideal of all Christians, or to find reluctant conformity on the part of any who do not in their hearts accept it. But it was not among the earliest sects that the Reformation substituted for the one visible Holy Catholic Church, nor was it in the countries where the Reformation occurred, that this acceptance was to find its first real demonstration and still its most striking. It was in the new America, discovered only in Luther's boyhood and not yet known to any extent at his

death, that soul-liberty was to become the foundation principle of society, the corner-stone of every government. The spiritual freedom that is the birthright of every man born on either American continent to-day is a debt that we owe to the Reformers, and should gladly acknowledge. For, like many another, they builded more wisely than they knew.

And whatever countries to-day enjoy any considerable measure of civil liberty may count that also as part of the debt they owe to the Reformers, or at least to a part of them. Lutheranism has always lent itself kindly to despotism. Its founder taught passive obedience of subject to ruler as part of religion, and his followers have been unable without help to break away from his teaching. But the Zwinglian and Calvinistic types of reform, which developed in democratic Switzerland and ultimately coalesced, have been throughout their history favorable to liberty, not only in the country of their birth, but wherever they have spread. The Calvinist feared God so much that there was no place in his soul for fear of kings and potentates. In asserting his rights to immediate and undisturbed access to God, he also asserted the right to direct his own conduct; in other words, to govern himself. Civil liberty could not be divorced from the Genevan type of reform. The backbone of the revolutions in England and America that established the present civil liberties of both was Calvinism.

Our debt to the Reformers we can pay only to posterity. We must transmit to those who come after us, with whatever increment we may be able to add, what we received from those who went before. Are we grateful for the new Bible they gave us? Then let us study it and appreciate it as no previous generation did, and teach it to the generation coming.

Are we thankful for soul-liberty? Let us give sympathy and aid to those who are still struggling to attain it. And let us use our own to develop in ourselves true nobility of soul, until we attain "to a full-grown man, to the measure of the stature of the

fulness of Christ." Do we prize our civil liberty? Let us do what we may to make American^a democracy a reality, and not an empty name, and leave our children a better country to enjoy than we received from our fathers.

THE LAWS OF PRAYER AND FAITH

THOMAS A. SMOOT, D.D., Richmond, Va.

THE moral and spiritual sphere is real, not fictitious and imaginary. This is evident if we are to accept the ordinary terminology of life as expressed in civil law, moral science, and general literature. Any newspaper is continually filled with accounts of wrong-doing and right-doing. Men who do certain wrongs are punishable in courts, while those who do right are exempt from punishment. In social circles we constantly hear condemnation of persons for certain courses of conduct, or condemnation for opposite courses.

These facts, in themselves, are evidences that there is a sphere of moral and spiritual life. Standards of conduct are, as relates to many human actions, as clearly defined by civil law as are standards of weight and measure which pertain to material substance. These rules, operative in the lives of men, produce what are generally conceded—people good, bad, or indifferent.

As prayer and faith are the two accepted principles that most actively govern the spiritualized moral life, it is evident that law, in some distinct sense, must control prayer and determine the value of faith. If prayer and faith are to be operative in a real world, they must conform to the laws of that world in order to be effectual. As the moral and spiritual life is intangible, imponderable, so are faith and prayer. But the reality of character, resulting from intangible influences, no one will question.

The best reasoning of the ages has substantiated the truth of the foregoing statements. Descartes, the accredited founder of modern philosophy, declared the consciousness of his own existence to be basic to all knowledge which he possest. The logical sequence to a consciousness of his own existence was that God, a Being of infinite wisdom, power, and goodness, also exists. According to Descartes, God must be the source, origin, and dynamic of all thought, and his methods of work and activity, by deduction, will always square with principles of eternal truth. It is inconceivable that God would observe one law to-day and utilize a contradictory or annulling law to-morrow. Law is according to truth, and truth is according to law. If God and I are personal entities, we must have personal relations, and these relations must be governed by principles that are above malice, caprice, or falsehood in any particular.

The relations between God and myself may become so close that we become a unity. "I in them, and thou in me, that they may be perfected into one," is the way Jesus expressed it. "In him we live and move and have our being," declares Paul.

Now it is clear that both Jesus and Paul refer to a unity in spirit, and not matter. The bodies in which our spirits dwell are transient; only the spirit within the body abides. And it is clear that if God and I are to become a unity in purpose, plan, desire,

we must, to begin with, be essentially the same in spirit. And it is on this essential basis of unity that God and I are to do all of our common tasks. He is to work through me and I through him. And this means that there is a distinctly spiritual avenue of approach between God and myself which is mutual. The approach is, fundamentally, a profound love-making on the part of both of us. When God and I come together the law of love is established and becomes effective for governing all relationship between the human and the divine.

Experience has taught the race that when God and man meet on the basis of mutual love there is a warm glow in man's heart which diffuses itself through his whole being and completely alters his nature from that of a rebellious, obstinate character into that of docile obedience and ardent devotion. The heart of man readily seizes the revealed idea of God's fatherhood and calls this emotion filial love.

This new consciousness of sonship, having been discovered by prayer, continues to be deepened by prayer. The child of God naturally wants to receive the Father's gifts and blessings. But how can he do it? He must ask—believing. But suppose he asks for things he ought not to have? Then, that is not asking with intelligent love; and love only can answer prayer.

To illustrate: my little child sees me hold in my hand a shining blade; he begs piteously for it, but I refuse his request because I love him. True love withholds what is hurtful. The child has faith in me, and loves me, too, but neither faith nor love has developed into a perfect unity with my wisdom and knowledge. My love, wiser than the child's, denies the request. God refuses, in love, many requests from loving, faithful hearts.

If God is Father to man, it is to be

inferred that the Father desires his child to have the things that are best for the child's welfare and development. Accordingly, I have a right to expect the best gifts in the universe. But these gifts come to me only on the basis of true sonship, and I can not be truly my Father's child excepting as I am like him. I am exhorted to become like him in thought, word, and purpose. Paul exhorts, "Let this mind be in you which was also in Christ Jesus."

It has become matter of common knowledge in the world that mind influences mind. I find myself, unconsciously, espousing the ideas and opinions of my intimate friend. Great minds wield an influence over the world after the physical body has passed away. Witness Aristotle, Shakespeare, Ruskin, and others. The greatest mind the world has known was that of Jesus. Lowly born, by trade a carpenter, he preached for only three years, and ended his life upon a cross. But the revelation of the "Word made flesh" still spreads among the nations.

Whoever would become *en rapport* with the mind of Jesus will surely become like the Nazarene in character. And as Jesus is the representative of the Father in the world, those who become Christlike are Godlike. One must reach the point of thinking in terms of the divine mind before one can ask intelligently for divine gifts. This growth into his likeness is aided and achieved by prayer and the patient study of the Bible, which is the written expression of God's thought.

In reality, prayer is God's own law of action as relates to himself. "The Spirit himself makes intercession." But to whom? Palpably to God. Then, the intercession of the Spirit is but God crying to himself for man's redemption. Likewise, Jesus continuously prayed to his Father.

Hence, the Trinity is governed by the law of prayer. And it is a great favor to man to be permitted to come into God's spiritual kingdom and appropriate the divine law as his, also. And this law, in its fundamental sense, is the medium of communion between Father and child. Prayer becomes the expression of mutual love between the divine and human. In this sense, it may be likened to the main trunk of a tree, which is the support of all diverging branches.

One of these branches is the prayer of a man for benefits and blessings of a particular character. He may want health or strength, a friend or a house, a life of opportunity. He can go to God and pray for anything whatsoever, if that thing is asked in the name of Christ—that is, if it be in keeping with the mind of Christ. God could not afford to grant to minds alien in purpose and spirit an indiscriminate answer to requests. It would bring anarchy and confusion to the whole universe. That is, it would destroy the reign of law.

In what spirit must man go to God in the prayer of intercession? Is there any reenforcement to his expression of wants that must support the weight of what he asks? The one classic answer to this inquiry is that "Faith is the substance of things hoped for," the other is the things not seen. This term "faith" is exactly the same Greek word used in Egyptian manuscripts of recent discovery, and means, in a legal sense, "title-deed." That is, "faith" was the title-deed which a landowner in Egypt had to his land or other property. It was an evidence not only of the existence of such property but a guaranty that it was at the disposal of the owner.

Perhaps no better definition of faith in God could be adduced than that which the foregoing paragraph sets forth, namely, that the Christian's

title-deed to the treasures of God is faith.

The Church needs to remind herself of the reality of the spiritual universe. I can not feed my heart on moonshine; an imaginary world will not afford a habitat for my soul. If there is no heaven, it is foolish for me to believe in heaven; if there is no redemption, through the atonement, for my soul, it is a waste of time for me to trump up a sort of faith that there is such a thing. But if there be real blessings for me, both now and hereafter, it is highly incumbent upon me to obtain them. But how can I know there are treasures held for me? By faith, the soul's title-deed.

We need to remind ourselves of the reasonableness of faith. It has its primal sources in the human mind, illumined by the Holy Spirit. A faith that is unreasonable can never grip the world's heart. But we are to remember, "There are more things in heaven and earth, Horatio, than are dreamt of in your philosophy." We know only in part, in the earthly sphere. My reason takes the consciousness of myself and of God and constructs around these postulates a philosophy of life. But this reason, mounting higher and higher, soon reaches a point in ascent where it loses the certitude of reason. It is then that the human reason merges into faith, which is God's reason. And the time will come when the man of faith will joyfully discover that, in the exercise of faith here in this world, he was but treading the highway of divine thought in the larger world of spirit.

"What method of inquiry would be best adapted to ascertain the operation of these laws, and what are the best methods of application in the furtherance of Christian work and ideals?" The answer is to be found largely in a *résumé* of the foregoing

statements. For, in the first place, the atmosphere of divine thought must be created so that men may logically think with the divine mind. The sure method of creating such a thought-atmosphere is Bible-reading in a copious, abundant, and voluminous degree. We need to read the Book for its own sake, not using commentaries and dictionaries so much, for technical purposes, but reading on and on, to become imbued with the spirit of Scriptural thought.

Further, the Church must reaffirm its confidence in prayer and faith as realities in the universe. You can not interpret prayer unless you pray, nor faith excepting by faith. Christians must apply to the machinery of the Church the motive-power of spirit.

There is an abundance of machinery in Christendom: the Church has missionary societies, social-service com-

mittees, and financial boards. These must be revitalized by the consciousness of God's omnipotence. And this but emphasizes man's helplessness. All externals are as sounding brass excepting as God is in them. This is a new age, bristling with new possibilities; but it needs an old-time Christ, intensely personal and real, to connect modern potentialities with the eternal scheme and plan of the divine mind.

Moses "endured as seeing him who is invisible." If any individual of to-day will but act as tho Christ were really and truly a personal presence, the bold assumption will be rewarded by an ever-expanding power that will relate its possessor in a logical way to modern problems.

Christian positivism, dogmatic enough to be unfailingly tenacious, will lift any local church into power, both local and world-wide.

A BIBLE CLASS AND THE SECOND ADVENT

The Rev. ARTHUR METCALF, Webster City, Iowa

RECENTLY the writer attended a Bible class in a tabernacle meeting in the Middle West. The teacher was a woman of attractive personality and marked ability, and her teaching was probably typical of Biblical exposition heard in current tabernacle meetings over the land. This probability is responsible for the present paragraphs. It is time the Church realized the type of Bible teaching which rides in on the crest of the wave of current evangelism. If much of this teaching takes root it will breed trouble for future years.

Of course, the topic was the second coming of Jesus Christ. This time-worn theme is so alluring, it offers such gorgeous prospects to pious imagination that it absorbs the attention of tabernacle expositors to the overshadowing and often to the exclusion of safer and saner topics connected with faith and life. The striking

thing in the present instance was that the exposition of the second advent was discovered in and wrested from the Book of Genesis. With seductive smiles and catching enthusiasm the teacher applied a wonderful system of types and shadows to the story of Abraham, Isaac, Abraham's unnamed servant, and Rebecca. Here in detail the teacher found portrayed the doctrines of the Trinity and the second advent, and the miraculous distinctness with which the doctrines were set forth in Genesis proved to the hilt the doctrine of inerrant literal inspiration! Think awhile about the "line of truth" which is here reproduced from the exposition heard that day.

In the Genesis story Abraham was the type of God the Father Almighty. It was all very plain. Was not Abraham the father of racial Israel just as God is the father of spiritual Israel? Is he not still called the father of the

faithful? Moreover, did he not offer up his only begotten son? The fact that Abraham did not sacrifice his son, or that Isaac was not his only begotten son, did not count against either the system or the truth being taught. In fact, the exercise of the critical faculty in matters of religion was held to be a grave sin. The teacher seemed to know nothing of the Old Testament revulsion against human sacrifice. She seemed oblivious to the divine commands against human sacrifice, and the prophets' invective against those sensuous Israelites who still practised the awful rite never seemed to have reached her mind. The teacher seemed unaware that the chief glory of the Genesis story lay in the fact that the patriarch did not offer his son. She was hunting for types and shadows and ingeniously found them at will.

In this tabernacle exposition Isaac was the prophetic type of Jesus Christ, for was he not the obedient son? The chief point of Isaac's foreshadowing of Christ lay in the fact that Sarah's son was miraculously conceived! Isaac's miraculous conception was openly taught. It was put upon the same plane as the miraculous conception of Jesus. To such absurd lengths does the doctrine of types and shadows lead its devotees! The slightest variation from the doctrine of the virgin birth of Jesus Christ was held to be theologically and spiritually criminal, and yet the New Testament miracle was put in the same class as the conception and birth of Isaac! Of course, Isaac was the prophetic type of our Savior! Did he not walk to his sacrifice and carry the wood? "As a sheep before her shearers is dumb, so he opened not his mouth." His father bound him and laid him on the altar where he lay as good as dead. Could type be plainer or go further?

Now this is more or less familiar

ground, but new fields of interpretation were disclosed when it was announced that Abraham's servant in the classic story of Genesis 24 was the type of the Holy Spirit, and that this Oriental love-story was intended to teach the second coming of Jesus Christ. Rebecca was the type of the Church which was to become the bride of the glorified Christ. As the exposition proceeded one could but admire the ingenuity of all of it and wish the talent had been applied to more practical purpose. Note the cleverness of the tabernacle exposition.

Abraham wanted a bride for his only begotten son. He sent his faithful servant into a far country in quest of a spouse. Even so has God sent the Holy Spirit from heaven to the foreign earth to pick out for his Son a pure and spotless Church which in the cataclysm of last things shall become the bride of the Lamb. If you did not know that all this lies, a tale within a tale, in the love-story of Genesis 24, your Biblical education has been neglected.

The servant bore gifts from his master to the bride-to-be. What wonderful gifts the Holy Spirit brings from heaven for the wooing of the Church to her heavenly Bridegroom, and how delighted the Church ought to be with their display. Rebecca showed the right spirit in welcoming the servant. Wonderfully typical of the instant earnestness of the Holy Spirit was the fact that the servant would not eat until he had delivered his message from the father. The servant did not speak of himself. No! Never a word! He simply testified to the glory of the father's house and to the delightful qualities of the son. The servant and the Holy Spirit are successful John Aldens who unselfishly woo and win a bride for another.

In a winsome passage the teacher depicted the lonesomeness of the ser-

vant far from his father's house, and how he hurried through the tedious wedding-pact in order that he might convoy the happy bride-to-be to the son in the father's far-away house. The teacher portrayed the lonesomeness of the Holy Spirit away from the Father's house, roaming the foreign earth gathering the members of a pure Church, getting them ready to go out some day and meet the Bridegroom in the air. There was not a thought of the omnipresence of God. She had no idea of the unity of the Godhead even as it is held by her particular school of theology. There was no conception of the Holy Spirit brooding tenderly over the human world, no heart in the work the Holy Spirit was doing among men, nothing but a perfunctory "office work" done with eye and heart upon the Father's house from which he was a sad exile! What a travesty all of it was on New Testament salvation!

The bride showed good sense in going out at once with the servant for the strange land and life. Did it seem strange that she should go forth to meet one she had never seen? Not at all, for that is just like the Church and the Bridegroom. "Whom not having seen we love," was the proof-text here. The Church loves her Spouse whom she has never seen. The Church is anxious to go forth with the Holy Spirit to meet the Bridegroom and will welcome the glad day of the final consummation when she will meet her Spouse in the air, even as Rebecca met Isaac in the field! Then every eye shall see him, and all the universe shall witness the glorious triumph of the bride in her Lord.

Properly enough the climax of this tale within a tale came at the end. When the servant's caravan approached Rebecca's promised land, the impatient lover came out to meet them. The bridegroom met the bride between their two homes. So does

the heavenly Bridegroom meet the Church. Jesus is coming! We shall meet him on the borderland of heaven. How happy then will be the Bride and how joyous her Lover. Thus by a miracle of pious ingenuity the entire body of the doctrine of the second advent was discovered in this matter-of-fact Oriental tale of the mating of two of Israel's ancestors.

Other days the tabernacle class was taught the Bible by wonderful charts which set forth systems of doctrine more miraculous than the inerrant verbal inspiration of the Bible on which the charts were based. The writers of the Biblical passages quoted would have been astounded at the interpretations put upon their writings. A chart showing the doctrine of the second advent from before Genesis to after Revelation was fearfully and wonderfully made. Hints were frequently dropt that the final consummation was very near, for is not the world now filled with "wars and rumors of wars," and is not superlative wickedness a characteristic of the age?

It need hardly be said that nowhere does the Bible teach the doctrines taught in this tabernacle Bible class. Before these peculiar things can be taken out of the Bible the teacher, or somebody else more clever, has to put all of them in. Many cults which make inroads upon the Church are founded upon this type of Bible exposition. By free use of the imagination one can make the Bible the source of strange teaching. Let these Scriptures tell their own story. "And Judas went out and hanged himself": "Go thou and do likewise": "And what thou doest, do quickly." In both these instances the effect is not Biblical but lies wholly in the freak-mind of the one who quotes them. All the peculiar doctrines heard in the tabernacle Bible class had their origin in the mind of the expositor and would

have been wholly foreign to the men who wrote the passages on which they were based. The doctrines could not have found a single sponsor among the sacred authors between Genesis and Revelation.

A serious menace to reasonable Bible study lies in the fact that tabernacle campaigns usually leave behind them Bible classes for the express purpose of teaching these or similar views of the Book. The specific aim of these classes is to introduce these misleading views of Scripture. Multitudes of converts know no other views, and if pastors introduce real Bible study the converts are apt to feel that they are being led away from the faith once delivered. The problem of the churches is not so much the healthy assimilation of thousands of converts of every social grade (and there is here no disposition to minimize the natural difficulties of this task) as it is to correct the erroneous teaching under which many of the converts have been brought into the Church. A truly converted man may be counted upon to grow in grace and find a place in church-life, but a convert whose mind has been misinformed at the start is only too apt to backslide when anybody well informed tries to set him straight.

And the remedy? Surely not to shut down the tabernacle or any other form of real evangelism. Instead of less we need more and better evangelism. Were it possible to close Bible institutes of a certain type, simple New Testament religion might have a better chance. Sunday-schools should do more definite evangelistic work and should also teach the Bible more systematically. Few congregations who have graduated from Sunday-schools could make good grades in an examination on the Bible. In the matter of teaching, the Christian Church might well take a lesson of Russellism and Christian Science. These cults teach. Their devotees know their texts, and it is time the average Christian were as well posted.

The pulpit should do more expository preaching. Sermons should teach as well as preach. Interesting, stimulating, and instructive expository preaching is probably more difficult than the topical type of the day, but whoever tries it out of an orderly mind has a constant fruitful reward. Few members of such a church will be apt to be led away by the cults. Such a church will be likely to be proof against the oddities and crudities of the average teaching of the tabernacle Bible class.

CHRIST'S NOTE OF FINALITY

Considered from Two Points of View

The Rev. JAMES M. WHITON, Ph.D., New York City

CHRIST'S gospel of the kingdom of God was accentuated by his warnings to accept it at once lest the door be shut and its neglecters excluded. Contrast the rise and spread of Christianity from then till now with the dead halt for nineteen centuries in which Judaism still continues. "The door was shut," a finality was reached; but not forever. Paul foresees a limit; when the Gentile nations have all come in, "All Israel shall be saved" (Rom. 11:25, 26).

The collective finality which the Jewish

Church has experienced fell also on the Jewish State at the same time. Revolt from Christ had for its sequel the rebellion against Rome in which Jerusalem and its temple perished. Yet now the re-establishment in Palestine of a self-governing Jewish community under the protectorate of Christendom is not unlikely to follow the present war.

Christ warned also of an individual finality when he urged striving to enter his kingdom's door, made so narrow by their prejudices that many unable to en-

ter will knock at it in vain (Luke 13:24-30). Here, however, individual finality seems linked with the collective; whether limited or unlimited was left unsaid.

There is, however, a gleam of the larger hope. It is glimpsed in Christ's warning against "an eternal sin" (Mark 3:29), unforgivable in this world and in the world to come (Matt. 12, 32). On this passage Augustine, followed by the majority of Protestants in most other doctrines, but not in this, commented thus: "It would not truly be said of some that they are forgiven neither in this age nor in the future, were there not some who, tho not in this, are forgiven in the future." In line with Christ's saying and Augustine's interpretation of it is what Peter says of "the gospel preached even to the dead" (1 Pet. 4:6 and 3:19).

The common version of the Scriptures is the stronghold of the traditional doctrine of an endless hell for all who die without having come to Christ. In that version the word "hell" occurs in sayings of Christ otherwise translated in the Revised Version. Eight times "Gehenna" is substituted—the spot outside the city where garbage was thrown to be consumed by worms and fire. Yet its substance was not destroyed, but purged of offensiveness. Eight times "Hades" is the word—the underworld, to which the Apostles' Creed affirms that Christ descended from his cross. "Tartarus" occurs once—the dungeon of darkness to which Peter (2 Pet. 2:4) says the fallen angels were cast down, "to be reserved unto judgment."

When one remembers that the original language of the New Testament was the tongue in which the greatest church-teachers of the first four centuries taught and wrote, it is highly significant that such great lights as Clement and Origen of Alexandria, Diodorus of Tarsus, Theodore of Mopsuestia ("the Master of the East"), and Gregory of Nyssa (called by Dr. Schaff "one of the most eminent theologians of the time") taught the doctrine of modern universalism. This without injuring their reputation for orthodoxy, tho belief in eternal punishment was dominant in the Church.¹

In our time prisons are being transformed from hells into hospitals for the

recovery of criminals to good citizenship. Vindictive punishment has proved a failure. Reformatory treatment has proved in large measure successful. Repentance and reformation, not vindictive vengeance, were viewed by the great prophets of Israel, whom Christ "came to fulfil," as the end for which God punished sin. Is it credible that Christ took the contrary view; credible that his note of finality was an end forever rather than for a period of time? Three Greek words denoting endlessness occur in the New Testament. None of these, but the word for a time-period ("age," R. V. margin) is coupled with the word for punishment. Furthermore, the word for punishment which Christ uses strictly means chastisement (*kolasis*) in distinction from the vindictive punishment denoted by a word meaning vengeance (*timoria*).

The most convincing disclosure of the mind of Christ is the parable addrest to Pharisees who murmured at his welcoming of sinners. He compares his treatment of them to that of the father who joyously feasted his penitent scapegrace son reformed by suffering. Pharisee-like, the other son sulks at this outside the house. When reformation begins, punishment should end. Christ's lesson from conduct is more convincing than any from a controverted interpretation of his words.

Yet Christ declared that there is sin eternal and unforgivable. He said this to scoffers who taunted his healing of a paralytic as a work of power confederate with the prince of devils. This "blasphemy against the Holy Spirit" is an attitude of mind rather than any single act of sin. It is a spiritual condition in which the power to distinguish good from evil, right from wrong, is as irrevocably lost as that of a destroyed eye. It is unforgivable because irreformable. Thus, when sin "is full-grown it bringeth forth death" (James 1:15, R. V.). Human life dies down into the subhuman. Peter (2 Pet. 2:12) and Jude (10) describe such sinners as "mere animals." Their survival of death is on a par with that of all living things lower than man. No more can be said of it than that the vanished life returns to its fountain in God (Ps. 36:9).

The fundamental truth underlying all that Christ and his apostles have said of

¹ Neander, *Church History*, II. 676.

the ultimate finality reached by responsible subjects of eternal law is this: "To every man according to his works" (Matt. 16:27; Rom. 2:5). Sufficient experience of this law in the present world permits no anticipation of its relaxation in futurity. We can carry nothing beyond our mortal life but a character, the net product of innumerable deeds, better or worse, our total self-expression in terms of moral value, positive or negative. Consequently the question of ultimate destiny is not what our Judge may do for us, but what he can do with us, as worth something or nothing. What can "the Father who without respect of persons judgeth according to each man's work" (1 Pet. 1:17) do with the character worth nothing? That there will be such Christ plainly implies when speaking of others, "accounted worthy to attain to that world, and the resurrection from the dead" (Luke 20:35). Thus taught Paul also, speaking of his strenuous endeavors to "gain Christ and be found in him . . . if by any means I may attain unto the resurrection from the dead" (Phil. 3:9-11).

As for those found worthless, what remains but "the resurrection of judgment" as such—the opposite of "the resurrection of life" (John 5:26). Thus many are born into this world with inability to live. Some infants, tho quickened before

birth, are born dead, others incapable of living more than a few hours or days. Are there no prenatal conditions similarly affecting "the second birth of death"? Not that life itself is or can be annihilated, any more than can the chemical energies that life employs in building its earthly body. The life of those born dead or dying simply returns, like the life of leaves that fall in autumn, into its unseen cosmic source.

Since the middle of the last century the new science of comparative religion has found in its study of crude and of more or less developed religions clear evidence of "the true light which lighteth every man" (John 1:9). Every man is born with some capacity to see it and to follow its gleam through surrounding shadows with good will to the best within attainment. The criterion of eternal justice to all is individual fidelity to the best that is visible. Many an idolater, many a savage in African jungles may doubtless thus be found among "them that are accounted worthy," with those who, like Paul, have followed Christ, to attain the prize of faithful endeavor, "the resurrection of life." We may rest assured that the Father Almighty, who allows no atom of the starry universe to perish, conserves even the least that he judges of spiritual worth for man's concord and cooperation with him.

II

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ESCHATOLOGY is admittedly a realm of difficulty. It adds to the profoundness of divinity the mystery of futurity. When to things that overwhelm us in the personality of Jesus Christ we set also the infinity of the spirit-world, it is not to be wondered at that we stand appalled and hesitant. At least of this we are all assured, it is no place for any cheap dogmatism based on mere personal, notional, or even ecclesiastical grounds to reason

"Of Providence, foreknowledge, will and fate—
Fixt fate, free-will and knowledge absolute."

We shall agree, however, that the core of the solution with regard to the ultimate things in the individual's life lies in the thought of Christ. Can we be clear with

regard to his mind as exprest in the gospels on the finality of life? Yes and no. The history of the Christian centuries indicates throughout a sharp lack of agreement on this matter which may or may not continue. The explanation of this seemingly unbridgeable difference lies perhaps in large part in our own subjective attitude: we, like the Fathers, eisegete as well as exegete, reading into rather than out of Scripture. At the present juncture there may be said to be three schools of thought which from wholly different premises aim at the same conclusion; that is, that conscious personal acceptance in this life of the gospel of redemption as mediated by Jesus Christ is not conclusive as to the final salvation of the individual. This attitude of thought is the expression of the Roman Catholic

Church and the modern "liberal" theology, and it is the view-point, now in the ascendant, of a great mass of persons whose souls are harrowed by the loss of multitudes of men who are serving their country unto death at the front, whose sudden taking away startles many warm hearts and leads to inaccurate and inconclusive thinking.

To the Roman Catholic Church "the door is not shut" save as the Church shuts it. She may shut as well as open, so that the way to life for an individual may be opened long after that soul has as a mortal left the earth. There are the *limbus patrum* of Old Testament saints from which they were freed by Christ's descent into Hades, the *limbus infantum* for unbaptized infants, and purgatory, from which, by their own sufferings after death and by the masses and prayers of others, they may be released. This explanation has never appealed to evangelical thinking. If the door is to be shut, let Christ determine that great ultimatum directly without any intervention, however well intended.

More influential in present-day thinking is the view of "the larger hope" fathered and fostered by a neological school of thought, whose basis is only partially or incidentally the word of Scripture. This view is shared by a large number of very genuine scholars, not, however, on exegetical but rather on philosophical grounds. When once Scripture becomes a valuable rather than an invaluable factor in the determining of the issues of the soul, and other elements whether of reason or ecclesiasticism or sympathy are given for the fixing of decisions, deductions may be drawn quite wide of such as are possible when Scripture alone is used as a basis. Of course, if there is no finality in the Christian religion in general there is apt to be no assurance of finality in any of its specific factors. The fate will oscillate with the faith. Hegel's philosophy of "becoming, his thesis, antithesis, and synthesis," and especially the modern emphasis on "evolutionary" and development principles, are the root of a philosophic attitude to the Scripture which is confident that whatever may be the apparent meaning of individual texts we may still be assured that no soul is estopped from happiness by death.

Yet undoubtedly the greatest present factor in the effort to assure ourselves of human happiness regardless of the soul's assent to

faith is the wish of the human heart for the eternal safety of those who in this time of world's stress have offered themselves on the altar of their country and have fallen with their faces to their country's foe. Says one:

"He weren't no saint—but at jedgment
I'd run my chance with Jim,
'Longside some pious gentlemen
That wouldn't shook hands with him.
He'd seen his duty a dead-sure thing—
And went for it there and then:
And Christ ain't a-goin' to be too hard
On a man that died for men."

Or again, in another recent theological article, as proof that the "door is not shut," these lines:

"A picket frozen on duty,
A mother starved for her brood,
Socrates drinking the hemlock,
And Jesus on the rood;
And millions who, humble and nameless,
The straight, hard pathway plod,
Some call it consecration,
And others call it God."

There is added by that theological writer: "It is a question of nomenclature. And call it what we may, it is faith—and my contention is that the bitter sacrifice our lads are making is faith in Christ." No, it is not a question of nomenclature but of the Word of God.

Yet, to die in battle and breakfast in Paradise is the Moslem creed. The Christians' is better than that: "Greater love hath no man than this, that a man lay down his life for a friend. But Christ commended his love for us in that while we were yet sinners Christ died for us." After all, however torn our hearts may be, the answer to the question of finality resolves itself back to Christ. Peter said on his defense (Acts 4:12): "In none other is there salvation."

The parable of the Ten Virgins is one of three eschatological parables introduced in a block by St. Matthew. The others are the Two Servants and the Talents. The lessons in all these parables alike are neither temporal nor temporary, but plainly future and final in every feature of the context. They are preceded by the final cataclysm of Matt. 24, and followed by the judgment-program and the final events in the earthly life of our Lord. "The door was shut," and the following "I do not know you" are not notes of a nature scene. They are improbable as parts of a picture. They belong to the supernatural. The very so-

lemnity of the narrative shows that the spiritual here invades the natural. The earthly story merges into the heavenly, as the bridegroom passes before the majesty of the Son of Man. To him whom Christ does not know "the door is shut." The chapter concludes: "and these shall go away into everlasting punishment, but the righteous into life eternal" (Matt. 25:46). "The door was shut" because "he did not know them." Theirs is the acquaintance to make, the opportunity to take; his the door to shut if needs be. Christ says the self-same thing in Luke 13:25: "When once the master of the house is risen up, and hath shut the door, and ye say, Lord, open unto us, he shall answer and say unto you: I know you not whence ye are." Christ has spoken in the preceding chapter of the tragic solemnities of his coming. Here he tempers and practicalizes that awesome vision so that each soul shall feel a responsibility for his own meeting of Christ at death. That is a second coming, which, at best, can not be far off. It is not the sentence, but the whole section that is decisive.

Thus the three parables together in their combined eschatologic strength, plus their setting between two judgment-scenes, or, if you will, between the unrolled judgment and the impending passion, plus also the simple word-value of the narrative itself, combine in a supreme impression; it says: Let the soul watch; it must meet its Lord. According to its readiness at that meeting time will be that soul's finished and final reward. The shutting of the door is automatic. The spring that unleashes its action is, "He does not know thee"; the reason, "thou wouldst not." The consequences are irreparable to thee. It is the divine action consequent upon a personal attitude. It is logical and psychological—a revelation alike of the Word and of the world.

Has this parable reference only to the Jewish people? Some have thought so. It would seem not, on the double ground that the gospels are the least national and the most international, not to say supernatural, section of the whole New Testament. "All Israel shall be saved" (Rom. 11:26) is most difficult of exegesis. Note the bewildering variety of explanations among even evangelical commentators. It is not wise interpretative policy to explain the known or little known by the unknown or lesser

known. We rather clarify the Old Testament by the New Testament, the epistles by the gospels, and the gospels themselves by Christ. So in this case we explain St. Matthew first by its correlative gospels, literature of the same age and character. When we do this, the elements of fixedness and finality are sharply dominant.

The parables of the rich man and Lazarus (Luke 16:19-26), the Unjust Steward (Luke 16:1-9), the Pounds (Luke 19:11-27), and Christ's word to the penitent thief are all apparently clear on this point. Passages such as Rom. 2:5-6; Heb. 9:27; 2 Pet. 3:7, and Rev. 20:12 link up life and judgment indissolubly. The value-judgment of life as given in many other Scriptures is chiefly if not wholly its probationary character. Such are Mark 9:43-48; Matt. 7:21-23; Luke 13:23-24; Rom. 2:5-10; Gal. 6:7-8; Rev. 14:13. Sharp, succinct Scripture passages, and many of them in many places, keep telling us of the ministry of condemnation. Let who will read Mark 9:43; Matt. 25:46; John 3:36; 2 Thess. 1:9; Rev. 20:10, 14, 15, or Daniel 12:2.

Space does not permit entering into discussion of individual words, such as *αἰών*, "eternity." Suffice it to say that the same word is used of "eternal life" as is used of "eternal loss." Hence the reach of it must be the same in both cases. Yet no one thinks of "eternal life" as a momentary matter.

The words and acts of Christ, the conjoined expositions of the apostles, the understanding of the early Church Fathers form such a consensus that it is not to be wondered at that the great historic creeds of the Church hold that Christ, who is our final authority, has spoken fully and not uncertainly on the matter of the shut door. See the Augsburg Confession, Art. 17; the Thirty-nine Articles, Art. 22; and the Westminster Catechism, Question 37.

In the earnestness of this whole problem of finality we have an affirmation to the query, "Will not the Judge of all the earth do right?" in Jesus Christ, who by his obedience and satisfaction merited salvation for all, and in the Holy Spirit who in the Word offers the means of salvation to all. We are assured, then, as the Formula of Concord states, *Ut Deus non est causa peccati, ita etiam non est causa damnationis, sed unica causa damnationis est peccatum*: "As God is not the cause of sin, so also he

is not the cause of condemnation; but the one cause of condemnation is sin." •

The editors have received the following communication on this subject from a professor in a Presbyterian seminary:

"I do not believe that a subordinate statement of a parable like that in Matt. 25:10, 'and the door was shut,' should be made the basis of a doctrine of finality in punishment or of 'eternal punishment.' The teaching of the parable has to do with 'preparedness.' That is further elucidated by a second parable—the parable of the Talents—in which the way of preparedness is shown—the use of the talent. Both parables seek to explain what it means to be ready (Matt. 24:44). Watching is being prepared: being prepared is accomplished by the use of the talent. Now for the larger question! Exegetically considered, there is a note of finality in some of Christ's words regarding the future, but exegesis has in it not all there is to say about this

solemn matter of 'punishment.' The doctrine must be critically considered in the light of the revelation of the character of God which Jesus has given us. So long as a man wilfully, intelligently refuses to take God into his life—or, if you will, Christ—his salvation, in the Christian sense, is impossible, for salvation is a spiritual matter. But how many soldiers there are who are dying to-day who have no intelligent idea of the 'plan of salvation.' They have grown up in an environment which made it impossible for them to have it. Are they all sent to eternal punishment? I think Romans, chapters 9–11, should be interpreted historically. Paul is trying to show how God's purpose has historically been worked out by way of selection. Note what he says in Rom. 11:25: 'partial blindness has fallen upon Israel until the great mass of the gentiles have come in; and so all Israel will be saved.' These chapters are certainly written with reference to the Jews."

A WAR CORRESPONDENT ON SOUTHERN PALESTINE

ONE does not usually expect to find in a war correspondent's letters valuable light on archeology and history. All the more welcome, therefore, is the following interesting comment by the well-informed correspondent of the Manchester *Guardian*, now with the British army near Gaza, concerning the region between that city (the most southern of those held by the Philistines) and the "border of Egypt." Of course, the conditions of topography, and especially of water-supply, have not greatly changed since the time of David and Solomon, or even since Sennacherib led his great army to subdue Egypt and met so great a disaster (Isa. 37:36).

It is amusing for us who have been in the advance from El Arish to read in some of the picturesque chronicles of the day how the Wadi Ghuzzeh, the river of Gaza, "that just divides the Desert from the Sown," is the true geographical boundary between Egypt and Syria, marking where vegetation begins. Rafa, it appears, is but a political milestone set in the sands, and it was only at Gaza that our army entered the Land of Promise. We who have read our Bibles and who have tramped the fifty miles from the Wadi El Arish to the Wadi Ghuzzeh know otherwise. Of old for the Children of Israel the inhospitable desert ended at the river of Egypt, the Wadi El Arish: and for the last three months we have appreciated and enjoyed each successive stage from the barren sand to the green loveliness of the Philistine—and Turkish—stronghold. We have passed through the

promise of Bourj (reminiscent of some crusader's castle) to the fulfilment of Sheik Zoweid, and thence along rolling downs and waving meadows to Rafa, now famous not only as the scene of Sir Philip Chetwode's dashing raid, but as the site of a March race-meeting, brilliant as any gathering on Ascot's heath.

And after we passed that boundary-stone at Rafa not a sign of the desert remained, save the broad sand dunes which fringe the sea. At our next halting-place of Khan Yunie, whence, according to tradition, Samson took Delilah to wife, we imagined ourselves in one of the home counties. Our camps lay in orchards and parks surrounded by cactus-hedges, and we could pluck fruit and nuts off the trees around our bivouacs. Leaving that belt of fruitfulness, the descent to the Wadi Ghuzzeh through barley-fields was almost a relapse to a commonplace greenness.

It is amusing also to read in another commentary on the first attack on Gaza that "the district through which the advance from Rafa had to be made is quite waterless; every drop of water for men and animals had to be brought up in pipes." We, and the horses and camels with us, would have been somewhat parched if we had had to depend on the pipes, but in fact there is abundant water all along the track. It only requires to be "developed"; and, tho it may seem curious to the home expert, the army is provided with field companies of engineers for that purpose. Since we left Arish we have been put "on the country" in a new sense, and scarce a drop of water for men and animals has come by pipe. The difficulty arises only in distributing the water from the wells during the actual engagements.

Gaza at a distance looks like a smaller Damascus; a girdle of trees is spread around for two or three miles, and the town nestles amid the verdure, save the big mosque which dominates the wooded heights. To the southeast rises the natural fortress of Ali Muntar (the Watch Tower), which from time immemorial has made the town hard to capture. In former ages it must have been girt with solid walls; now it is a labyrinth of trenches and redoubts. But when the guns and snipers are at rest the vista over the gentle, undulating hills and the cornfields and olive-groves and fruit-gardens is of idyllic peace. War loses half its evil in the East because it is so free from ugliness.

Gaza, whose Hebrew name means "The Strong," has many a time caused a check in the invaders' progress. For centuries it was a center of struggle between the Philistines and the Hebrews; and even Alexander the Great, who conquered the whole of the East in a few years, had to lay regular siege to it. A thousand years later Omar, the Arab conqueror, found it a greater stumbling-block than even Jerusalem itself; and Saladin had to make his greatest efforts before he wrested it from the crusaders, who had established there one of the chief fortresses of the Latin kingdom. The Tatar hordes razed its walls and citadel, but Gaza remains a place of great strength and strategic importance. Here a ridge runs across the

coastal plain to the Shefelah, the range of low-lying hills that front the rugged backbone of the Judean hills, and the army that has passed it may sweep along the Valley of Sharon till it reaches Haifa and Acre and the great plain of Esdraelon, the main artery between Egypt and Syria.

Gaza in peaceful times is the center of a fertile agricultural district and a busy Bedouin mart. It has a population of some 35,000 souls, coming next to Jerusalem and Jaffa in the number of its inhabitants. Its trading importance is marked by the presence of some 600 Greeks and a British consular agent and a branch of the Jewish Palestine Bank, the Anglo-Palestine Company. Before the war the roadstead was visited by the smaller steamships of the Austrian-Lloyd and the Khedivieh lines for the corn traffic, altho there was no regular port of call for passengers. In the way of buildings and monuments the place has not much to boast. Naturally the spot where Samson carried off the gates, and the place where he was buried, have been identified, and there are ruins of the old citadel. The Church Missionary Society had a school and hospital, and an enterprising German settler had erected a steam-mill (doubtless sheltering emplacements for guns). Otherwise modern ideas and methods have made little inroad, and the bazaars are hidden in narrow, tortuous lanes, characteristic of a small city and market-town. They were the meeting-place of the caravans that passed between Syria and Egypt, and the Bedouins of the Sinai Peninsula had their chief markets here. Gaza was to Sinai as Damascus is to Syria.

As the first big railway-station in Palestine of the trunk line from Africa to Asia, Gaza would enjoy a new importance. The fruitfulness of the country would be increased manifold when scientific methods and machinery are brought to the aid of nature, and the neglect and mischief of man are no longer allowed to frustrate the bounty of God. And among the places where civilization will spring up anew, Gaza, which has been celebrated under the rule of Philistines and Hebrews, Persians and Hellenistic Greeks, Romans and Byzantines, Saracens and crusaders, will surely be counted one of the new-old cities of the East.

COMMENT AND OUTLOOK

BY OUR LONDON CORRESPONDENT

A Much-Avoided Text

IN the *Expository Times* Mr. T. H. Weir, lecturer in Hebrew at Glasgow University, once more canvasses the vexed question as to the reference to dogs in the gospel-story of the Syro-Phœnician woman. For several reasons the narrative is one of those awkward "texts" which preachers avoid and commentators pass by on the other side. Mr. Weir deals with what is, after all, only a minor difficulty—the fact that dogs in the East are wild animals, not at all domesticated as household pets, and that the Oriental "table," when there is one, is too low for even a diminutive puppy to find a resting-place underneath. What concerns the preacher and expositor is rather how the saying of Jesus reported by Matthew, "I am not sent but unto the lost sheep of the house of Israel," can be reconciled with the account of the earlier miracle of the healing of the centurion's servant. In his monumental *Diatessarica* Dr. E. A. Abbott offers an ingenious explanation. He suggests that the phrase, "the lost sheep of the house of Israel," may be a paraphrase for "sinners" generally, analogous to the Lucan "that which was lost." In accordance with this view, Dr. Abbott takes the words, "It is not meet to take the children's bread," &c., as being spoken, not by our Lord, but by the disciples. The disciples, in fact, seek to repel the woman, but Jesus says: "Let her alone, for it is precisely to such lost and suffering ones that I am sent." Whether this construction will commend itself will depend largely upon the individual temperament.

The Lure of Theosophy

Of late theosophy has been exercising an increasing attraction upon restless souls within the Christian churches. Its alleged freedom from hampering dogma, its claim to develop man's latent spiritual powers, its ideal of universal brotherhood, and its interpretation of the doctrine of divine immanence make an attractive combination, and the habit of its exponents to obscure its vital issues and make it appear to be no more than a deeper and more spiritual interpretation of Christianity reassures many who would otherwise shun it. The *Challenge*

(London) recently published a series of illuminating articles on theosophy by Mr. J. N. Farquhar, the author of *Modern Religious Movements in India*. The extreme fluidity of the system and the characteristic ambiguity of its popular form will always make controversy extremely difficult, but for practical purposes the doctrines of reincarnation and *karma* offer points of departure for the teacher or preacher who may be called to deal with converts to theosophy. Mr. Farquhar insists that the doctrine of reincarnation, so far from mitigating the injustice of much in human life, makes the horror of it intolerable—or rather should make it so. That human misery is the consequence of sin committed in a former existence is

"An outrageous insult and wanton injury to the oppressed races and classes. The horror ought to be intolerable; and any effort to diminish it, except by removal of the injustice, is sheer selfishness; it is simply an effort to be comfortable while others agonize. Who is going to take up the cross and bear it after Christ, if what looks like a horrible evil is only the incidental product of an inexorable and majestic justice?"

It is here that theosophy may be most advantageously attacked. Its central doctrine, so far from being, as theosophists claim, a moralizing as well as a rationalizing of Christ's implicit teaching, is an offense to the healthy moral sense and a peril to the humanity it professes to champion.

"Letting People Alone"

It is a common complaint against churches that they are cold as arctic ice, and visitors to city churches especially often go away hurt and aggrieved because no one has welcomed them or taken the trouble to speak to them. But we sometimes tend to forget that there is another side to all of this. There are people who resent being interfered with, however kindly the interference; to such people one of the chief attractions of a place of worship is that they are left free to come and go as they like. The whole question is extremely difficult, for while one type expects a welcome as almost part of the worship, the other deems it an impertinence to be formally welcomed to the Father's house. An Anglican clergyman, smarting under the annoyance of well-meant attention in church, which effectually prevented him from wor-

shipping in peace, leads a writer in the *Church Times* (London) to say some sensible things about the right of people to be left alone.

"Of course," he remarks, "there are some people who like being pounced upon. There are certain small tailor-shops where if you look in the window for a minute the proprietor sidles up to you and touts for orders. I suppose this pays with the class of customers that he caters for, but most of us walk on at once. . . . We want a number of people who will set about establishing a right of way in and out of church. We want a body of people who will insist on their rights to be let alone, to be allowed to stand or kneel when and where they please. We want to train our children to come in and go out by themselves. We want to work for clearing out unnecessary benches, for gaining space, freedom, spontaneity, and individuality of worship. The masses are accustomed to freedom elsewhere—in concerts, at open-air meetings. We must accustom them to it in church too, if the Church is to be the Church of the people."

These strictures apply directly, of course, to the Anglican church order of worship, but the principle holds for all churches. There is such a thing as a tactful word spoken to strangers in season, but the habit of an official welcome to a church, as if it were a private club, seems out of harmony with a truly Christian conception of God's house.

Church-Union and Progress in Canada

Among Canadian military chaplains Rev. Major James Smyth, LL.D., occupies a foremost place. Dr. Smyth, an Irishman born and bred, was appointed Principal of the Wesleyan Theological College, Montreal, in 1911, at the early age of thirty-six, and immediately impress himself upon the religious life of that city. When war broke out he was invited to use his Irish enthusiasm and persuasive eloquence in the interests of recruiting, and was successful in raising a battalion of Irish Canadian Rangers, which he accompanied to the front. To a London interviewer he gave an interesting account of the progress of church-union in Canada. That movement has received its most powerful impetus from the scheme of cooperation between Canadian theological colleges. Students of all denominations attend the same theological lectures, the only denominational lectures being those on the respective church politics. Each college has its own staff, but all professors are "cooperatively" used, the lectures open to all the students being held in Divinity Hall, a neutral building, the con-

trol of which is vested in a joint board on which each of the four colleges is equally represented. The theological atmosphere, which until recently was frankly reactionary, has been considerably liberalized. As for corporate church-union, the three great denominations—Methodist, Congregational, and Presbyterian—have passed a scheme of organic union; but at the last Presbyterian Assembly it was decided not to proceed with it until after the war. There is in that church a strong antiunion party analogous to the Scottish "Wee Frees." What is more significant is the existence of a liberal Presbyterian section which objects to the proposed creedal basis as committing them to medieval theological conceptions. They prefer the old liberty to interpret the historic creeds to a brand-new creed made at Toronto, as they phrase it.

Zionism and Sinaism

The war has given a powerful impetus to Zionism, and the general impression has gained headway that, with the reasonable hope of realization which the war has brought, Zionism has actually succeeded in capturing the great masses of the Jewish people the world over. As a matter of fact, this is far from being the case. A large section of cultured and liberalized Jews, especially of the wealthy class, are as far from being attracted by the Zionist ideal as ever they were. Even among those who are in sympathy with its general aims, many hold that its program lacks definiteness and practicality, and especially among British Jews this view is fairly wide-spread. It is represented by the recently formed "British Palestine Committee," the object of which is "to reset the ancient glories of the Jewish nation in the freedom of a new British dominion in Palestine," and which works on more definitely political lines than Zionism. At the opposite end of the pole is the most recent of Jewish movements—the "Sinai League." The object of this association, which has branches in various parts of England and issues its own organ, *The Sinaist*, is to magnify the law of Moses. It emphasizes the religious rather than the national point of view. Its promoters have no nationalist ambitions. They wish to be known as Englishmen—English by nationality, Jews by religious persuasion—and they call upon their coreligionists to give unflinching and

whole-hearted allegiance to their own fundamental convictions and institutions.

The Aga Khan

Aga Khan is the title held by the leader of the Khoja Shiite Mohammedans in India. The present holder of the title, Sir Sultan Mohammed Shah, celebrates his thirtieth birthday in November. His personality claims more than ordinary interest, in the present decline of the Turks, when their control of Mohammedan affairs is slipping. He traces his descent to the prophet of Islam and claims relationship with the Fatimite califs of Egypt. He is a member of the Imperial Legislative Council of India, holds the rank of First-Class Chief of the Bombay Presidency, and is entitled to a salute of eleven guns on official occasions. His position and eminence are not merely hereditary; they are in part the fruit of service to Indians, both Mussulmans and Hindus, in peace and in war. In the famine and plague of 1897 the Aga Khan's assistance was generous and efficient. And in the present crisis he has offered to serve at the front in any capacity, even that of interpreter for the troops. (He speaks English, French, German, and Hindustani.) He is one of the strongest forces in India, binding Mohammedans there (and elsewhere) in loyalty to England, and devoted also to securing the best for all classes and religions in his native land.

Shinto Propaganda in America

Miss Toshiko Sakamaki has come from Japan to Los Angeles, Cal., in the interest of Shintoism. She is the first woman mis-

sionary to be sent to America by this cult, altho a Shinto temple was established in that city three years ago. Miss Sakamaki is twenty-four and is earnest and hopeful of success. She is well educated, has delved deeply into old Japanese classics, made special study of ethnic religions, and believes Shintoism is not "correctly understood in America." Her purpose is to show that it is ethically and spiritually a sound religion. Most of her work she will do by writing rather than teaching. Possibly she will edit a magazine, such as she had in Japan, devoted to the propagation of this belief. Among her chief aims are to promote among the local Japanese "the beautiful manners and customs of the old civilization" and to keep the young girls of her nationality from adopting the garments and manners of the West. The Shinto preacher who "presides" over this temple declares there are between five and six hundred believers of his faith in and about Los Angeles, and that soon they will erect a great temple in our midst.

While the foregoing embodies information received directly from Los Angeles, it is probable that the purpose of Miss Sakamaki has been misunderstood. Shinto is essentially a national religion, the principal characteristic of which is an intense patriotism and ardent love for Japan. The emperor is to most of his subjects one of the deities of the pantheon, a descendant in direct line of the sun-goddess. Shinto has never promoted a propaganda to races other than the Japanese or those subject to Japan. The work of this Shinto "missionary" is therefore more likely directed to the conserving of the patriotism of Japanese in America and not for conversion of other nationals.

PROGRESS OF THE WAR IN EUROPE¹

- Sept. 3.—German aeroplanes raid Chatham, English naval base, killing 108 and wounding 92.
- 4.—Germans in air-raid attack London, killing nine and injuring 49.
- 5.—Italians take new position on the Bainsizza plateau, with nearly 1,700 prisoners. German U-boats bombard Scarborough.
- 6.—Germans capture 7,500 Russian troops as result of advance through Riga.
- 9.—In repulsing a German attack northeast of Verdun the French took 800 prisoners and inflicted heavy losses.
- 12.—French win first- and second-line trenches in region of St. Souplet, Champagne, taking more than 2,000 prisoners.
- 14.—Italians gain and hold the peak of Monte San Gabriele, northeast of Gorizia.

- Sept. 17.—Russians report advance of seven miles toward Riga in the last five days.
- 20.—British gain mile in depth on eight-mile front east of Ypres, taking 3,243 prisoners and the villages of Zevenkote and Veldhoek.
- 24.—Germans kill six and injure twenty in raids on London and southeast coast.
- 25.—German air-raiders kill fifteen and injure seventy-three in attack on London.
- 26.—British in new offensive make important advance and capture 1,614 prisoners.
- 28.—British capture Mushaid Ridge on the Euphrates, with entire Turkish army defending it.
- 29.—Italians gain important height on Bainsizza Plateau, with 1,409 prisoners. New air-raid on London kills eleven and injures eighty-two.

¹ We will continue this digest until the end of the war.

Editorial Comment



A RELIGIOUS journal has recently taken up a daily newspaper's question: "If the Church is going to make everything its business, how is it to have any time or strength left to save souls?" In reply our contemporary admits that the Church is in danger of undertaking too many things as an organization. This vexed question, it adds, needs to be cleared up by drawing a line between the business of the Church as an organization and that of the individual Christian—the former limited, the latter "as wide as life itself." Each of these is well stated in brief and general terms. Some specification will be helpful to clear vision of present duty.

The Church's Business 1. Saving souls was Christ's business. He bequeathed it to his Church, commissioning it to "make disciples of all the nations (*i.e.*, Gentiles), teaching them to observe all things whatsoever I have commanded you." He evidently counted on these prospective disciples as his partners in soul-saving, first their own souls, by loyal obedience to his commandments, in order to help him save other souls. Paul imprest this on his Gentile disciples at Philippi: "Work out your own salvation with fear and trembling."

2. Christ adapted his teaching to his times. The modern Church in utterly different times must do likewise. Christians enjoying democratic freedom ought to do many things impossible to Christians under the yoke of foreign despots. "Render unto Cæsar the things that are Cæsar's, and to God the things that are God's" was the necessary limit of Christ's commandment for political affairs. His apostles imitated him: "Fear God, honor the king." By his saying that he "came to fulfil the law and the prophets" in the old freedom of the Hebrew kingdom he conveyed to Jewish disciples a cryptic doctrine plain to them, while unintelligible to heathen governors, and of immense importance for modern democracy. Many modern Christians are culpably blind to it. His "gospel of the kingdom," illustrated in his life of social ministries, inculcated the ideal of a fraternal democracy in which everything making for human welfare is the Christian's business. His work of saving souls must now include vigorous campaigning against every form of evil—political, industrial, economic, social—that threatens the loss of souls.

The Church's business is to teach the inspiring principles of effort to realize Christ's ideal of a heavenly democracy. Each individual Christian's business is to enshrine these principles in conscience, and to give them effect by word and deed as a good soldier of Christ, with eye ever on the sacrificial life of "the Captain of our salvation," the law and the inspiration by which his true followers must work out their own and the world's salvation.



WHEN Great Britain realized the terrific and far-reaching character of the war, among the first measures proposed was that manufacturers willingly renounce a large proportion of profit normally arising from their business.

Profiteering Benefiting by their experience, Congress gave the President the necessary power to eliminate "profiteering"—that is, the reaping of undue

profits by those who produce or deal in any commodity necessary to life. The power granted is intended and will be used for the benefit of the whole people of the United States, our Allies, and neutrals who deal honorably by us.

But outside the wide range of the power granted by the act under which the Federal Food Administration works, there are both room and necessity for voluntary abstention from acts which limit or threaten the effectiveness of our struggle with autocracy. Along the entire line of social, commercial, and industrial intercourse there is need for the application of Paul's injunction: "Not looking each of you to his own things, but each of you also to the things of others." "Profiteering" is a temptation and a possibility not limited to the capitalist or speculator or employer. It may present itself to the mind of the farmer, the middleman, or the laborer. The workman who, in the present dire peril to democracy, sees and seizes opportunity to extort an enormous increase in the cost of the commodity which he furnishes, whatever that commodity may be, is no less engaged in profiteering than a speculator who corners wheat or potatoes.

It is conceded by most economists that labor, even with the vast gains in remuneration made in recent years, does not yet receive all its just rewards. Yet this very recognition implies the speedy and voluntary adjustment of inequities between employer and employee. The point at issue, however, just now is that the present crisis is not the time for full and complete adjustment; it is the time for putting first things first. The hold-up of port and railroad activities, of shipbuilding, of steel-production and munition-making by individuals or aggregations of workers, is a menace to the cause of democracy and may prove fatal to the welfare of those who are seeking a small temporary gain at great peril of possible loss.

But more vital still is the fact that a war, the character of which is now so clearly seen, is made the occasion and opportunity for indulgence in and fostering of a selfish regard for one's "own things" to the detriment of the things of the nation and implicitly of the whole world.

If out of the welter of this world-war we are to make any progress it must be in character, in soul values. The interrelations of the material and the spiritual here are most intimate; they can not be separated. The minister has now a unique opportunity as well as a duty, never so great, so imperative, to preach the obligation of a thoroughgoing, deliberate, and sanctified moratorium as to self-seeking, with the substitution therefor of devotion to the common weal, in the home, the office, and the factory—everywhere.

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THE movement that has been started in England to make British titles harder to get should be hailed as a step in the right direction. Lord Selborne

has proposed a measure that requires public announcement of the reasons for all grants of honors and dignities.

Titles and Favors Should the measure be passed, the Prime Minister, in recommending Mr. Blank to the king, would have to publish the fact and the wherefor. As a part of the same movement it is proposed to go a step further and to require the Prime Minister to declare to the king in every case that no payment, direct or indirect, was made or promised in connection with the title granted.

All this is not without interest to the people in America, and especially to the people's representatives in their legislatures and in Congress. It is a matter of common knowledge that important governmental positions have been

secured as a reward for generous subscriptions at election-time, and these appointments have often been made without regard to the question of fitness.

The practise of bestowing such favors can not be justified in a democracy. It tends to create distinctions and makes for exclusiveness. Faithful, efficient, and heroic service, in or out of Parliament and Congress, brings its own reward. The public is usually quick to recognize, appreciate, and honor all such service.

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THE use of certain terms without adequate knowledge of what they connote is quite a common habit. The term "democracy" is perhaps more on the minds of public men to-day than ever before, yet the full significance of that word does not seem to be fully realized.

The Price of Democracy

Generally speaking, we would say the word means "that form of government where the sovereign power resides in the people as a whole, and is exercised either directly by them or by officers elected by them—in modern use often more vaguely denoting a certain state in which all have equal rights, without hereditary or arbitrary differences of rank or privilege." It is the latter part of this definition that is particularly far-reaching and in time is bound to cut deeply into the body politic, for a democracy at work knows no such thing as rank or privilege. These are as foreign to it as anarchy is to good government. When power is vested in the people or the people's representatives, that means that the rights of the whole take precedence over the rights of the individual, and this can be brought about only by a faith that is big enough to see in this the way to the better society and the remedy for some of our perplexing problems. With that faith we must be prepared to make the necessary sacrifices. This is the price of democracy. What costs little is worth little; what costs much is worth much. Are we ready for the muchness?

Yes, it is true: we have discovered a group of churches that have some rather positive convictions about the futility of missions. Otherwise they could never indorse the following: "The constitution provides that no church shall hereafter be admitted into this union until she shall have first produced satisfactory evidence of her being opposed to all missionary schemes."

In a choice collection of "Don'ts" for the sick-room we came across the instructions: Don't leave an array of bottles and glasses in sight of the patient! And, by a quirk of fancy, we were led to think of sin, the radical disease, and of the remedies and prescriptions and nostrums, and of the various medicine-men, and of the system of therapeutics that keeps the bottles forever in sight of the patient.

It is interesting to learn that the most pressing need of a certain church is, to put it bluntly, men and money. But it is rather depressing to have the report continue: "We have little of either, while our great antagonist, the — Church, has plenty." "Antagonist" is a rather queer epithet to hurl at the heads of presumably Christian—brethren.

Comes another order having for its cardinal principle the fatherhood of God and the brotherhood of man. This time it is the "Camels of the World," as they call themselves. One might think that, at this date, it is hardly necessary to go into camel-land for such a cardinal and ancient principle.

May we call attention to the fact that the moment we make a "problem" of a subject it becomes a nuisance? There never was an important matter that could not be turned into a problem, and it is the business of the analytical mind to dissect; but, oh, the peace, the refreshing calm of the moment, of the person, which gives the large vision and the faith that things are right!

The Preacher

THE PREACHER AS ARTIST—I.

The Rev. GEORGE T. WOOD, Dexter, N. Y.

GENERALLY speaking, a pastor's success depends upon there being combined within him two opposites: the practical man and the idealist. Either of these, in its extreme form, excludes the other. The precariousness of ministerial success is seen in the fact that the overdevelopment of one at the expense of the other foredooms the pastor to failure. Here we consider only the idealistic side of the pastor's work and, for the time being, forget that he is an executive officer.

I wish to consider the pastor as preacher. I assume that no one will dispute the statement that this is his chief function. This is the focal and radiating center of all his work, and, if he fail here, his ability to mix will, as a rule, be a magnificent dissipation. His ability to present truth persuasively will make or mar his ministry.

I wish to prove that the degree of success in the pulpit depends upon the degree in which the preacher is an artist. In speaking of the preacher as artist I do not mean the man who has a style that is fanciful, pretty, airy, dilettante; I mean the man who makes truth concrete—for that is the function of the artist. Am I exaggerating in saying that the normal theological training tends in the opposite direction? True, the minister's study of the Hebrew and Greek Bible gives a charming concrete simplicity to religious truth. But the remainder of the subjects of a normal theological course—church history, theology, apologetics, homiletics, philosophy, ethics, contribute little, if anything, to enable a preacher to present truth concretely to a modern mind. I would not belittle the importance of any of these subjects; each of them is essential to the man who would have opened to him the treasures of thought that the ages have mined, and the problems of life with which the ages have wrestled; each of them is essential to the minister who would love his study as his mind's home. His education has largely consisted in his living imaginatively in the past, but his effectiveness as a

preacher will depend upon his living really in the present. Just as Jesus our Lord thought in the terms of his age and spoke to it in those terms; just as every successful preacher in the history of the Church has thought and spoken in the terms of his age and found the avenue of approach to its mind, so must we. We were taught in our study of logic that if we would take our hearers into the unknown we must do it through the known. We must know what they know, and use that to interpret what we wish them to know. It was necessary for full equipment that we should learn to think in the abstract and follow Bowne through his metaphysical mazes; it was necessary for our full equipment that we should worm our way through the philosophy of the ages from Thales to Bergson; but when we of the twentieth century speak to the man who thinks in the terms of the dynamo, the dynamic of the gospel has got to find its parallel in the dynamic of the machine age.

Was it not Beecher who said that in his reading he avoided theology? A ministerial friend of mine advised theological students in leaving the seminary to leave their books behind them for a year or two and study life at close range. I once heard W. T. Stead say that every minister should complete his training with the spending of a week as a policeman in the slums of a city. Each of these statements is extreme, but together they indicate a fact. If a minister live in a world of theology and philosophy while his people live in the humdrum of practical affairs, they have, obviously, no interests in common, no point of life-contact. He must learn to see divinity through the eyes of his people. He must enter into their thoughts, think with them, and lead them through these thoughts to the divine thought that oozes out of the world at every pore, has made personality the soul of the universe, and makes pregnant every page of the Book of books. Shall I be regarded as an iconoclast if I say that our theological

training is an organ without a keyboard! There may be the finest theological equipment within us, waiting like an organist for hidden harmonies; but unless there is a keyboard of common life and thought, the one will be beyond the reach of the other.

There is no vocation that affords the quiet and refined satisfaction and the healthy pleasure that the preacher finds as, in his study, he lives in a world of mind and soul. Did his life end there, his academical studies would be to him a liberal education. That *sanctum sanctorum*, however, is the place where the fountain of his life day by day takes its rise. His need, then, is to find fitting channels through which it may flow. The world of mind and soul of his study must be given a body; that is, his ideas must be made concrete. To the parent it must be clothed in the language of home; to the farmer it must emit the aroma of the hay-field; to the engineer it must possess the driving power of steam; to the scientist the God of grace must become the Infinite, with electrons as his nerves. In a word, the idea must be made to live and breathe and act. Hence, an essential part of a theological curriculum should be the training of the artist's eye that sees an idea assume form and color; that would drive away the abstractions of stereotyped theological terms, the graveyard aroma of bygone controversies, the archaic expression of a creed that is outworn—the only in form. Was it Ruskin or Carlyle who gave preeminence to the man who could see?

What is the trend of thought in our day? It is a study of the material world in which we live, an examination of its elements, laws, and forces; and this almost entirely with a view to its practical application to modern industry. The modern mind is filled to saturation with these thoughts. Now, if the preacher is to reach this mind, the subject of its thoughts must be his medium, the third term of his syllogism. The preacher, if he be true to his vocation, is essentially an idealist, a poet, an artist; but his visions will be given form and color by the thoughts that issue from the mind of the scientist, the discoverer, the ordinary traveler, and thence percolate through the various strata of culture or illiteracy.

If this expression of ethical and religious ideas through the medium of current thought is formal, mechanical, amateurish, that is,

not the work of an artist, the effect will be cold, even deadening; it may be farcical. Just as Milton said that in order to write the great epic, the task to which he always looked forward, he himself must be a poem, so the preacher must develop an aptitude for analogy, must develop the artist's eye that sees in the thrilling stories of the romance of modern science, sees instinctively, the ideas that burn within him after his musing in his study.

This aptitude may be developed. The poet-preacher who is born, not made, is rare. Only occasionally does God give us a Robertson, a Beecher, a Boyd-Carpenter, a Maclaren, a Jowett. The rest of us have to develop this faculty by slow, methodical, even prosaic means. When we take a fact or a scene from a book of science or travel and use it in a sermon so as to give objectivity to an idea, we are in the elementary stage of development, the creeping worm. When W. L. Watkinson selects a simple fact of science and in it finds divine sublimities, he is in the chrysalis stage. When Jowett preaches a sermon with a picture in every sentence, the whole sermon a moving-picture film flashing light and life and personality, he has reached the perfected stage of the golden-winged butterfly. He is the master-artist. The journey toward perfection is slow and tedious; but to the man who looks upon his preparation for the pulpit not as a mere rehash of stale theological lore, but the finest opportunity that any vocation offers for that culture of mind and soul which is the apex of civilization, to such a man, I say, the journey is ever unfolding new and fascinating landscapes, and the way grows brighter and brighter unto the perfect day.

I wish now to make a few selections from my own study to exemplify the process of developing this aptitude. Observe, I begin with the purely intellectual and end with the purely emotional—the wisest method in all public speaking, especially in the use of the illustration.

In my text-book on elementary chemistry I find the statement that some of the elements are capable of existing in more than one condition, as, for example, carbon and oxygen. Carbon exists in the widely different forms of diamond, graphite, and common charcoal. Now translate this fact into what we may call its ethical equivalent. I find

human brotherhood existing in the most widely diversified conditions. It may be the prince in his palace (diamond), or the merchant in his office (graphite), or the laborer in the mine (charcoal); it may be the heavenly minded saint (diamond), or the practical man of the world (graphite), or the man in the gutter of sin (charcoal); it may be the Englishman self-complacently sipping his cup of tea (diamond), or the American counting his almighty dollars (graphite), or the German propagating his *Kultur* by submarine and subterfuge (charcoal); it matters not how widely varying the form, away down at the heart of things, fundamentally and essentially, the human brotherhood persists. "A man's a man for a' that."

Again, I turn to the late Sir Robert Ball's *In Starry Realms*. Speaking of photographing the stars he says:

"There is another peculiarity about the photographic methods of observation which gives them an importance from quite a distinct point of view. The radiation from a star consists of a number of rays of very varied hues all blended together. If they were separated out we should find that they were divisible into two great groups—namely, the visible and the invisible. As to the former, they characterize the well-known hues of the rainbow; the red, orange, yellow, green, blue, indigo, violet. It is to these rays in varying degrees of combination that we are indebted for visibility in the star, either to our unaided eye or even to the eye aided by the telescope. But it is conceivable that a star might dispense a rich stream of rays and yet be totally invisible from the fact that none of those rays belonged to the special group which can alone excite vision. These invisible rays lie out beyond the violet. Now it happens that the rays from the star which are competent to excite an impression on the plate are partly in the visual portion, but chiefly in the invisible part of the total radiation. Now we can see another reason why the photograph may, and indeed must, largely extend our conception of the extent of the universe. It will grasp and depict light which would be utterly wasted so far as vision is concerned, for even were these rays poured in torrents into our eyes they could excite no sense of vision; and consequently all those stars whose radiation did not contain a sufficient admixture of visual rays would, to the eye, be invisible in the most powerful telescope, the capable of being recorded by a photograph."

Now translate this fact into its spiritual equivalent. The universe consists of the

visible and the invisible, the material and the spiritual. Man has the dual capacity of appreciation of both these worlds. He has the five physical senses that enable him to see, hear, taste, smell, and feel the material, the visible world. But he also has an inner eye by which he sees the visible, a sixth sense which brings him into communication with the unseen, a conscience sensitive as a photographic plate to the light that never shone on land or sea.

My third and last example is from my own experience. I was standing on Glacier Point, overlooking Yosemite Valley. It was thirty-three in the morning. I had risen early to see the sun climb over the snow-clad hills in the distance. But unexpectedly I found something even more entrancing than that. The first faint rays of morning light were in the eastern sky. I stood on the edge of the cliff. At my feet was Yosemite Valley, 3,000 feet down an almost perpendicular rock. The valley lay still sleeping, its dark depths had not yet been reached by the rays of morning light. But as I looked down into the awful abysmal darkness I could distinctly trace, meandering along the village roads, minute electric lights. It was weirdly wonderful in the extreme. "Yea, though I walk through the valley of the shadow of death I will fear no evil, for thou art with me." "The Lord is my light and my salvation."

Beyond the village I could see the small pool known as Mirror Lake. But why was I able to see it, for the valley was enshrouded in darkness? Because Mirror Lake caught and reflected the faint glimmer in the eastern sky above the mountains. Death would be very dark to me did it not catch the light from my Lord's resurrection morning. But as I stood on Glacier Point and looked above the snow-clad hills in the distance I saw that pearl of the eastern sky, the morning star—a symbol to me that ere long all the darkness of the valley would be dissipated. When my bright and morning Star arises with healing in his wings it is a guaranty to me that eventually the darkness of sin, with all its attendant abysmal evils, will be driven from every nook and recess of life's deep valley.

Every preacher has potentially within him the artist's eye. If day by day he will study to translate some of the infinite array of facts which modern thought and dis-

covery offer him into those ethical and religious ideas with which his mind is stored, it will not be a long time before the reverse process is in operation, and he will see sermons in stones and messages in running brooks. His prime need is the possession of those qualities which Buskin preached by the very method I have sought to enunciate: harmony, truthfulness, sincerity, the clear eye; so that there shall be exactness of parallel between the objective fact and the ethical idea. Almost every great preacher has had this quality. Its presence or its absence generally makes the difference between the preacher and the mere talker. Is there any wonder, then, that I plead that every theological seminary make the development of this aptitude a necessary part of its curriculum?

It is unnecessary to add that the illustrations discovered in the process of this training, when carefully indexed, provide an ever-growing source of the very finest class of material for weekly use. When preparing an illustration in your study visualize it, so that in using it in the pulpit you describe not what you have read, but what you see. By so doing your presentation will have convincing vividness. Whereas by repeating what you have read your style will be stilted and bookish, making you a mere purveyor of something interesting, rather than an inspirer to worthy thought and action.

The Tact of an Organist

How the organist views the effect produced by a "wonderful" sermon may be gathered from the following excerpt taken from an article on "The Reflection of an Organist" in *The Churchman*:

"In a recent service, in which atmosphere played its part effectively, the clergyman preached a wonderful sermon, strong in its sympathetic appeal, creating a silence at its close which could be felt. It was a sermon which might well have closed the service, that the congregation might have departed with it fresh in mind. Convention, however, intervened and made necessary the taking up of the usual collection, during which and covering up which the choir sang the customary anthem. It might be appended here that much of our effort toward a unified service, in which atmosphere and its psychological value play such a part, is frustrated by

this taking up of the collection, by the interruption in the service during which ushers walk up and down the aisles collecting money. We are pleased to regard it as an offering of alms, but in most cases it is a collection. Speed the day when some other form of procuring necessary revenue may be successfully adopted! But to return: The silence created by that sermon was manifestly impressive. The conscientious organist dreaded breaking into it with his offertory anthem, wondering if the anthem would harmonize, fearful lest it break the thread of continuity. He was confident, however, that he would do less harm than the passing of plates among the pews, and he was hopeful that he could bridge the interruption in the service with his anthem and carry the sermon along with him. And he did! The impressive silence so pronounced at the close of the sermon was again in evidence, and with no less of potency. The anthem had fitted into its niche in the service structure and had emphasized the sermon. In other words, it had performed its obligation of continuity and had delivered the sermon at the close of the service. The organist had no reward other than satisfaction, yet his work had been invaluable. He had submerged the music and all suggestion of the personal for the sake of the unit he served so creditably and so devotedly. Such an organist is in service rather than in business."

The Penny and the Dollar

A DOLLAR and a penny once happened to come together in a preacher's pocket, and the dollar at once began to put on airs, like a red cow in a barn-yard.

"I am a big gun," said the dollar, "and you are a nobody. I am white, and bright, and you are only a dull, mud-colored little Indian. I am religious, for I am all the time saying, 'In God we trust,' and you are only a pagan. I am patriotic, for on one side I have the American eagle and on the other the goddess of liberty, and I buy lots of fireworks for the Fourth of July. I am heavenly minded, too, for I have stars to think about, and you don't have anything. I am precious, for I am nice, bright silver, and everybody wants me, but you are only base copper, and nobody cares a snap for you."

"That may all be so," said the poor little penny, in a weak, piping voice. "You may be bigger than I am, and more patriotic than I am, and more religious than I am, and more heavenly minded than I am, but I go to church and Sunday-school a good deal more than you do." ELIJAH P. BROWN.

The Pastor



ON THE DOUBTFUL VALUE OF LONG PASTORATES

The Rev. EDWARD B. BAGBY, Baltimore, Md.

We are accustomed to extol the minister who has had a long pastorate. We picture his increasing years as bringing increasing blessings to his church and his community. We point to him as a model of contentment, happy in his own fold and without envy of other shepherds. We are certain that his long residence in a home here will insure him an eternal place in the home hereafter.

In many instances this estimate is correct. Refusing calls to larger and richer fields, the man of God toils on, patiently sowing the gospel seed, trusting the Lord of the harvest to give the increase in his own good time. He sees the young people of his parish grow up, become fathers and mothers and then grandfathers and grandmothers. His pulpit becomes a throne, from which he looks upon his loyal and happy subjects, and exclaims: "For what is my hope, my joy, my crown of glorying? Are not even ye before our Lord Jesus at his coming?"

But this ideal is not always realized. Sometimes we make a virtue of what is the minister's necessity. He stays because he has no opportunity to go. We laud him for stability when in reality he is obstinate. He pays no heed to growing hints that a change is desired. Some of the long-term men would be more praiseworthy could they say with the early settlers of New South Wales:

"True patriots all: for be it understood We left our country for our country's good."

There are rare men, in fields of exceptional opportunity, who should never think of change. But the man of average ability will serve more effectively in three pastorates of ten years each than in one of thirty. And there are many others who will multiply their usefulness by still further dividing the terms of their ministry.

The chief fault of the long pastorate is monotony. Inevitably the minister will choose certain favorite themes, and his dis-

cussion of these will be more or less analogous. The tendency of the mind is to run in grooves, and there are characteristic habits of thought as well as characteristic gestures and tones. No sooner has the preacher announced his text than the regulars in the congregation will be able to pick up the trail and follow it at once to its conclusion. The American people like a change. And there is virtue in a new broom, a new car, a new administration. There are signs of awakening life in the church as they greet upon his inaugural day the new preacher, freshly groomed, delivering the best sermon from his store and sounding a new note of hope and enthusiasm. And the minister has an advantage, too, in that he does not know his people intimately. They all seem good. But they are all there: Diotrephes, who loves preeminence; Alexander the copper-smith, who will do much harm; Eutychus, wide-awake to-day, but likely to be nodding next Sunday; Euodia and Syntyche, far from being of the same mind; and Dives, listening for any bias against the business which provides him fine linen and sumptuous fare.

But there are present also worthy and congenial ones to whom the new minister will be more closely bound as the years pass. While it is comparatively easy for the pastor to resign in the early period of his ministry, it becomes increasingly difficult in the later years. Long association has made dear to him certain old haunts—fields where he likes to play, homes where he likes to dine, and odd corners where he likes to loaf. He is bound to the community by many business, social, and domestic ties that are not easily broken. His people see the congregation disintegrating, but can not wound the one they love by asking him to leave. Much trouble in the world comes from "converting stewardship into ownership." Especially is this a temptation of the clergyman. In his early years he is a minister and rejoices to

be among his people as one who serves. As success comes, and his influence becomes more and more dominant in the church, there grows within him a sense of proprietorship. He no longer exists for his people, but they for him. He becomes proud of his achievement and jealous of his authority. He was

once a shepherd, seeking the lost, feeding the flock, calling them by name and leading them out. Now his chief office has become that of shearer of the sheep and disposer of the fleece. When these symptoms appear, the wise pastor will begin to look for another fold.

[The other side of this question is presented in the following extracts from "The Advantages of a Settled Pastorate," by the Rev. NEWTON H. BOYER, Brookville, Ohio.]

What are some of the advantages of settled pastorates? They are many and important, both to the pastor and the pastorate. First, to the pastor, because he develops more thoroughly and, consequently, becomes a more capable and efficient preacher and pastor. A preacher who serves a congregation but a few years will, after his first pastorate, be sorely tempted to visit "the barrel," and to depend on sermons which he previously prepared for another people. His duties in a new field of labor will be manifold, urgent, diverse, and particularly absorbing because of the novelty which a change of environment always presents. He must acquaint himself with the people in the church and out of it; he must ascertain the locations of their residence; he must familiarize himself with the disposition and peculiar temperament of each parishioner; he must also learn some of the history of the place, and there are characteristic features as well as peculiar conditions in each community concerning which he must inform himself, and these, with other duties, preclude the possibility of careful and systematic study and proper preparation for the pulpit.

In a new pastorate a preacher finds himself in the midst of many disadvantages. Every day he spends a great deal of time informing himself concerning matters of which his predecessor had certain knowledge, and because he is not conversant with the history of the people he misdirects and wastes a great deal of energy which should be given to mental enrichment and the development of his pastorate. . . .

Somewhere I read the statement, by one who had the time and took the pains to make the inquiry, that the ministers who have served the same pastorate for a number of years are the ones who have continued their study of Greek and Hebrew. This is right to the point. The reason is obvious, because

the pastors who preach to the same people year after year must depend especially on the unsearchable riches of divine truth, and there are only two avenues to the heart of the sacred Scriptures, *vis.*, the Greek and Hebrew languages and the Scriptures—these two are the unfailing fountain of all riches to the preacher. . . . A long pastorate simply drives a man to the study of the original languages, if he would preach living sermons to his people. The preacher who expects to remain a number of years in one pastorate will ever be conscious of the deep and varied needs of his congregation. He will anticipate the spiritual necessities of his people and he will select his themes accordingly, and in their development his heart will be enriched and his mind trained in the relation of truth to truth and doctrine to doctrine, and thus he will become a safe leader and, eventually, an authoritative expounder of the deep things of God, and a man whose knowledge the people will respect and to whom they will look with confidence. . . .

The settled pastor not only grows mentally, but his influence is steadily enlarged, and this is a tremendous advantage. It is a serious mistake to suppose that a pastor must live in a large number of towns in order to become acquainted with all the various temperaments of humanity. There are not so many in each class, but there is as great a number of human types in Brookville as there is in Chicago, and I have just as many opportunities for the study of men, women, and children as a pastor has in New York, and the people of a village or town are as susceptible, as capable of development in every way, as the inhabitants of a metropolis. It is not a question of place, then, but of time, for knowledge of people comes slowly. Acquaintance with the history of individuals or families, of their relations to one another, comes even more

slowly, and yet such knowledge is absolutely essential to any minister who would do a work which is to be permanent and who would equip himself for the highest usefulness. I am altogether certain that the pastor who has faithfully served the same people for fifteen years is far better qualified to continue his ministrations to that same congregation than any other of equal ability, and that he can assume the work of another pastorate with greater success than the man who has served five charges during the same number of years. . . .

A settled pastorate is advantageous also in this, that it develops the ability of a man to adapt himself to the changing conditions of his pastorate and the community in which he labors. All the methods which are successful in one pastorate are never equally useful in another. Vicinities and congregations differ of necessity, and the elements which differentiate one congregation from another may require years to master and control. It is also true that the same community and pastorate change vastly. The methods which were quite successful during the first years of my ministry are no longer adequate in the same congregation. The same principles are operative, but their expression has materially changed. Thus I have had to learn to adapt myself and my methods to the changing conditions of the passing years. Through long years in the same pastorate a minister better learns how to lead his flock, how to direct the work of the Master, to meet emergencies, to supply needs, and to be an efficient overseer.

Again, a settled pastorate teaches a pastor self-control and discretion. I do not mean adroitness, but a sincere judiciousness. He will eventually learn that, if he hopes to exercise a salutary influence, he must not only be as ingenious as a spider and as diligent as an ant, but also as harmless as a dove and as wise as a serpent. . . .

Another benefit of a settled pastorate is the purification of a preacher's purposes and the sanctification of his incentives. The "new minister" in a pastorate has no difficulty in securing a large audience and gaining the attention of the congregation. He will be the outstanding man of the community for several months, while there is nothing novel about the old pastor whose presence creates no stir, no comment, no

temporary increase in attendance. He may be tempted to think that he would be more useful and diligent in another charge, but such temptations are to be withstood, remembering that a new broom sweeps well. Prompted by curiosity, large numbers may go to hear a stranger minister, but such motives early cease to actuate, and if the people continue regularly to attend the house of God it is not because he is a newcomer, but a faithful preacher of the Word. When once the novelty of the minister wears off and the curiosity of the people wanes, when the strangeness of his voice ceases to fascinate, and the congregation becomes accustomed to his presence in the pulpit and in their homes, then he can not help but realize that his own faithfulness and honesty, and the purity of his preaching, must be depended upon to make him a successful ambassador.

The long-time pastor will frequently be reminded that his motives need rectifying if they have been selfish and unworthy, for motives need rectifying if they have been selfish and unworthy, for unless his purposes are beneficent and his motives generous he can not long hold the respect of the people and enjoy their support. The constituency of a pastorate or community not only becomes acquainted with the chief traits of the minister's character, but eventually they come to know his reason for doing things—his inner life. . . .

A long pastorate also gives a minister stability of purpose and develops sagacity. When a man has settled down in a pastorate he endeavors to counteract disruptive influences; he prepares to meet any inevitable crisis; even emergencies do not take him wholly unawares. Such a man not only makes the most of the present, but he is not forgetful of the future, and accordingly he formulates his plans for the erection of a new church edifice or the remodeling of the present structure if needed. He keeps in touch with the best methods, and employs them in the different departments of his work; he looks after the varied interests of the pastorate; he directs the nurture of the young, quickly reclaims the erring, and never ceases to warn the unwary. In short, he considers the interests and well-being of his people rather than consult his own pleasure and advantage. . . .

WAS IT FAIR?

EMMA GARY WALLACE, Auburn, N. Y.

THERE was no doubt about it, the Rev. Almon Dunton was possess of a likable and winning personality. In addition to this he had tact. These were among the reasons that enabled him to serve the Highland Avenue congregation with a fairly acceptable measure of success.

No one could deny he was very strong in his pastoral ministrations. The people liked to have him come into their homes; he was popular at weddings, and even those of denominations other than his own sometimes called him to officiate when members of their family were called into eternal rest. He was successful in smoothing over some of the breaches which had gradually widened between the church bodies of the rather clannish town of Calloway and cemented the different factions into a community-betterment movement which really had accomplished a great deal.

In the pulpit, however, the Rev. Dunton did not shine. Either he lacked the faculty of organizing his thoughts clearly and to a conclusive end or he spent so much time on his pastoral work that he depended too much upon the inspiration of the moment. He was prone to wander in his discourses and not to group his thoughts about a central theme or text. His sermons were not always easy to listen to because of a tendency to a slight hesitation in speech, and they were difficult to recall because of lack of coherence. The social work of the church held together fairly well, but the attendance at the regular services gradually dwindled.

In time it seemed expedient that the pastor should accept a call elsewhere, and he went. A new man came to fill his place who was chosen with care and prayerful consideration. It was not easy to find some one who was likely to be strong on every point and to please every one, for the millennium had not yet dawned, but the Rev. Charles Brownley had done excellent work elsewhere and was welcomed to the Highland Avenue Church in Calloway.

It soon became evident that he was a man of high scholarly attainments, with a rarely beautiful character and a strongly spiritual temperament. It was a bit disappointing to the people that he did not

seem to possess the broad sympathies and quick understanding of every-day problems of their former pastor.

In short, his church was filled at every service to hear the message he gave with such power, but the people did not feel as yet that they knew him very well personally. Mr. Brownley was a man of none too strong physique, and he realized fully that he must go among his people to know them—their wants, their needs, their trials, and their joys. He hoped that his people would come to know him even as they had in former charges, but he realized that he did not make friends as quickly as some. He was doing his best tho, even as Mr. Dunton had done his.

Now it so happened that during an early spring of exceedingly changeable weather a number of old people died. One family set the fashion of sending fifty miles away for Mr. Dunton to come and conduct the services, and several of the others did likewise. When warm weather came there was quite an epidemic of weddings, and again and again Mr. Dunton came back to officiate. Whenever time permitted he called at the home of Mr. Brownley, always half apologizing for the people having sent for him, reminding his successor in office that in the five years he had been with them he had naturally grown somewhat into their lives.

Once or twice Mr. Brownley felt strongly inclined to tell him that it was not the people for whom he should apologize, but rather for himself for accepting these invitations. Of course, the people who asked their former pastor to return had not the least idea that they were somewhat discourteous to their present minister, nor that they were making his work decidedly difficult and prolonging the time before he would be on a thoroughly friendly basis with all his people.

To Mr. Brownley, who was highly sensitive and inclined to shrink if he felt he were not wanted, the situation was more than painful. He brooded upon the situation, trying to analyze wherein he was failing and why his people continually reached out beyond him for the man they had not tried very hard to keep with them. Little by little his preaching began to show the effect of

the nervous strain and his health to tell the same story. He was too proud to tell any of his church superiors, or his local officers, of the thing which was troubling him.

It was not until his own son came home from college and watched matters through a three-months' vacation that the young man said one evening when they were together alone:

"I say, dad, why don't you spunk up a little and give that man Dunton to understand that one job is enough for him, and if he attends to his flock where he is he'll have all he can do without trying to hold down this job as well? Why, I say it isn't fair. Again and again, after you came here to Calloway, you refused to go back to Greenville. Sometimes you could have gone as well as not, but you have always held that when a minister was through with a charge it was much better not to go back except at the joint invitation of pastor and people. Then your welcome was certain on every hand, and there was no chance of any hard feeling being engendered or any one else's work jeopardized."

"I know that, son," Mr. Brownley agreed, "but people do not always see alike, and while I have never felt that I could refuse spiritual ministration to any one, it has always seemed to me that the performance of the rites of the church should be left to the acting church pastor."

"Perhaps Mr. Dunton has never thought of it in just this light," young Brownley said slowly. "I met him only yesterday when he was here and he seemed like a perfectly square and fair fellow, but a little bit flattered to be asked to return, and under unusual circumstances it might be permissible; but even then I think that the courtesy of a word of explanation would be due you."

The two sat in silence for some moments listening to the noises of the spring night.

"Perhaps he has never thought of it," Mr. Brownley remarked slowly at last; "I am going to look upon it in that light anyway."

Local Churches and Their Own Enlisted Men

The Committee of the Churches on War Work working with the Federal Council of the Churches of Christ in America recommends to the proper denominational author-

ities that each of their local churches be urged to set up the following work for their own enlisted men and their families:

1. That every local church have its Honor Roll, properly framed and hung in a conspicuous place, with the names of all its soldiers and sailors inscribed thereon.

2. That everything be done to honor these men when they go and when they return.

3. That the churches provide membership-cards to be sent to the men, indicating, if possible, membership in the church, the congregation, or homes of the church.

4. That regular correspondence be kept up with these men by the pastors or by a Committee on Correspondence, and that these letters be as newsy as possible.

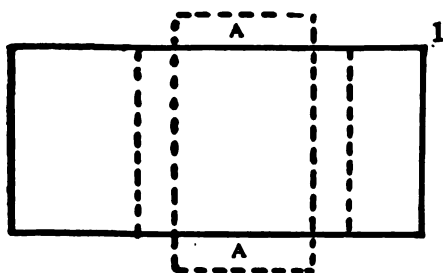
5. That the women of the church get together to prepare packages for the men, to include knitted goods, clippings, papers, dainties, and other articles. These packages should be sent not only at Christmas time, but at regular intervals. Women from the households of the soldiers should be invited to assist.

6. That pastors and Sunday-schools give special attention during the war to the families of enlisted men, in order to assist wives and mothers and to provide against juvenile delinquency. The committee advises frequent visitation in homes, careful shepherding by pastors and teachers, development of club activities during the week to keep children interested and off the streets, and watchfulness against truancy.

A Simple Binder for Magazines

The Rev. HENRY ANSTADT, Washington, D. C.

A satisfactory and inexpensive binder for my HOMILETIC REVIEW and other magazines I have found in the following simple arrangement. I secured from a manufacturer of paper boxes a number of sheets of fairly heavy cardboard. To bind a volume, six monthly issues, of THE HOMILETIC REVIEW, I cut a piece of the cardboard just a little wider than the height of the magazine and about two inches longer than the measure completely around the six numbers. Three inches from one end I begin to mark off the following distances: First, the thickness of the six magazines; then the width of a magazine; then the thickness again. At each of these points I score the cardboard across with a dull knife, not cutting but



only marking so that it can be folded evenly at each point. The magazines can then be wrapt in the cardboard, the ends of which will overlap. A light string tied around will hold it in position. The ends will be open, exposing tops of magazines; but this has another purpose, namely, to remove any number of the magazine without opening the package. The bound volumes can be placed in a bookcase just as so many books. If desired, the backs may be covered with book-binders' cloth, so as to give still more the appearance of regularly bound volumes. Title of magazine and number of volume, or year of publication, may be neatly lettered by hand or with use of typewriter. I have been using this method for a number of years and have found it very satisfactory for its economy, its neatness, and its convenience. It keeps the magazines in excellent condition. They are more convenient for use, because not the entire volume but only a single magazine must be handled for reference or reading. The binding is more durable than that of an ordinary book because it is not opened and indeed receives less handling than the ordinary binding of a volume would require. For ready reference to all the volumes I cut out the page of "Contents" from each magazine, and keep these all together, besides card-indexing any of the articles that have especially interested me.¹

Card Suggestions

OUR LORD'S PARABLES

A SPECIAL SERIES OF SUNDAY EVENING SERMONS
BY REV. S. A. DONAHOE, PASTOR CENTRAL
METHODIST CHURCH

South and Washington Streets, Portsmouth, Va.
Sunday, March 4, 8 P.M.—
"The Mote and the Beam"
Sunday, March 11, 8 P.M.—
"The Good Samaritan"

¹ One of the editors has used this method with satisfaction, except that he leaves a "flap" at top and bottom (indicated by A) which completely encloses the magazines and excludes dust.

Sunday, March 18, 8 P.M.—
"The Prodigal Son"
Sunday, March 25, 8 P.M.—
"The Rich Man and Lazarus"
Sunday, April 1, 8 P.M.—
"Seed Sown by the Wayside"
Sunday, April 8, 8 P.M.—
"The Wedding Garment"
Sunday, April 15, 8 P.M.—
"The Sheep and the Goats"
Sunday, April 22, 8 P.M.—
"The First Last, and the Last First"
Sunday, April 29, 8 P.M.—
"The Ten Virgins"

The following appears on the other side of the card:

DEAR FRIEND:

You are cordially invited to hear the special series of sermons announced on the opposite side of this card. They are sermons on our Lord's parables, and will interest you. Come and bring a friend. We are doing our best, but will do better if you will help us.

In sending this card suggestion, the Rev. S. A. Donahoe, Portsmouth, Va., writes: "By this method, the sermon series, adequately advertised by this card system and newspaper announcements, our evening congregations have increased from about 100 to 600. Is it permanent? Well, it has been holding good for about 15 months."

JOIN OUR SPRING DRIVE

The Congregational Church of Decatur, Ill., urges every member to volunteer for a five months' increase campaign. Our aim is 50 additions to the Church—50 new members in Sunday-school—50 members in the Christian Endeavor Society—an average attendance of 50 at our Hour of Prayer on Wednesday evenings—50 members in the choir—50 present at each meeting of the Ladies' Society. We can do this if all will work. The Drive begins January 17 and concludes June 17. Please enroll at once for the campaign. Indicate by a cross the department in which you are working or will work. Sign and return to the pastor before January 17.

[Size of card, 5 x 8 inches]
[OVER]

On the other side of the card is the following:

DEPARTMENTS OF CHRISTIAN WORK IN THE CONGREGATIONAL CHURCH

I will attend:

Sunday School
Church Services—
Morning; Evening
Wednesday Evening
Christian Endeavor
Ladies' Society
I will work:
In Sunday-school
Christian Endeavor
Choir
Visiting and inviting people to Church
Name
Address
Phone No.—Bell; Auto

Each Evening, 8 o'clock

EVANGELISTIC SERVICES AT THE FIRST BAPTIST CHURCH

Corner South Fifth and Webster

"CRISIS IN THE LIVES OF PEOPLE LIKE US"

A Series of Sermons by

Pastor J. M. Dawson, Waco, Texas

"Abraham Emigrating from Ur" (Faith)
"Lot Drifting Toward Sodom" (Worldliness)
"Jacob Wrestling at Jabbok" (Prayer)
"Moses Enlisting in Midian" (Personal Service)
"Saul Looting in Amalek" (Disobedience)
"Elisha Smiting the Jordan" (Spiritual Power)
"David Falling in Jerusalem" (Repentance)
"Esther Intercepting in Shushan" (Consecration)
"Daniel Refusing in Babylon" (Decision)
Stirring singing led by Evangelistic Singer
Chas. O. Cook, and large chorus choir. Come!

The Liberty Loan

CHARLES CARROLL ALBERTSON, D.D.,
Brooklyn, N. Y.

No one thing that patriotic Americans of all classes and conditions can do will more certainly contribute to the success of America in the present war, will more speedily lead to its termination and the consequent blessings of peace, than a prompt response to the appeal of the Government for its second Liberty Loan.

Calmly and deliberately let us sit down and canvass with care our present ability to assist in making the second Liberty Loan a success. Prudence demands no hesitation in an act of this kind. No security on earth surpasses in safety that of a bond of the United States. No man or woman who invests in our Government bonds will ever have reason to regret it. And these Liberty bonds are considerably more desirable than any other bond available.

There is not a man or woman in America who loves the flag who would not gladly follow it to death. It may not be our lot to serve at the battle-front, but all who purchase these bonds—who purchase them now and who purchase them as liberally as their means afford—may have the quiet satisfaction of knowing that they have “done what they could.” Invest, if you can not enlist.

The Destitution in Western Asia

In Western Asia 1,200,000 people—Armenians, Syrians, and Greeks—one-third of them orphans, are homeless and starving. They can be kept alive at an expense of \$5 per capita, or a total of \$6,000,000 per month. The American Red Cross heartily indorses this appeal and is at present contributing as much as its funds permit, which is \$300,000 monthly—one-twentieth of the necessary amount. It depends largely upon the publicity given to this appeal as to whether the other nineteen-twentieths of what is necessary to sustain these people through the coming winter shall be obtained, or whether the great majority of them die as 3,000,000 of their countrymen have already perished.

The American Committee for Armenian and Syrian Relief has already sent \$4,400,000 to these suffering people.

The American Committee for Armenian and Syrian Relief can show auditors' statements to prove that one hundred cents of every dollar contributed go for relief, no salaries of any kind being paid from relief funds either in the United States or in Asia, the administrative expenses being cared for privately by a member of the committee.

MID-WEEK PRAYER AND CONFERENCE MEETING

JAMES M. CAMPBELL, D.D., Claremont, Cal.

Nov. 4-10—Weak Moments (Luke 22:31-34)

PETER had such a moment in the hall of Caiaphas. We all have them. In our weak moments we do things of which we are afterward ashamed.

1. Weak moments are dangerous moments. A chain is not stronger than its weakest link. A bar of iron has a point of frangibility beyond which it can not bear a feather's weight more of pressure. So there is a point of pressure at which the strongest natures may give way. Not that they have to; but they often do. For the moment they ship the oars and drift and allow their passions to sweep them over the rapids.

2. Weak moments are unhappy moments. The consciousness of strength gives joy; but “to be weak is to be miserable, doing or

suffering.” There are few burdens more heavy than a sense of weakness; there are few ingredients in life's cup more bitter than a sense of failure. When Peter broke down he rushed from the scene of his degradation to sob out the sorrows of his penitential heart. For one who mourns his weakness there should be only sympathy.

“Ye may not know how earnestly he struggled, and how well;
Until the hour of weakness came, and sadly thus he fell.
Heir of the self-same heritage, child of the self-same God,
He hath but stumbled in the path we have on weakness trod.”

3. Sources from which weak moments come. (1) Physical exhaustion. Satan came to Jesus when he was tired and hungry. (2) Nervous depression. Elijah under the

juniper-tree and Christ in Gethsemane are examples. Peter had been under great strain. (3) When faith fails. Peter had lost his faith, and followed afar off, more from affection than from hope. When he saw that Jesus made no effort to extricate himself, he gave up everything. (4) Vain self-confidence. When a goodly character comes down with a crash, it will often be found that an overwhelming sense of self-sufficiency has caused it to decay at the center.

4. How to meet our weak moments. (1) Be watchful. "Watch and pray that ye enter not into temptation." Mark the first indications of declension; and put a double watch at the weakest point in the wall of defense. (2) Fear the friendship of the world more than its opposition. Delilah is more to be dreaded than the Philistines. Peter warmed himself at the fire in the quadrangle of the high priest's palace, but he paid dearly for his little comfort. He dallied, listened to the ribald jests of his Master's enemies, and had not a word to say in his defense. Like a man caught in a quicksand, he sank deeper and deeper; first equivocating, then lying, until swallowed up of shame. (3) Seek divine help. No one can stand alone in his weak moments. Those who lean upon the everlasting arm can say, "When I am weak, then am I strong." Weak in themselves, they are strong in the Lord and in the power of his might.

Nov. 11-17—The Puerilities of Piety (Matt. 23:23)

Many Christians occupy themselves with the puerilities of piety. They have not advanced beyond the things of their spiritual childhood. It is a sign of growth when any one can say with Paul: "When I was a child I spake as a child, I felt as a child, I thought as a child; but now that I have become a man, I have put away childish things." The childish things of religion, which are to be put away, are the outward, rudimentary, non-essential things; the things to be retained are those which are spiritual, vital, and essential.

The value of a man's religion depends upon two things: namely, what he emphasizes and what he omits. Here we find Jesus rebuking the Pharisees for emphasizing childish, trifling things and omitting from their life-interests those that are weighty

and important. They tithed "mint and anise and cummin" and left undone the weightier matters of the law—"justice, and mercy, and faith." They lost the sense of balance and proportion. On one side they went beyond what was required by the Jewish law, tithing pot-herbs used for seasoning, while neglecting things of the greater moral value.

The lack of proportion in religion is very common. Many to-day are emphasizing small things and omitting the main things. They are more scrupulous about little things than about big ones. They are so much taken up with things of no particular moment that they pay scant attention to the things which ought to be made supreme. Puerile questions touching matters of ritual or ceremony or doctrine absorb their interest to the neglect of the essential things. Much of the zeal shown for sectarian peculiarities comes under this condemnation.

The same applies to conduct. Many are punctilious about little things and lax about graver things. They would not steal a purse, but would not scruple to steal a railroad; they would not tell a straightforward lie, but would not hesitate about sending out a deceptive advertisement. They strain out a gnat and swallow a camel.

In his effort to get men to rise above the puerilities of piety, Jesus directs attention to three vital and essential things in religion, namely: (1) "Justice." That is, justice between man and man, fairness in dealing being more important than correctness in ceremony or doctrine. (2) "Mercy," including pity or compassion toward the suffering and unfortunate, and forgiveness toward those who have wronged us. (3) "Faith," in the sense of faithfulness, or fidelity to duty. Faith and faithfulness are inseparably connected. In the Old Testament the latter idea is prominent, in the New Testament the former. Both together are two sides of one reality.

Nov. 18-24—Walking with the Great Companion (Gen. 5:24)

The religion of Enoch is epitomized in a single sentence—"He walked with God." There had been a distinct crisis in his life, the exact date of which is given in the words: "And Enoch lived sixty and five years and begat Methuselah, and Enoch

walked with God after he begat Methuselah three hundred years." Whatever the manner of his life up to that time, from the birth of his son he was a new man. That event was to him what it has been to many parents since—the beginning of days. Before that time he may have followed God afar off; now he commenced to walk with him and enjoy his companionship. Dim and shadowy as must have been his conception of God in that gray day of the world's dawn, the vital thing in his experience was that God was real to him.

Enoch's walking with God was a continuous thing. It is said to have continued for three hundred years; namely, from the time of his conversion to the day of his death. During these years the shadows deepened, the world became more and more corrupt; yet he remained faithful to the end. How grandly he must have risen above his surroundings. Such was the depth of his religious life that nothing could deflect it from its course.

He tried to keep pace with God. Through all the hostile influences which he had to encounter he went on his way hand in hand with God, keeping by his side and endeavoring to keep in step with him, as a little boy might try to keep in step with his father. And God accommodated himself to him by shortening his steps. In that early hour of the world's morning God was not walking as fast as he is in these days. To keep up with him in this quick-moving age we have to quicken our pace.

In walking with God a combination of contemplation and action is involved. Enoch walked with God in calm and silent meditation; and meditation gave depth to his character. It also excited him to action, giving to his life progressive movement. The man who walks with God is bound to move forward in the upward path of consecrated service, bound to make his piety practical.

Nov. 25-Dec. 1—Making Gratitude Habitual (Psa. 106:1)

The reason why gratitude may be made habitual is that into every man's lot in life come many unmerited mercies; and when it is not possible for him to rejoice in his circumstances it is always possible for him to rejoice in God. The Jewish saint who wrote the words, "Praise ye Jehovah, oh, give

thanks unto Jehovah, for he is good, for his loving kindness endureth forever," was an exile in Babylon. When, centuries after, Paul, the apostle, struck the same high note in the words, "Rejoice in the Lord always, and again I say unto you, rejoice," he was standing with his fellow Christians facing the oncoming of a storm of persecution, which was to unroof their worldly comforts and leave them desolate.

Among the things for which we are to be habitually grateful are the following:

1. We should be grateful for God. For his "great goodness" which is "without variableness"; but especially for the continuous gift of himself. "The gift without the giver is bare." With the gift of God's hand goes the love of his heart.

2. For a world of stability and security. Strange, unspeakable things happen; yet there is a fixt order in nature and in the world. Things do not take place by chance. God is not a God of caprice. This is not a topsyturvy world, but a world of law.

3. For life. For its common blessings as well as for those that are uncommon. The materials have been furnished for a happy life; if people could only learn how to get good out of them as they go along and be as happy as a good God meant them to be. To see the best side of things is a great art. With all of us life is mixed.

"Sorrow and the scarlet leaf,
Sad hearts and sunny weather;
Ah me, this glory and this grief
Agree not well together."

Yes, they do! It is in this way that things are mingled together in nature and in life; and the all-wise God alone knows how to make the proper combination.

4. For work. "Get leave to work; in this world 'tis the best you get at all."

"God be thanked that the dead have left still

Good undone for the living to do,
Still some aim for the heart and the will
And the soul of a man to pursue."

Be thankful for the appointment to "his service," and for the confidence which the appointment involves (see 1 Tim. 1:11).

5. For what lies in the future. We ought to anticipate God, saying: "Surely goodness and mercy shall pursue me all the days of my life." They have done so in the past; and the experience of the past ought to be confirmatory of our faith in the future.

Social Christianity



THE EARLY HEBREW COMMONWEALTH

Prof. LEWIS BAYLES PATON, Ph.D., D.D., Hartford Theological Seminary, Hartford, Conn.

Nov. 4 — Brotherhood and Fatherhood (Early Hebrew Tribal Organization)

SCRIPTURE LESSON: A good picture of old Hebrew tribal organization based upon blood-kinship, involving the duty of blood-revenge and leading to constant feuds between tribes, is given in Judges 8:1-21; 12:1-8.

ISRAELITIC ORIGINS: Israel was a branch of the Semitic race, to which belonged also the Arabs, Ethiopians, Babylonians, Assyrians, Arameans, and Canaanites. The cradle of this race was the desert of Central Arabia, around which the branches of this race lay in a circle. The Arabian peninsula has an area as great as that of the United States east of the Mississippi. Part of it is arid desert, the rest consists of steppes suitable for the breeding of the camel, the sheep, and the goat. The rainfall is exceedingly slight. In some parts there is a shower only once in four years. There are, however, numerous springs that form date-palm oases, and near these human life is possible (see the description of the desert in Isa. 30:6, and D. G. Hogarth, *The Penetration of Arabia*).

THE PRIMITIVE CLAN: Existence in the desert depends upon the holding of an oasis, and this is impossible without combination. Hence from the earliest times the Semites organized themselves into groups, as large as the water-supply of the oasis would sustain, for the defense of their springs against other groups. Without membership in such a clan the individual could not sustain himself for a single day. The clans were based upon real or assumed brotherhood, and involved the duty of avenging the death of a brother by the death of a member of the clan that slew him (Deut. 19:12; Num. 35:19).

Originally the clans were organized matriarchally; that is, they were based on blood-

kinship through the mother. They were made up of mothers, brothers, and children. The fathers were men of other tribes, who contracted only temporary unions with the mothers and then returned to their own people. Children did not know their fathers, and therefore descent was reckoned exclusively through the mothers. The mothers were the heads of the clans, the leaders both in peace and in war. Survivals of this institution are seen in Samson's wife, who remained among the Philistines (Judges 15:1), and Gideon's wife, who remained with her Canaanite kindred in Shechem (Judges 8:31). It is presupposed also in the ancient formula of Gen. 2:24, "Therefore shall a man leave his father and his mother, and shall cleave unto his wife."

Under such social conditions the chief tribal god could not be regarded as a father, but only as a mother, the divine analog of the human matriarch. The only divinity who appears in all branches of the Semitic race is the mother-goddess Ashtart or Astarte, the Ashtoreth of the Old Testament. She is the oldest of all the Semitic divinities and corresponds to the matriarchal stage of social organization. Maternal elements in the conception of Jehovah are a survival from this period (see Hos. 11:1-4; Isa. 49:15; 63:7-9).

Subsequently the Semitic clans passed through a stage of fraternal polyandry; that is, a group of brothers owned a wife in common. This new form of social organization was probably induced by the practice of female infanticide, through which women became so scarce that several men had to have a wife in common (see Ezek. 16:4-5). A survival of this institution in the Old Testament is seen in the so-called levirate marriage by which a man was required to take his brother's widow as wife (see Gen. 38:8; Deut. 25:5-10). Under these conditions children still did not know their father, but only one who might be either father or uncle, and descent continued to be traced through the mother.

At this stage of social organization the chief divinity of the clan was the analog of the oldest brother in the polyandrous family. The divine name *Amm*, "Father-Uncle," which occurs in such Hebrew names as *Ammi-el*, "Father-Uncle is God," and *Ammi-nadab*, "Father-Uncle is generous," and is used as a title of Jehovah, is a survival from this period.

The third stage of Semitic social development was the patriarchal. Through the decline of female infanticide women became more numerous than men; then every man could have a wife, and prosperous men could have several wives. The father now became the head of the family, and the wives and children became his chattels. Children now knew their fathers, and descent was reckoned through the father rather than through the mother. Thus arose the patriarchal type of family and tribal organization. The Hebrews had already attained this before the conquest of Canaan, and this is the form of society with which we are made familiar by the entire Old Testament (see particularly Gen. 29-30).

At this stage of social development the chief god of the tribe was naturally regarded as a father. The old mother-goddess *Astarte* was either associated with the father-god as a consort; or changed her sex and became a father, as in South Arabia and Moab; or was discarded in favor of a father-god, as in Israel, where Jehovah reigned without consort as the father of his people.

TRIBAL SOLIDARITY IN ANCIENT ISRAEL: As a result of this historical process there was produced in ancient Israel, as among the other Semites, a unique sense of tribal solidarity. While the Aryans speak of tribes in the plural as Ionians, Romans, &c., regarding them as aggregates of individuals, the Semites always speak of them in the singular as Israel, Moab, Judah, &c., regarding them as unities in which individuals are merged (cf. Judges 1:2-4). Many of the stories of Genesis that are commonly supposed to refer to individuals really narrate incidents of early tribal history (e.g., Gen. 34). Through life in the desert Israel learned the first lesson of social progress—the subordination of the individual to the group to which he belongs. This subordination must be learned by every person who wishes to live a successful social life. Sur-

render of self for the good of the family, the school, the church, the town, the business, the profession, or other social group to which one belongs has to be made by every useful citizen. Through learning this lesson the Hebrew clans were able to maintain their existence in the desert, defend themselves against the attacks of hostile tribes that wished to seize their springs, and resist absorption by the mighty Egyptian empire. This was the advantage of the development of tribal solidarity.

On the other hand, this solidarity had its disadvantages: (1) Loyalty was limited to the little group of tribal kinsmen. Toward men of other tribes with whom no blood-kinship was felt the only attitude was hostility. The little clans were constantly at war with one another, no real national life was possible, and no stand could be made against an enemy, such as Egypt or Babylonia, which had learned the secret of more complex social organization. This is the difficulty with much of our modern life. Men are loyal to their families, their races, their trade-unions, their States, their religious denominations, their lodges, but they know nothing of loyalty to the nation as a whole, much less a feeling of brotherhood for all mankind. Many men of to-day have still nothing better than the tribal social consciousness of the ancient Israelites. This is the source of national weakness and of the present world-war.

(2) Another disadvantage of the old Hebrew tribal system was that it subordinated the individual so completely to the welfare of the group that he lost his freedom and his rights of self-realization. The clan was such a unity that every member was responsible for the conduct of every other member. If a man killed one of another clan, any member of his clan might be killed in return. If a father died without expiating an offense, his children might be put to death in his place. The whole family of Achan was stoned because of his sin (Joshua 7:22-26). Saul slew all the priests at Nob because of the treachery of the head of the house (1 Sam. 22:16). David executed the sons of Saul because of the crime of their father against the Gibeonites (2 Sam. 21). For this reason no difficulty was felt with the doctrine that Jehovah "visited the punishment of the fathers upon the children unto the third and fourth generation" (Ex.

20:5; cf. Gen. 20:18; Ex. 4:23; 2 Sam. 12:14). Collective retribution, both human and divine, seemed perfectly natural and proper, and no objections were raised to it until the teaching of the prophets created a stronger sense of the worth of the individual (cf. Deut. 24:6; Ezek. 18). This same lack of realization of the worth of the individual is characteristic of much of our modern civilization.

(3) The lack of realization of the worth of the individual made impossible the hope of individual immortality. Spirits of the dead went down into the dark underworld of Sheol, where they led a shadowy existence that could not be called life. God's rewards and punishments were limited to the present life. To those who kept his commandments he promised long life and prosperity (Ex. 20:12; 23:25-31). Those who broke his commandments were punished with sudden death (Gen. 38:7, 8; 1 Sam. 6:19ff.). Nowhere in pre-exilic literature are any rewards or punishments in a future life mentioned. The ancient Hebrew knew and desired no other immortality than that of his clan. If he left children behind him to perpetuate his name, it was enough (cf. Gen. 24:60, 30:1; 1 Sam. 1:5, 6). This was a source of social weakness, because without the belief in immortality no adequate motive was present for the ethical conduct of the individual. So long as the tribal bond was strong, he might be unselfish; but when that was loosened, there was no power to restrain him from seeking his own advantage. The same thing is true in much of our modern civilization. The decline of belief in rewards and punishments in another life has worked powerfully as a disintegrating social force.

It appears, accordingly, that while the tribal organization of ancient Israel marked a distinct stage of social progress, this organization was deficient in its sense of the wideness of human brotherhood and of the worth of the individual. In both these respects Israel had much to learn in the later stages of its social development.

Nov. 11—Rise of the Hebrew State

SCRIPTURE LESSON: There are two accounts of the founding of the monarchy in

Israel, 1 Sam. 8:1-22 plus 10:17-27 and 9:1-10:16 plus Chapter 11.

THE TRIBAL SYSTEM: The patriarchal tribal system of the desert was brought into Canaan by Israel. According to the older sections of Joshua and Judges, the Hebrew tribes conquered their territories independently of one another (see Judges 1; Joshua 15:14-17, 63; 16:10; 17:11-18). The members of a tribe all settled in the same district, and the members of the clans occupied the several towns and villages of that district. Thus the social grouping of the nomadic period was retained after Israel began to adopt the agricultural form of life.

THE DISADVANTAGES OF THIS SYSTEM: Disadvantages soon began to make themselves felt. The Hebrews were weakened by the hostility of one tribe to another (Judges 8:1-3, 15-17; 12:1-6). "There was no king in Israel and every man did that which was right in his own eyes" (Judges 21:25). There was no concerted action against the Canaanites. At the utmost two or three tribes would combine for a short time for a common aim (e.g., Judges 1:3). When the Israelites were threatened with extinction by a coalition of Canaanites under Sisera, Deborah, the matriarchal prophetess, could induce only a fraction of the tribes to come "to the help of Jehovah against the mighty" (Judges 5). As a result the conquest of Canaan remained incomplete throughout the entire period of the judges. The older sources repeatedly inform us that the Canaanites were not annihilated, but continued "to dwell in the midst of Israel unto this day" (Judges 1:27-34; Joshua 13:1, 13; 15:63; 16:10; 17:12, 13). The large cities that controlled the trade-routes remained in the possession of the Canaanites down to the time of David and Solomon. Trade was so completely in the hands of the aborigines that throughout the Old Testament "Canaanite" is the common word for "merchant." Among the Israelites there was no traffic beyond the simplest barter of commodities. "In the days of Shamgar the son of Anath, in the days of Jael, the highways were unoccupied, the traders walked through byways, the rulers ceased in Israel" (Judges 5:6). Through lack of unity Israel was also constantly exposed to the danger of conquest by a foreign enemy. Judges, chaps. 3-16, tells us how Israel was overrun successively by the Arameans, Moabites,

Midianites, Ammonites, and Philistines, and was saved by tribal heroes who rallied enough men to their support to defeat the enemy.

ATTEMPTS TO FOUND A MONARCHY: After such an exploit Gideon was offered the throne by the soldiers of his army (Judges 8:22), but this was only a sovereignty over the people of his own tribe in a limited district, like the Canaanite city-kingdoms. Even this modest dignity Gideon declined, saying, "I will not rule over you, neither shall my son rule over you: Jehovah shall rule over you" (Judges 8:23). Here the old Bedouin love of freedom and sense of tribal independence come to clear expression. Gideon's son by a Canaanite woman had no such scruples and attempted to found a kingdom over the district of Shechem, but this was soon overthrown (Judges 9). This kingdom was ridiculed by Gideon's youngest son Jotham in the famous parable of the trees that chose a king (Judges 9:7-21). Neither the noble olive, nor the fig, nor the vine could be induced to take the office, but only the worthless bramble; so no true Hebrew would take the throne, but only the mongrel Abimelech. Throughout the whole period of the judges the love of tribal independence was too strong to tolerate a king.

THE PHILISTINE CONQUEST: The historical situation that finally forced the Hebrew tribes to seek unity was their conquest by the Philistines. The Philistines were not Semites, but were Aryan colonists from Caphtor (Crete) who had settled on the coast of the Mediterranean (Gen. 10:14; Dent. 2:23; Jer. 47:4; Amos 9:7). Like the late crusaders, they had the Aryan genius for organization. Their five cities formed a compact federation, and through this combination they were more than a match for the disorganized Israelites. In the battle of Ebenezer they defeated Israel utterly. Israel was in danger of losing its existence, and in this juncture the necessity began to be felt for a union of the tribes in a monarchy.

SAMUEL AND THE SONS OF THE PROPHETS: The organizer of this movement was the Prophet Samuel. After the fatal battle of Ebenezer he came forward as a leader who commanded general confidence. The ambition of his life was the deliverance of his people from the Philistine yoke (1 Sam. 9:16). He saw clearly that this could be accomplished only through a union of the

independent and mutually jealous tribes under the rule of a king (1 Sam. 10:1). He perceived also that national unity could be effected only on the basis of increased loyalty to Jehovah, the God of Moses, who had delivered his people from Egypt and had given them Canaan (1 Sam. 7:4, 5).

As an agency for carrying out these ideals Samuel seems to have organized the religious associations known as "the sons of the prophets" (1 Sam. 19:20). These were bands of religious devotees, like the dervishes of the modern Orient, who cultivated enthusiasm for Jehovah. They traversed the land in companies like modern revivalists, rousing the religious fervor of the nation (1 Sam. 10:10-13; 19:18-24; cf. Num. 11:24-29; 24:16; 2 Kings 3:15). They were also known as "seers" and were much consulted by the people (1 Sam. 9:7, 8; 22:5; 2 Sam. 2:1; 5:17-19, 22-26; 1 Kings 14:3). Their most important function was the preaching of allegiance to Jehovah, the God of Israel, and the righteousness that he required of his people. Hence they were known as "prophets," i.e., "preachers" (1 Sam. 9:9; 2:27-36; 3:11-18; 15:22; 2 Sam. 12:1-12).

THE FOUNDING OF THE MONARCHY: Through the work of the sons of the prophets the nation was prepared for the founding of the monarchy. To Samuel was entrusted the selection of a leader in the projected uprising. One day a Benjaminite named Saul came to consult him in regard to his father's lost asses, and in him Samuel recognized the God-sent chieftain. Straightway he fetched a cruse of oil and anointed him to be king over Israel. He then gave him a series of signs that should attest his selection by Jehovah, and bade him hold himself ready for the first opportunity to come forward as a leader (1 Sam. 9:1-10:7). The continuation of this older narrative is found in 1 Sam. 11. In consequence of an appeal of the inhabitants of Jabesh for help against the Ammonites, Saul cut up a yoke of oxen and sent the pieces throughout the tribes, saying, "Whosoever cometh not forth after Saul and after Samuel, so shall it be done unto his oxen." The effect was magical: the leader had appeared, and all the northern tribes rallied to his standard. The Ammonites were smitten, Jabesh was relieved, and Saul was chosen king by acclamation.

Saul's life was devoted to war with the Philistines (1 Sam. 14:52). He effected only a partial liberation, and himself fell in battle with this enemy (1 Sam. 31). After his death there was war for seven years between the northern tribes under Ishbaal, the son of Saul, and the southern tribes under David (2 Sam. 1-4). Then the northern tribes submitted to David, and the unification of Israel was at last accomplished (2 Sam. 5:1-5). David then captured Jerusalem from the Jebusites and made it his capital (2 Sam. 5:6-13). This was followed by the conquest of the Philistines (2 Sam. 5:17-25; 8:1). The revolts of Absalom and of Sheba were put down (2 Sam. 15-20), and David left to Solomon a consolidated kingdom that was a power of the first class in Western Asia. Israel thus attained the second stage of its social progress. It was transformed from a loose aggregation of tribes into a unified nation.

Nov. 18 — Oriental Despotism and Taxation in Israel

SCRIPTURE LESSON: In 1 Sam. 8:8-18 the Ephraimitic document puts into the mouth of Samuel a graphic description of the tyranny of the Hebrew kings. It is evidently based upon the experience of the nation from the time of Samuel down to the time of the writer of the history, a period of about two centuries.

RESULTS OF MONARCHICAL RULE: The monarchy brought Israel deliverance from foreign oppression, but exposed it to the new peril of misuse of autocratic power. Under the monarchy the tribal system rapidly disintegrated, and with its decline Israel lost its former measure of freedom. Two factors contributed to this change.

THE RISE OF INDUSTRIALISM: During the period of the kings Israel gradually changed from a pastoral and agricultural to a commercial and industrial civilization. With the monarchy came control of the trade-routes which hitherto had not belonged to Israel. The capture of Jerusalem, Gezer, and the Philistine cities opened the caravan-roads between Egypt and Syria and between Arabia and the Mediterranean. The ports of Ezion-geber and Elath on the Red Sea, which gave access to the rich trade of the Far East, were captured from the Edomites

by David, and remained in possession of most of the later kings of Judah (1 Chron. 18:12, 13; 2 Sam. 8:13, 14; 1 Kings 9:26). As a result Israel entered upon a new era of commercial activity.

This growth of commerce was followed inevitably by a growth of industry. A taste was developed for foreign wares that led foreign artisans to settle in Israel. David and Solomon had to import carpenters, stone-cutters, masons, and founders from Tyre (2 Sam. 5:11; 1 Kings 5:18; 7:13, 14); but many of these workmen remained in the land, and from them the Israelites gradually learned their crafts. In the days of the judges the only trades known in Israel were the smith's and the potter's; in the days of the later kings all the arts of the ancient world became indigenous in Israel.

Commerce and industry fostered life in cities. During the period of the judges the cities remained in the hands of the Canaanites and the Hebrews dwelt in villages. The leaders of Israel down to the time of Saul were all farmers. With David and Solomon the situation changed entirely. Jerusalem, Samaria, and other large cities now became the centers of national life. Merchants and artisans flocked to these centers because in them there were greater security and a greater market for their wares. In the two centuries between David and Uzziah the cities grew enormously at the expense of the country. Amos speaks repeatedly of the cities of Israel. Hos. 8:14 says, "Judah hath multiplied fortified cities." Isaiah and Micah represent Judah as trusting in the size and the strength of their walled towns. During the period of the monarchy the intellectual leaders of Israel came almost exclusively from the cities. This whole economic and social change has an interesting counterpart in the development of our own country since the colonial period.

Trade and industry tended to loosen the tribal bonds. Merchants and artisans were not tied to the soil like peasants, but changed their residence whenever it served their interest. The villages in the days of the judges were occupied by single clans, but the cities in the days of the kings were occupied by men of every clan. Thus the social organization of the desert, that had survived the conquest of Canaan and the adoption of agriculture, was gradually undermined. By the time of the literary prophets it had well-

nigh disappeared. It may reasonably be questioned whether the economic changes that have been going on in our own country during the last century have not been accompanied with similar social changes.

HOSTILITY OF THE KINGS TO THE TRIBAL SYSTEM: Another factor that contributed to the overthrow of the tribal constitution was the hostility of the kings to this system. At first the prerogatives of the king were carefully limited. Saul had little more authority than one of the "judges" (1 Sam. 22:6-8). The early kings were compelled to make a covenant with the elders of the tribes before they ascended the throne, and violation of this agreement was regarded as just ground for revolt (2 Sam. 5:3; 1 Kings 12:4). The old communal government of the elders remained at first unchanged, and the elders themselves often served as lower officials of the king. Custom and public opinion put a wholesome restraint upon royal despotism. Prophets could rebuke and oppose the king without fear of violence (1 Sam. 12:1-15; 2 Sam. 7:1-17; 24:11-14), and Ahab's fear to take the coveted field of Naboth called forth from his Sidonian queen the amazed remark, "Dost thou now govern the kingdom of Israel?" (1 Kings 21:7). Nevertheless the monarchy steadily undermined the ancient tribal organization of the nation. The kings were naturally hostile to the independent tribal authorities and were in favor of centralization of government. Saul created a standing army composed of picked men out of all the tribes, in the place of the old volunteer tribal militia (1 Sam. 14:52). David increased this force and added to it Cretans, Philistines, and other foreign mercenaries (2 Sam. 8:18; 23:8-39).

This regular soldiery eventually displaced the tribal militia. In the days of Amos troops were no longer furnished by the tribes as such, but towns were compelled to raise a levy in proportion to their population (Amos 5:3, 4). With the waning of their military function the clans rapidly lost importance, while the king, as the head of the standing army, continually gained power. In the place of the tribal elders who had formerly exercised civil, judicial, and military functions there now grew up the body of the "princes," that is, the bureaucracy of favorites appointed by the king. Thus the monarchy in Israel gradually began to assume the character of a typical Oriental

despotism such as already existed in Egypt, Babylonia, and Assyria. The abuse of autocracy showed itself in the following forms:

THE LUST FOR FOREIGN CONQUEST: The monarchy had been founded for defensive purposes only, but when it grew strong it attempted the conquest of its neighbors. No sooner had David thrown off the Philistine yoke than he undertook aggressive wars against the Moabites, Edomites, Ammonites, and Aramæans (2 Sam. 8 and 10; 12:26-31). His successors followed his example whenever they were strong enough to do so. A striking modern analogy is the German empire, which was founded for defense but with the growth of its strength has dreamed of world-conquest.

THE LOVE OF MAGNIFICENCE: The story of Solomon's reign in the Book of Kings is little more than an exhibition of his lavish, senseless luxury. His temple and palaces on Mount Zion (1 Kings 5-7) were more costly than a little nation like Israel could afford. He had 700 wives and 300 concubines (1 Kings 11:3). The daily provision for his table was 30 cors (measures) of fine flour and 60 cors of meal, 10 fatted oxen, 20 oxen from the pastures, 100 sheep, besides harts, gazelles, roebucks, and fatted fowls (1 Kings 4:22, 23). His example was followed by his successors in both kingdoms, altho they had smaller resources on which to maintain such splendor.

TRADE MONOPOLIES: Wars and palaces cost money, and in order to obtain the necessary funds with which to carry them on the kings monopolized certain branches of foreign trade. With Egypt Solomon confirmed commercial relations by marrying one of the Pharaoh's daughters. Controlling as he did the caravan-routes between Egypt and the north, he was able to carry on a profitable business as middleman by selling the wares of Egypt to the peoples of Syria and Asia Minor. For the kings of these regions he imported chariots and horses, obtaining for a chariot the large sum of 600 shekels (\$360), and for a horse 150 shekels (\$90). The visit of the Queen of Sheba (1 Kings 10:1-10) was doubtless primarily for the purpose of reaching a commercial understanding with Solomon, who now controlled the roads to Arabia (1 Kings 10:29). David and Solomon both carried on trade with the Phenicians (2 Sam. 5:11; 1 Kings 5:1-12). Not satis-

fied with traffic with the neighboring nations, Solomon emulated the Phenicians by establishing sea-trade with distant lands. According to 1 Kings 9:26-28; 10:22, his ships sailed eastward on the Red Sea to Ophir. No express mention is made of voyages on the Mediterranean, but it is probable that Solomon undertook them also. The later kings of Israel followed his example. Ahab cultivated trade with the Phenicians by marrying Jezebel, the daughter of Ethbaal, king of Sidon (1 Kings 16:31). He also obtained from Ben-hadad, king of Syria, the right to establish bazaars in Damascus (1 Kings 20:34). Jehoshaphat attempted an expedition to Ophir (1 Kings 22:48).

OPPRESSIVE TAXATION: Solomon found his income through trade inadequate to pay for his costly buildings and his extravagant court and therefore was obliged to impose heavy taxes. In 1 Kings 4:7-19 is an elaborate account of the system by which he wrung contributions of agricultural produce out of the people. In the times of the prophets the poor groaned under the exactions of the government; as in modern Turkey, ten per cent. of all produce was taken as taxes. These were assessed on the estimated yield, and in bad years they consumed almost the entire crop. Even the landless were compelled to pay taxes of wheat (Amos 5:11), and the grass of fallow land was taken for the king's horses (Amos 7:1). "The shepherds of Judah," says Ezekiel, "have fed themselves and not the sheep. They have eaten the fat, and clothed themselves with the wool, and killed the fatlings. With force and rigor they have ruled over them" (Ezek. 34:2-4).

FORCED LABOR: The Canaanites that were left in the land Solomon reduced to servitude and compelled them to work upon his buildings (1 Kings 9:20, 21; cf. 5:15). When these did not suffice he raised a levy of 30,000 Israelites, who were sent in relays of a thousand each to hew lumber in Lebanon (1 Kings 5:13, 14). Thus the bondage of Egypt was reestablished by a king of Israel.

So burdensome were these exactions of Solomon that the elders of Israel demanded their abolition from Rehoboam (1 Kings 12:1-12). He replied: "My father made your yoke heavy, but I will add to your yoke; my father chastised you with whips,

but I will chastise you with scorpions" (1 Kings 12:13). On hearing this the northern tribes revolted and made Jeroboam king. For a little while there was an improvement, but soon the kings of Israel became as oppressive as Solomon had been. The Ephraimitic document in 1 Sam. 8:8-18 puts into the mouth of Samuel a graphic description of the exactions of the kings of the northern kingdom.

DEEDS OF VIOLENCE: Even under Saul autocratic authority began to be abused for unjust purposes. Saul's persecution of David (1 Sam. chaps. 18-26) and his slaughter of the priests at Nob (1 Sam. 22) were lawless acts of despotism. David slew Uriah the Hittite and took his wife for himself (2 Sam. 11). Ahab seized Naboth's vineyard by securing his execution on a false charge of blasphemy (1 Kings 21). It appears, accordingly, that all the advantages of peace and prosperity that the monarchy brought were offset by the ever-growing despotism of the rulers.

Nov. 25—Early Prophetic Protests Against Autocracy

SCRIPTURE LESSON: Typical instances of early prophetic opposition to royal tyranny are found in Nathan's denunciation of David for the slaying of Uriah and the taking of his wife Bathsheba (2 Sam. 12:1-15), and in Elijah's denunciation of Ahab for the slaying of Naboth and the seizing of his vineyard (1 Kings 21).

THE IDEALS OF THE EARLY PROPHETS: As we saw in the lesson for November 11, the aim of the early prophets from Samuel onward was deliverance from the Philistine yoke through the unification of Israel in loyalty to Jehovah, the God of Moses. This raises the question, What was the Mosaic conception of Jehovah? The Mosaic religion rested upon the historic fact of the exodus. Jehovah, the God of Mount Sinai and of the Kenites, had chosen Israel to be his people, had delivered it from Egypt, and had given it the land of Canaan. In so doing he had shown (1) that he was more powerful than the mighty gods of Egypt and of Canaan, and (2) that he was a God with a moral character. Israel had had no claim on him as its ancestral tribal god (cf. Ex. 6:2, 3), yet he had taken pity on its sufferings and

had rescued it from the bondage of Egypt. For these reasons he demanded (1) the exclusive allegiance of his people and (2) justice and kindness to the feeble and oppressed. The commandment, "I, Jehovah, am thy God: thou shalt have no other god besides me," is a fundamental proposition of the Mosaic religion that appears in the earliest codes and runs through the entire legislation (Ex. 20:2, 3, 23; 23:13; 34:14; Deut. 5:7; Lev. 19:4; 26:1). Parallel to this the demands, "Thou shalt not wrong, neither shalt thou oppress an alien, for ye were aliens in the land of Egypt. Thou shalt not afflict any widow or fatherless child. Thou shalt not wrest the justice due to the poor in his cause," are also found in the oldest Hebrew legislation (Ex. 22:21, 22; cf. Ex. 23:6-9; Deut. 24:10-22; 10:19; Lev. 9:33, 34), and show that the ethical element was not absent from the old Hebrew religion, even tho this had not yet attained the standpoint of the literary prophets from Amos onward that righteousness was the exclusive requirement of Jehovah.

The early prophets, accordingly, demanded of the kings unwavering adherence to these two cardinal doctrines of the Mosaic religion: (1) exclusive allegiance to Jehovah as the guaranty of national unity, and (2) justice and kindness toward their subjects. They were "Jehovah's anointed," the representatives of his authority and rule in Israel. As such they were bound to lead the people in obedience to his requirements. Whenever a king worshiped a foreign god, or introduced foreign elements into the worship of Jehovah, or whenever he oppressed his subjects the early prophets immediately denounced him. As the spokesmen for Jehovah they had created the king; and they claimed the right to depose him if he were untrue to his trust. Let us see now how these prophets tested the kings by these two standards.

NATHAN: He appears in 2 Sam. 7:1-17 in opposition to David's plan to build a temple. David planned to erect a sumptuous edifice such as was subsequently built by Solomon. At first Nathan approved the plan, but maturer reflection convinced him that it was not the will of Jehovah, (1) because it involved the introduction of foreign elements into the religion of Jehovah (verses 5-7). Jehovah had not dwelt in a temple in the days of the exodus, or in the days of

the judges, but in a simple desert tent. The temple was not part of the primitive cult of Jehovah, but was a Canaanite institution that would lead to the Canaanizing of the religion of Israel and so ultimately to the worship of foreign gods. (2) It involved enslaving of the nation (verses 8-11a). Jehovah had planned through the monarchy to give his people deliverance from their enemies and rest in their land. The building of a costly temple would bring them oppression and unrest such as was actually the case when Solomon undertook the task. (3) Instead of David's building Jehovah a house (temple), Jehovah will build David a house (i.e., a family; verses 11b-17). Jehovah's best dwelling-place is not a costly temple, but the hearts of children who have been trained to serve him.

Nathan next appears in 2 Sam. 12:1-15 denouncing David for the killing of Uriah and the taking of Bathsheba. Through this crime he had become guilty of murder, adultery, falsehood, treachery to a faithful friend, oppression of a foreigner (Hittite) who had trusted to his hospitality, besides involving Bathsheba and Joab in his guilt. Nathan told him the story of a poor man whose one lamb had been seized by a rich neighbor to make a feast. When David's anger flamed up in the words, "As Jehovah liveth, the man that hath done this is worthy to die," Nathan instantly turned on him with the reply, "Thou art the man," and David, stricken to the heart, could only answer, "I have sinned against Jehovah."

GAD: In 2 Sam. 24:1-19 we are told how David took a census of all Israel. His purpose must have been either wars of aggression against his neighbors or else the levying of taxes to build a temple, in spite of the advice of Nathan. Solomon undertook a similar census before he began the building of the temple (1 Kings 4:1-19). The prophet Gad came to David and told him that the thing was displeasing to Jehovah and that in punishment for it the nation should be smitten with famine or with pestilence or be defeated by its enemies (2 Sam. 24:12-14). Aggressive war or royal luxury involved the oppression of the nation, and therefore even preparation looking in either of those directions was abhorrent to Jehovah.

AHIJAH: In 1 Kings 11:26-31 it is

narrated how the prophet Ahijah of Shiloh incited Jeroboam to revolt against Solomon. Jeroboam was the overseer of Solomon's levy of forced labor from the house of Joseph, *i.e.*, the tribes of Ephraim and Manasseh. Ahijah met him on the road from Jerusalem, and rending his garment into twelve pieces he gave Jeroboam ten of them, saying: "Thus saith Jehovah, the God of Israel, Behold I will rend the kingdom out of the hand of Solomon, and I will give ten tribes to thee." On the strength of these words Jeroboam started a revolution and attempted to hold the fortress of Zeredah. Failing in this, he fled to Egypt and found refuge with Shishak I., the founder of the twenty-second (or Libyan) dynasty, who came to the throne about 940 B.C. As soon as he heard of Solomon's death, Jeroboam returned and headed the successful revolution that dethroned Rehoboam and made Jeroboam king of the northern tribes (1 Kings 12). It is clear from this narrative that the prophets of the northern tribes felt that Solomon had broken his covenant with the nation and that Rehoboam's determination to follow his example forfeited his right to the throne. Ahijah appears once more in 1 Kings 14:1-17 predicting the overthrow of the dynasty of Jeroboam. Having proved unfaithful to his trust, the same prophet that announced his elevation also announced his downfall.

THE UNNAMED PROPHET FROM JUDAH: 1 Kings 13 tells how a prophet denounced Jeroboam and announced the destruction of his altar at Bethel. Jeroboam had chosen Bethel to be the religious center of the northern tribes in opposition to Jerusalem, and he had set up there a golden bullock as the object of worship (1 Kings 12:26-33). This cult the nameless prophet denounced. The reason for this denunciation was not that this was worship of a foreign god. The golden bullock was an image of Jehovah; and when Jeroboam set it up he said, "Behold thy God, O Israel, that brought thee up out of the land of Egypt" (1 Kings 12:28). It was not con-

demnation of the use of images in the worship of Jehovah, for such images were not forbidden in ancient Israel. Micah made an ephod-image in honor of Jehovah (Judges 17:1-5). Gideon made a similar ephod-image (Judges 8:24-27). David had a life-size teraphim-image in his home (1 Sam. 19:13-15). It was not condemnation of Jeroboam's erection of an altar away from Jerusalem, for worship was not yet centralized in that city (*cf.* Ex. 20:22-26; 21:14; 22:30; Judges 6:26; 13:19; 1 Sam. 10:8; 14:35; 16:5; 1 Kings 3:4). It was not condemnation of revolt against the dynasty of David, for the prophets approved of this. It was condemnation of the particular sort of image that Jeroboam set up. Molten images of gold or of silver were not used by nomadic Israel in the desert. They belonged to the civilization of Canaan. Hence they were forbidden in the worship of Jehovah as Canaanite innovations that tended to seduce Israel from the exclusive allegiance to Jehovah on which religious and national unity depended. In the oldest Hebrew code that has come down to us (Ex. 34:17) we read, "Thou shalt make thee no molten gods." This is repeated in the next oldest code in the form, "Gods of silver or gods of gold ye shall not make unto you" (Ex. 20:23b). The sweeping prohibition of all images in Deut. 5:8 and Ex. 20:4 are later prophetic revisions of the ancient law which forbade only images of the Canaanite type.

Other noted examples of prophetic protest against royal invasion of the people's rights are those of Shemaiah (1 Kings 12:12-21), Jehu, son of Hanani (1 Kings 16:1-7), Elijah (1 Kings, chaps. 18 and 21), and Elisha (1 Kings, chap. 9; *cf.* 19:16 and 2 Kings, chap. 10).

Thus it appears that all the early prophets stood for the unity of Israel through the sole worship of Jehovah, and for the freedom of Israel from royal despotism in obedience to Jehovah's demand for justice. Whenever the kings failed to realize these ideals, the prophets approved of their deposition through revolution.

The Book and Archeology



STUDIES IN THE OLD TESTAMENT¹

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Nov. 4—Defeat Through Drunkenness

(1 Kings 20:1-21)

THIS lesson carries us back about 400 years, to the days of Elijah in the middle of the ninth century B.C., when Israel and Syria were engaged in deadly struggle. The first six verses are somewhat obscure in detail, but it would seem that Ben-hadad II. of Syria sent an insolent message to Ahab, king of Israel, demanding the surrender of his silver and gold—a demand which Ahab conceded. Not content with this, however, Ben-hadad proceeded to demand the surrender of his wives and children, who would probably thereafter be sold into slavery, and haughtily vowed that his palace would be carefully searched next day and plundered of its valuables. The honor of Ahab was stung to the quick by this insolent demand, and in his refusal to accede to it he was supported by the people in general and the elders in particular, whom he had summoned in order to lay the situation before them. The refusal so exasperated Ben-hadad that he vowed to lay Samaria, the Israelitish capital, in ruins; and he had so many men in his army that there would not be dust enough, he said, among those ruins to give each of them a handful. Ahab replied in a proverb which conveyed something like the same meaning as our "Never count your chickens before they are hatched." This cool reply filled Ben-hadad with fury. It came at the moment when he was drinking in the tents on the field with royal confederates whose tastes were like his own. His indignation was kindled to white heat by the wine, and at once he gave the command to begin the maneuvers for the storming of the city. The soldiers at Ahab's disposal were a little more than seven thousand. He mustered two hundred and thirty-two "young men of the princes of the provinces," who were probably servants of the governors of administrative districts, and assigned to

them a place by themselves, apart from the main body.

Flushed with the anticipation of victory, Ben-hadad, instead of keeping his wits about him and taking precautions to checkmate the movements of Ahab, was drinking himself drunk in the tent with his sorry and sodden company. Apparently the young men were sent out first—a ruse to mislead the enemy, who fell into the trap. Instead of attacking these men, as he should have done, the intoxicated Ben-hadad gave orders to take the little band alive, whether the motive of their conduct was peace or war. This foolish delay on the part of Ben-hadad gave Ahab just the opportunity he had hoped for. The strategic movement of the young Israelitish men occupied the attention of the Syrians and misled them as to the real purpose of Ahab, who soon advanced at the head of the regular troops, to the surprise and consternation of the enemy, who lost very heavily in the sanguinary encounter that followed. The Syrians fled headlong with Israel in hot pursuit, and Ben-hadad saved his life only by escaping on horseback.

This is a memorable scene, which illustrates with peculiar vividness the importance of temperance and the peril of strong drink for the successful prosecution of war—a fact which is being more or less adequately recognized by all the combatant nations to-day. Ben-hadad's fondness for wine clouded his judgment, led him to indulge in foolish boasting, and blinded him to the difficulties and uncertainties of the situation he was confronting. It takes a sober man to face successfully the risks of warfare and of life. The story shows with great clearness how surely drink lulls the powers of perception, initiative, and execution. We always need to have our wits about us, but there are times when this is supremely necessary and when it makes all the difference between success and ruin, life and death. When Ahab was arranging his clever strategy "Ben-hadad was drinking himself drunk in

¹ These studies follow the lesson-topics and passages of the International Sunday-school Series.

the pavilions," with no eyes for the ruse which was to cost hundreds, perhaps thousands, of his men their lives; no intelligent grasp of the needs of the situation, no power to meet the skilful movements of Ahab by an effective counter-movement of his own. Campaigns are not planned and battles are not won by drunken men; and the pathetic thing is that not only the drunkard himself, but frequently many others are involved in the ruin brought on by his folly.

Nov. 11—Nehemiah's Prayer

(Neh. 1:1-11)

The Book of Nehemiah is of entrancing interest because it is made up in large measure of autobiographic memoirs. Nehemiah was a court official (a "cupbearer" in the palace), a soldier, a provincial governor, an organizer, a reformer, but above all and through all—as we shall see—a man of God.

Ezra returned from Babylon to Jerusalem in 458 with the hope and intention of reforming the Jewish community on the basis of the law. The narrative passes over fourteen years and brings us to 444, the twentieth year of Artaxerxes, king of Persia, who began to reign in 464 B.C. The scene is Shushan, the winter residence of the Persian kings. A deputation of Jews, headed by Nehemiah's brother (cf. 7:2), arrives at the palace, where Nehemiah holds high office. The first words to the deputation show how dearly he loved the ancient homeland; he asks two questions, one touching the people, the other touching the city. The people, he is told, are being afflicted and insulted, perhaps by some such taunts as are recorded on a later occasion (see 4:2f.). The city, too, *i.e.*, Jerusalem, is in a sorry plight—the walls broken, the gates burned; a vivid illustration of the dilapidation of the city is furnished by Nehemiah's account of his midnight ride round the walls in the next chapter (2:12-15). The devastation to which Hanani refers can hardly be that wrought by Nebuchadnezzar and the Babylonians 140 years before—in 586 B.C.: we are obliged to suppose that the reference is to some much more recent experience—perhaps to some injury inflicted upon the city by its jealous and hostile neighbors since the arrival of the zealous Ezra in 458 B.C.

The deputation probably came in the hope that Nehemiah, as an official at the Persian

court, might be able to do something to remedy their distress or remove their disabilities. But Nehemiah's first emotion was one of uncontrollable grief. The Orientals are much more demonstrative than we are, and we see that in the tears and the fasting which preceded Nehemiah's prayer (cf. Ezra 8:21). The prayer regards God on his two sides of majesty and mercy: on the one hand he is the great God worthy of all fear, on the other hand he keeps the covenant which is exprest in loving-kindness with those who love and obey him. Religion, tho rooted in the love of God, is more than once in this prayer regarded as expressing itself in the keeping of the divine commandments, such, for example, as are embodied in Deuteronomy. Then comes the appeal that the divine eye and ear may be attentive, tho no definitely concrete request is yet made. Significantly Nehemiah begins by confessing the national sins, his own sins also and those of his father's house; for no progress is possible till sin is confessed and forgiven. Then, with a possible allusion to Deut. 30:1-5, he prays for that restoration which is there promised to the penitent. These men, who are now the victims of affliction and insult, are Jehovah's servants, the descendants of those whom long ago by his great power he had redeemed from the bondage of Egypt; will he not use his power to save his people now, as of old, and carry forward the great national purpose he then inaugurated? The real petition comes at the very end, where Nehemiah asks Jehovah to prosper him and to grant him mercy in the sight of King Artaxerxes. The real bearing of this petition becomes clear in chapter 2.

The story is rich in suggestions as to the qualities of true patriotism. Nehemiah had two countries: Persia, where he lived and served, and Judah, the home of his fathers and his own spiritual home. Nehemiah was loyal to both; and he would have scorned to do anything for the one which would have been inimical to the interests of the other. He believed with Jeremiah (29:7) that the welfare of his own people was bound up with the welfare of the country which was now his home. The passage suggests (1) that the true patriot is deeply concerned in all that concerns his land. He is a public-spirited man. He is not content merely to do his own duty; he must be intelligently

and profoundly interested in the affairs and in the welfare of his country, rejoicing in her joy and grieved—Nehemiah was grieved unto tears—at her misfortune. (2) The true patriot acknowledges his own share in the national responsibility. "The children of Israel have sinned against thee: I and my father's house have sinned." It is precisely the best men, the men of keenly sensitive conscience, men like Nehemiah and Isaiah (Isa. 6:5), who recognize that their own part has not been played as bravely and as conscientiously as it might have been. For the national corruption every man must bear his share of blame. (3) The true patriot prays for his country. Nehemiah, tho a great man of action, was no less a man of prayer. After the shock of the bad news from Jerusalem he lays the whole matter in prayer before "the God of heaven," and this recourse to prayer is a frequent feature of Nehemiah's narrative (cf. 2:4; 4:9).

Nov. 18—Nehemiah's Prayer Answered

(Neh. 2:1-11)

The true patriot will do and dare as well as pray for his country. We are now shown how tactfully, yet how bravely, Nehemiah brings his request before the king; how, with the blessing of God, he succeeds in being dispatched to Jerusalem, not only with royal permission, but with the royal support; and how courageously, skilfully, and successfully he plans for the restoration of the national fortunes. To get a complete impression of Nehemiah's activity at this time the whole of chapter 2 should be read.

The incident described in 2:1-8 occurred in Nisan, i.e., mid-March to mid-April, of the year 444 B.C., about four months after the events of chapter 1. At a royal banquet Nehemiah was present in his capacity of cupbearer, that is, he had to taste the wine—a precaution designed to prevent schemes of poisoning—to pour it out and present it to the king. Royal servants were forbidden to enter the king's presence with an unhappy countenance, and Nehemiah appears to have hitherto observed this rule with scrupulous care. But he is burning to acquaint the king with the distress of Jerusalem, which he hopes to be privileged in some way to mitigate or remove; so he dares to attract the king's attention by breaking the law

which forbade a gloomy presence in the neighborhood of the king. From his sad face the king infers a sad heart; and when he asks Nehemiah to disclose the reason for his sadness, he frankly tells us that he "was very sore afraid." There were good reasons for his fear; not only his obvious and flagrant breach of court etiquette, but still more the possibility that the king was prejudiced against the Jews by their recent endeavors—which malice interpreted as insurrectionary—to build the walls of Jerusalem and strengthen the city. Indeed, official complaints had already been made against them, on the strength of which Artaxerxes had issued a decree forbidding the Jews to prosecute their enterprise any further. (In this connection Ezra 4:7-23 should be read.) Nehemiah's fears were therefore very far from groundless. But he bravely confesses that his sorrow is due to the havoc that has been wrought on the city of his fathers. The king asked him to state his petition. This is a movement of critical importance not only in the life of Nehemiah, but in the history of Israel. Endless consequences will flow from the words he is about to speak; he feels his very special need of divine guidance and help. So, before answering the king, he offers a brief, ejaculatory prayer to the God of heaven; and it is clear from the serenity of his answer to the king that his prayer was heard—he was strengthened and steadied.

His petition was indeed a bold one—nothing less than that he should be permitted to go to Jerusalem and build it up—particularly bold, when we remember the royal decree that had suspended such operations (Ezra 4:21-24). But the blessing of God, "the good hand of his God" (as he says in verse 8), is upon him, and the king graciously asks him how long he is likely to be away. The time Nehemiah states is not given—in any case till after the completion of the walls, and possibly much longer. Man of prayer as he was, Nehemiah shows himself the practical man at every turn. He has a long and dangerous journey before him, and when he arrives at the end of it he will need material to prosecute the work which took him away from Shushan to Jerusalem; so he petitions the king for official support in both these directions; on the one hand, from the governors of the districts west of the Euphrates through which he

would have to pass on his way to Judah, and, on the other hand, from the keeper of the forest six or seven miles south of Jerusalem from which would be procured the timber necessary for the gates of the castle and the city and also for his own official residence. All the protection and support that he asked he received, with the addition of an armed escort, such as, on a similar occasion, Ezra (8:22) had declined to ask for. But so good a work was not to be executed without opposition; and this and many a subsequent effort of Nehemiah's was dogged by the two men whose names are now mentioned for the first time—Sanballat, who may have been a Moabite (from Horonaim) but was more probably an Israelite (from Beth-horon), and Tobiah an Ammonite, who may have been a renegade Jew. Whatever these men were, they represent the venomous hostility of Judah's neighbors.

The passage is full of life and suggestion. (1) Religion and practical enterprise are entirely compatible with one another. True religion never incapacitates a man for the practical work of the world. It is the devout Nehemiah who, in his interview with the king, plans in the most practical way for his journey and arrival; and this aspect of Nehemiah's character is even better illustrated by the remaining verses of the chapter, which should be read. (2) The sense of Providence that haunts a good man's life. Tho Nehemiah plans carefully and minutely, he is always conscious that he is not alone: the presence of Another is with him, "the good hand of his God" is upon him. (3) The power of prayer. In a moment of peculiar tension, when it was of the gravest importance that Nehemiah should say the right thing, he steadied his soul by a swift and silent prayer. To this man of action prayer must have been one of the greatest realities. Prayer was real because God was real.

Nov. 25—A Psalm of Thanksgiving
(Ps. 103)

In placing this psalm within the period of Nehemiah we are not necessarily to understand that it was composed then—it is usually impossible to say definitely when a psalm was composed—but rather that it represents the feeling of gratitude to God

which the successful work of Nehemiah must have evoked in pious hearts. The singer begins by appealing to himself, as other psalmists had appealed to the people, to praise the Lord and not forget any of his benefits. The psalm is so full of joy, so happy an optimism pervades it, that the poet might seem to be unacquainted with the sterner facts of life and to have reached his optimism too easily. But it is not so; he knows, as verses 3 and 4 show, the realities of sin, disease, decay, and death; he knows also the love of God which has lifted him in triumph over these things and given him, as it were, a new lease of happy life.

But this psalmist, like every true man—as we saw in our study of Nehemiah—thinks of his people; and so he directs his gaze in verses 6–13 to the national history, which he finds illuminated by the same principles of judgment and mercy, with mercy speaking the final word, as had illuminated his own individual experience. In the far-off days of Moses, to whom God had made known his ways, he had revealed himself, doubtless, as one who would not clear the guilty, but still more as one merciful, gracious, and patient, rich in love and forgiveness (Ex. 34:6, 7). The psalmist feels his oneness with the people in their sin and in their forgiveness; it is "our sins" and "our iniquities" that have been treated with a love they did not deserve. The greatest things in the world are all too small to express the psalmist's overwhelming sense of the love of God, over-arching earth like the heavens themselves and putting the whole length of a world between the sinner and his sin. These figures are too weak to express the sense of the divine love that floods his heart; he needs something warmer and more human, and he finds it in the thought of God as Father, who loves and pities his children like as and more than an earthly father loves his children. His sense of God's pity leads him to think of the frailty of human life which needs that pity so sorely; and for a verse or two the poem is touched with melancholy, which almost looks as if the writer had forgotten the happy note of praise with which he began. But he recovers himself in verse 17, and from there to the end the note of praise swells louder and ever louder. Nay, as the psalmist lifts up his eyes to this great and loving Father, who reigns from his

throne in the heavens, and feels how poor and inadequate is the praise that he himself can offer, he appeals to all the mighty angels, the innumerable unseen hosts, the whole creation, to break into song in praise of this glorious and gracious Lord. Then, taking courage as it were from this mighty shout that rings through all places of his dominion, he ends as he began by calling upon his soul to bless the Lord.

This psalm is almost unique in the Old Testament in expressing the thought of the fatherly love of God. The Old Testament is full of the idea that God is love; it is already heard in Ex. 34:6. But "like as a Father"—that note which is sounded out

by Jesus with such beauty, clearness, and power—that is seldom heard in the older book. It is all the more wonderful when we consider how much Old Testament religion is dominated by the thought of the "fear" of God. The psalm is Christian in its appreciation of the forgiving love of God, and it is often associated, very fittingly, with the communion service in Scotland. It is one of those great poems which touch the universal heart; except for allusion to Moses in verse 7 there is hardly anything in it, except its apprehension of God as love, which stamps it as distinctively Hebrew. It is the song of those, wherever they be, who love the Lord and know themselves loved of him.

A NEW SECTION OF THE EPIC OF GILGAMESH

"THE Gilgamesh Epic is the most beautiful, most impressive, and most extensive poem which has been preserved to us of the literature of the ancient Babylonians."¹ This is the epic which contains the Babylonian account of the flood, dating at least as early as 2000 B.C. It is contained on twelve tablets with three columns on each side, coming from the "library" of Ashur-bani-pal at Nineveh, now deposited in the British Museum. But some of the tablets are imperfect and the text consequently broken. Especially is this the case with the second tablet, from which about fifty lines are missing. Fortunately, in 1914, the Museum of the University of Pennsylvania acquired (by purchase) a copy of this second tablet (copied between the sixth and third pre-Christian centuries), which is in quite good condition and furnished nearly complete the missing lines. It is described and its contents summarized by Stephen Langdon in the March number of the University's *Museum Journal*. In one respect this tablet differs from the usual form, having knobs at the top and on one side, evidently for the convenience of the reader and to avoid damage through breaking of the tablet by the fingers in holding it. The date of the tablet is later than of those tablets coming from the Nineveh library, but is probably a close reproduction in a South Babylonian version of the earlier text. In the first part Gilgamesh appears as king of Uruk (the Biblical Erech, the modern Warka). He was superhuman, being son of

a mortal and a goddess, and played the tyrant over his people, who cried to the gods for deliverance. Aruru, the mother goddess, then created Engidu, a satyr, as a rival of Gilgamesh, and endowed him with great strength. He abandoned his barbarian and pastoral life and began to annoy the hunters and shepherds of Erech. A beautiful courtesan was then introduced to him in the desert to lure him from his destructiveness.

At this point the new tablet comes in with its recovered text. Gilgamesh has several dreams that portend the meeting of a worthy rival and friend, and his mother so interprets them. Meanwhile the courtesan induces Engidu to clothe himself and enter the city. There he is converted to the ways of civilized man, and finally meets Gilgamesh. But at first Engidu is rude, and by his uncouthness shocks Gilgamesh, who orders him banished. The courtesan, however, continues his education in life's conventions. Then a new meeting takes place between the king and Engidu, and, after a trial of strength that is a draw, the two become companions and plan an Elamitic expedition.

The recovery of this formerly missing portion of the epic, together with the recent recovery of a new dynasty by Professor Clay, illustrates both the patience and the care of modern scholarship, which fits accurately into their setting apparently isolated bits of information. It also encourages the hope of filling in many another link in the chains of history and literature in order to unite events and stories now apparently disconnected.

G. W. G.

¹ Dr. R. W. Rogers, in *Cuneiform Parallels to the Old Testament*, p. 80.

Sermonic Literature



THE GARMENT OF PRAISE

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To appoint unto them that mourn in Zion, to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness.—Isa. 61:13.

NATURE assumes a change of raiment with the advent of each successive season; and whether the prevailing color be emerald or auburn, golden or gray, red as crimson or white as snow, it is always beautiful, always graceful, because always responsive to the touch of God. The children of men can not go wrong in following such an example, for nature never did betray the heart that loved her. To-day she is at one with the prophet in commending to their favorable consideration the garment of praise, which may be obtained without money and without price.

I. The garment of praise is the gift of God; that is, God surrounds us with conditions under which it is not possible to be other than grateful. The children of the captivity had sat by the rivers of Babylon, had wept when they remembered Zion, and had hung their harps upon the willows. How could they sing? How could they sing the Lord's song in a strange land? Sackcloth was their only raiment, and the spirit of heaviness their only inspiration. But the trumpet sounded the glorious return; captivity was captive led; and a way was prepared from the place of exile to the land on which the eyes of the Lord rested from the beginning of the year even unto the end of the year. The valleys were exalted, the mountains were brought low, and the promise was given—"When thou passest through the waters, I will be with thee; and through the rivers, they shall not overflow thee." The king of Persia placed the resources of his kingdom at the disposal of those who wished to return; and, as if to while away the tedium of the march, nature surrounded them with the glories of an Oriental springtime. The mountains and the hills

broke before them into singing, and all the trees of the field clapped their hands; and, to their delighted vision, the thorn appeared as a fir-tree, and the brier as a myrtle-tree, and every flower was the sign and symbol of the presence and power of God. The people of the nations said, "The Lord hath done great things for them"; and the people of Israel replied: "The Lord hath done great things for us, whereof we are glad; we are like men that dream; our mouth is filled with laughter and our tongue with singing." The sackcloth had been exchanged for the garment of praise, and the prophetic word had received fulfilment: "When the Lord bringeth back the captivity of his people, then shall Jacob rejoice, and Israel shall be glad."

Seven centuries later a Young Man, fresh from a bloodless conflict in the wilderness, with the song of angels ringing in his ears, proceeded to Nazareth in the springtime of the year and in the dawn of a great new time. As his custom was, he went into the synagog on the Sabbath day, standing up to read at the appointed place in the service; and there was delivered unto him the book of the prophet Isaiah, and he opened the book and found the place where it was written:

The spirit of the Lord is upon me,
Because he hath anointed me to preach good tidings to the poor:

He hath sent me to proclaim release to the captives,

And recovering of sight to the blind,
To set at liberty men that are bruised,
To proclaim the acceptable year of the Lord.

And he closed the book and sat down, and the eyes of all in the synagog were fastened on him; and he began to say that the dream of the dreamer had come true, that the vision of the seer had dawned upon all, that the shadow had been substantiated, and that the Scripture had been fulfilled. And all bare him wit-

ness, and wondered at the words of grace which proceeded out of his mouth.

Here is the gospel. God has risen to our help. A way has been made from the far country to the Father's heart and home. The proclamation has been issued: "I will bring thy seed from the east and gather them from the west. I will say to the north, 'Give up,' and to the south, 'Keep not back; bring my sons from far, and my daughters from the ends of the earth; every one that is called by my name, and whom I have created for my glory: I have formed him; yea, I have made him.'" There is one awaiting the wanderer's return, eager to impart the kiss of welcome and to say: "Bring forth the best robe and put it on him, and put a ring on his hand and shoes on his feet; and let us be merry, for this my son was dead and is alive again, was lost and is found." No wonder there was a burst of jubilant song at the advent when the angels transferred their praise from heaven to earth and broke the long silence with their

Glory to God in the highest
And on earth peace among men in whom he
is well pleased;
when the mother of Jesus raised her
voice:

My soul doth magnify the Lord,
And my spirit hath rejoiced in God my
Savior;

when Zechariah used his restored power
of speech in prophesying:

Blessed be the Lord God, the God of Israel:
For he hath visited and redeemed his people;
and when Simeon, in the temple of the
Lord, clasping in his arms the Lord of
the temple, sang his swan-song:

Now lettest thou thy servant, Lord, depart,
According to thy word, in peace:
For mine eyes have seen thy salvation,
Which thou hast prepared before the face
of all peoples;
A light for revelation to the Gentiles,
And the glory of thy people Israel.

No wonder that the people glorified God, and uttered their doxologies, and raised their hosannas, and spread their garments and the leafy branches in the way, and that the children of Zion were joyful in their king. No wonder that, after the resurrection, the disciples were glad when they saw the Lord; that from Olivet

the witnesses of the ascension returned from Jerusalem with great joy and were continually in the temple praising God; that believers did eat their meat with gladness and singleness of heart, praising God; that they in whom richly dwelt the word of Christ and were filled with his spirit spake to one another in psalms and hymns and spiritual songs, singing and making melody in their hearts unto the Lord, giving thanks always for all things; that the apostle exhorted them to rejoice evermore, and that they did rejoice, even in their manifold trials, with joy unspeakable and full of glory. No wonder that the singing of the new song by the innumerable multitude arrayed in white robes, as seen and heard by John, was as "a voice from heaven, the voice of many waters, as the voice of a great thunder, and as the voice of harpers harping upon their harps." Since then the voice of thanksgiving has never been silent.

The garment of praise has ever been the most prominent characteristic of every true revival of the spiritual life. You might as well forbid the sun rising on a May morning and the earth greeting his coming as to forbid the soul touched by divine love expressing its joyous gratitude in songs of praise.

He hath put a new song in my mouth, even praise unto our God.

II. The garment of praise is beautiful. Sometime, to suit your fancy or to accord with the fashion, you have purchased a garment which was never really fitting, which never gave you pleasure, which vexed you every time you donned it, and which you were pleased to lay aside ere half its days were done. The garment of praise is comely. Luke, the evangelist of the Gentiles, learned much from the apostle of the Gentiles as to the comprehensiveness of the gospel and the universality of the kingdom of God. He takes care to tell how the ten lepers—shut off from civic life and domestic joy, herding together in mitigation of their hopeless fate, standing afar off—lifted up their voices saying, "Jesus, Master, have mercy upon us"; and how Jesus with more than his usual alacrity put forth an exercise of his healing power and said unto them, "Go and show yourselves unto the priests." The priests, who were the

officers of health, could pronounce them clean and could certify their fitness to reenter the city and repossess their homes. And it came to pass as the ten lepers went toward the nearest priests, their flesh came again as it were the flesh of a little child, and the hideous nightmare under which they had lain as under a tombstone rolled away like a hideous dream at the approach of the morning light. One of them, on making the discovery, instantly turned back, with a loud voice glorifying God; and he fell upon his face at the Savior's feet, giving him thanks—and he was a Samaritan.

Jesus had seen the high priest in his garments of glory and beauty. He had seen Pilate on the bema surrounded by the imperial insignia. He had pictured to himself the glory of Solomon, and he had looked into the face of the lily, which he declared was decked in a glory which Solomon had never known; but the most beautiful robe he ever saw was the garment of praise worn by that Samaritan leper, now cleansed by One who out of contempt had been called a "Samaritan" himself.

The high priests' garments contributed not a little to the symbolic ritual of the tabernacle and temple. The coat of blue, fringed with pomegranates and golden bells, the ephod clasped at the shoulders with the onyx stones, on each of which were inscribed the names of six of the tribes, the curious girdle equipping for service, the breastplate set with twelve gems, each of which bore the name of one of the tribes, and the miter with its ribbon of blue running round the border and its plate of gold on the forehead illuminated with the legend, "Holy to the Lord," these were "the garments for glory and beauty," the symbols of thanksgiving and intercessory love and joy; and unless when thus arrayed the high priest, by a statute forever, was not permitted to enter into the holy place. Says the apostle of the circumcision: "Ye are a royal priesthood . . . that ye may show forth the praises of him who hath called you out of darkness into his marvelous light."

III. The garment of praise is far from being in universal use. Were there not ten cleansed? Where are the nine? They had

gone to pursue their mendicant course, a burden on the industrious and well-doing; and but one returned to give thanks and to receive even a greater boon than that already bestowed—a new soul to make a new body its agent for serving the Healer. Not until we have returned thanks for the blessing received has its possession been confirmed. Until we have returned thanks and begun to make a grateful use of the blessing, it may be withdrawn; perhaps had better be withdrawn. The prophets utter their wail and feel for God as they mourn on his behalf over the ingratitude of his people. "I have nourished and brought up children, and they have rebelled against me. Israel doth not know, my people doth not consider. If I be a father, where is mine honor? and if I be a master, where is my fear?" It is possible for us to walk God's world and live in his light and breathe his air and have his heaven bending over us in benediction; it is possible for us to be fed from his table and to be clothed from his wardrobe; it is possible for us to live within sight of his oracles, of the mercy-seat, of the cross, and of the great white throne, and to be ungrateful and impenitent, "unthankful and evil." And yet ingratitude blows keener than the "winter wind," is "more fierce than traitorous arms"; and it implies the absence of the wedding-garment and unfitness to enter the banqueting-house.

IV. The garment of praise, beautiful at all times, is most beautiful in the cloudy and dark day. Songs in the night have their proper setting which imparts to them more than half their beauty; tho, of course, we may not quite agree with Portia:

"I think
The nightingale, if she should sing by day,
When every goose is cackling, would be
thought
No better a musician than the wren."

It is not for every one to sing by night, nor to wear the garment of praise in the season of adversity; and yet Moses not only sang his song of victory at the Red Sea, he sang also his song of farewell on the border of the land of his dreams, which he was not to enter then; and Job not only sang in the heyday of his power and caused others to sing as well; he sang also in the night of his lonely grief when he spake

his immortal word, "The Lord gave and the Lord hath taken away; blessed be the name of the Lord." The prophet wore the garment of praise when he uttered his oracle which will never die:

Tho the fig-trees shall not blossom,
Neither shall fruit be in the vines:
The labor of the olives shall fail,
And the fields yield no meat:
The flock shall be cut off from the fold,
And there shall be no herd in the stalls:
Yet I will rejoice in the Lord,
I will joy in the God of my salvation.

The three Hebrew youths, according to the Septuagint version, praised the Lord in the furnace seven times heated, singing a song which still calls upon the cold and the heat, the night and the day, the shower and the dew, the river and the sea, to bless his name. And the smell of fire passed not on them, and a Fourth Person walked with them, presenting to the eyes of the king of Babylon the aspect of a son of the gods.

Paul and Silas wore the garment of praise when at midnight in the dungeon of the prison at Philippi, their feet fast in the stocks and their bodies seamed and scarred with the lictor's rods, they prayed and sang hymns unto God, and heaven responded with its Amen of deliverance. Paul wore the garment of praise when a prisoner in the ship pursued by the storm, when neither sun nor stars had been visible for many days, when for two weeks his fellow passengers had abstained from their regular ration, when he took bread and gave thanks before all of them and began to eat, and when his two hundred and seventy-five companions, assured of their safety, began to eat also and to be of good cheer as they contemplated the garment of praise worn by him who in the crisis had been promoted to the command of the ship. He wore the garment of praise when he spent a night and a day in the deep clinging for life to a fragment of the vessel, and when at length he grasped the shore and allowed his Master to read the thanks he could not speak. The garment of praise is water-proof and it is fire-proof.

The moment we are able to thank God for a trial, however painful, that moment it will pass away, leaving a blessing behind it, or it will remain to work out a far more exceeding and eternal weight of glory. If it were possible for a lost soul to give thanks unto God in its prison, I

think that iron bars and adamantine walls could not retain it a moment longer. Madame Guyon sang in the Bastille, like a bird in a darkened cage, until she was set at liberty. John Bunyan wore the garment of praise in his Bedford "den" until the door was opened. Samuel Rutherford wore it in his "northern prison," writing those letters which reveal "the white side" and "the sugared side" and "the perfumed side" of the cross of Christ, until he was restored to less limited service.

When the father of the late Principal John Cairns finished his earthly course, after sufferings long and patiently borne, this scene—described by one of the children—was enacted in the death-chamber: "None of us except mother had looked upon the face of a dead man, and there our father lay dead. After a short pause, when each had realized what had happened, mother in a broken voice asked that 'the books' might be laid on the table and gave out the verse:

'The storm is changed into a calm
At his command and will;
So that the waves that raged before
Now quiet are and still.'

It was her voice that raised the tune. Then she asked Thomas, the eldest son, to read a chapter of the Bible and afterward to pray. When we knelt down Thomas made strong efforts to steady his voice, but failed utterly; and our dear mother herself lifted up the voice of thanksgiving for the victory that had been won."

I recall the face and form of an affectionate and fascinating lad. I still see his kindly greeting as his pony carried him to the school of his juvenile days. From stage to stage he proceeded, bringing joy to his widowed mother and to all his teachers, until he completed and crowned a brilliant course at Oxford. He gave himself to literary pursuits and achieved a prominent position as an accomplished journalist. As soon as he heard his country's call he offered his services as a combatant officer, received a commission, gained promotion and distinctions, and fell in action as he led his men with a characteristic courage which never failed to inspire them with rare heroism and devotion. His mother, to whom he had ever been a perfect son, now wears the garment of praise above her

mourning apparel, and writes: "I thank God for his life and I thank him for his death." The Lord Jesus himself wore this garment of praise when surrounded by a hungry multitude in the desert, when the entire collected supplies amounted to five barley loaves and two small fishes, and when he thanked God that he had so much with which to begin the serving of the repast. Such faith merited a miraculous response. When thanksgiving forms the first course, a scanty meal will go far. He wore the garment of praise when he came forth from the cities, where most of his mighty works had been done and still they were unimprest; and when he said, "I thank thee, O Father, Lord of heaven and earth, that thou didst hide these things from the wise and understanding, and didst reveal them unto babes; yea, Father, for so it was well-pleasing in thy sight." He wore the garment of praise when he wept at the sepulcher of Lazarus and said with uplifted eyes: "Father I thank thee that thou hearest me; and I know that thou hearest me always; but because of the multitude that standeth around I said it, that they may believe that thou didst send me." He wore the garment of praise when in the guest-chamber he took the cup and gave thanks, altho he knew the final drafts of that same cup would be offered and received in Gethsemane and Golgotha. And he wore the garment of praise when he sang a hymn and went out unto the Mount of Olives.

A devout and prosperous farmer—who had often felt hurt on account of the ungrateful grumbling of his neighbors at the wind and weather, as if neither was

under control and neither was a servant of the Lord of the seasons—built a large barn and on the highest point of the gable placed a weather-vane. On the plate of the weather-vane he had the words incised, "God is love." His neighbors remonstrated with him for associating such a variable instrument as a weather-vane with such an unchanging reality as the divine love; and he made answer that he desired to remind his friends and himself that no matter how the wind blew and no matter how they had to adjust their vision so as to be able to read the message, the message was always true—"God is love."

V. The garment of praise never falls out of fashion. It is most amusing to look over a book of illustrations of the different costumes worn since the Norman Conquest, or even to take up an album containing photographs extending over half a century. You feel quite certain that your wardrobe would be next to empty and your resources slender in the extreme before you could bring yourself to wearing garments like these! The garment of praise never goes out of date. Some graces may become less prominent. Faith, in some of its aspects, will pass away, and so will hope; but love will endure, and the thanksgiving will be the expression of love forever. He that now weareth the garment of praise already wears a robe made in the fashion of the city of the golden streets. The grateful heart that tastes with joy God's precious gifts and, above all, sings the new song in acknowledgment of the Gift Unspeakable is rehearsing "that song of pure content ay sung around the sapphire throne with saintly shout and solemn jubilee."

THE MINISTRY OF COURAGE

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But David encouraged himself in the Lord his God.—1 Sam. 30:6.

Every one said to his brother, Be of good courage.—Isa. 46:6.

COURAGE is the dynamo of character. We can not climb very far on the pathway of human achievement without its help. We may have large visions; our hearts may be stirred with noble emotions; in the chamber of the brain we may map out large and comprehensive plans; in the depths of us may glow the fires of ambition; there we

may nurture the highest ideals; but, unless we have back of these the spirit and the power of courage, these offspring of the soul may all be still-born. It takes courage to bring them to the light. Much that is grand and noble in life, much that is evocative of human admiration—these are the children of courage, mothered by her in the tender years, nurtured by her into the strength and heroism of manhood, tended by her through declining years and ultimately brought by her, like Caleb of old, into the peace, quiet-

ness, and triumph of a green old age. I am never called to stand by the bier of one who has lived to a ripe old age without calling imagination to my aid and seeking to read in the hieroglyphics of the sallow skin and sunken eye, the furrowed brow and silvered hair, the story of those silent heroisms, those secret struggles and hidden triumphs, the unrecorded conquests of the inner man—conquests that have been blood-bought, have made their terrific drafts upon the supply of courage, and that shall never be revealed till the leaves of the judgment-book unfold. As I look upon such a face I seem to hear far in the distance the rumble of life's hard-fought battle-field, and all unconsciously there come those lines to my remembrance,

"Soldier, rest, thy warfare o'er."

Courage has done her noble work. What angel with apocalyptic reed will ever measure the length and the breadth, the height and the depth of that supply of courage which is necessary to bring a man home again with songs and everlasting joy upon his head. It takes courage to go forward in the dark, to walk in the blazing light of the busy noon-day of life, to descend into the depths, or scale the mountain heights; courage to dare the difficult, defy the impossible, and take the frowning fortresses of fortune. It takes courage to follow our convictions, to cherish our ideals and possess our integrity inviolate. For lack of it most of us are not half the men and women we might be.

We all recognize how prone we are to a mood of disheartenment. We are so readily discouraged. We become discouraged about our lack of success, about our state of health, about our friends, about our families. Sometimes there comes upon us a spiritual disheartenment and we are discouraged about our moral variability. In a hundred different ways discouragement casts its dark shadow across our pathway to chill our brightest days and deprive our lives of much that is strong and sweet and beautiful.

How can we fortify ourselves against this malady that may thus paralyze the splendid energies of life? There is no better source of help than the Bible. Many a disheartened soul has been revived again by coming to drink from the crystal depths of the fountain of the living Word. Wherefore, I lead you once again to that old fountain and bid you drink to the refreshment of your souls.

The incident of the text is taken from that period in David's history when the jealousy of Saul had driven him into exile and he had become a soldier of fortune. He had gathered about him some hundreds of outlaws and freelancers who had established their home in the mountain fortress called Ziklag. David and his men had joined themselves to the Philistines, but the soldiers of the Philistine princes became suspicious of the loyalty and purpose of these Israelites in their ranks till their captain had to yield to their demands and send David and his men home to their fortress. Greatly to their astonishment they found, when they came within view of their homes, that the Amalekites had swept up from the south and in their absence had raided their village, taken captive their wives and children, together with all the spoils and cattle, and had left the town a smoldering ash-heap. Their wearied and discouraged souls flamed into a spirit of mutiny and the whole band turned against their captain, "for the people spake of stoning David." But David, we read, encouraged himself in the Lord his God and converted the spirit of mutiny into a flaming vengeance till the men following his defiance and leadership, in the intoxicating strength of a righteous indignation, pursued the Amalekites and smote them hip and thigh, brought back all the spoils, and secured their wives and children amid tumultuous rejoicing.

The story strikingly illustrates how the sheer courage of one brave man turned defeat into victory. That is what courage is ever doing for us in the far-flung battle of life. Think of the odds against David. Six hundred against him. Home gone, friends gone, neighbors gone, family gone, soldiers gone; nothing left him but his sword, his own good sword, and God. But David encouraged himself in the Lord! That is the thing that links victory to defeat. Courage! Let faith summon it into your lives! Fortunes may crumble into useless dust; riches may take unto themselves wings and flee away; health may vanish like the dew of morning on the rose; hope may plume her wings for distant flight, but David encouraged himself in the Lord and so may we. That's a small line to bring into one's history, but oh, how it puts to flight the armies of aliens, stops the mouths of lions, gives strength out of weakness, sweeps mountains

into the sea, transforms the maps of nations, and verily diverts the current of human history. "But David encouraged himself in the Lord his God."

It may sound somewhat paradoxical to venture in the midst of a plea for courage this statement—that discouragement is not altogether an unmitigated evil, yet many experiences there are in human life to testify to the truth of the statement. Is not discouragement one of the ways in which God at times disguises his blessings? Is it not one of the best disciplines of life, and is it not one of the so-called "nobler penalties" of life? After all, there are few things that so reveal a man as the spirit in which he accepts discouragements and the uses to which under God he turns them. Common life about us is full of illustrations. History and literature have many outstanding instances. I am thinking of Audubon, our great American naturalist, who set out with his knapsack and note-books to loiter among the forests and hillsides, by lakes and rivers in all regions of North America, there in patience and in sympathy for years to study the habits of the feathered creation and give to the world an authoritative treatise on the birds of North America. Coming back to Philadelphia after his wanderings that covered several years, he deposited his manuscripts and drawings in a trunk and betook himself to the seaside for a few weeks' rest. Returning, he discovered that the rats had nested in his precious manuscripts and his drawings were in a million pieces. Nothing daunted, the very next morning he started forth with a smile upon his countenance, his knapsack over his shoulders, and fresh note-books to repeat the experiences of years through which he had just gone.

I am thinking also of Thomas Carlyle. I recall with serene pleasure a quiet evening visit to the quaint village of Ecclefechan on the border between England and Scotland, where Carlyle was born and brought up. The humble home has become quite a shrine, and in the course of years an interesting accumulation of souvenirs brought together. I recall seeing a fragment of manuscript of his "Frederick the Great," also a letter to his publishers regarding it. Not many of us have read, but we have all seen his voluminous work on "Frederick the Great" and from its material dimensions may draw some conception of the time and attention he must

have given the herculean literary task. It seems that when his precious manuscript was all but completed, an ignorant servant girl, knowing nothing of its value, kindled his study-fire with it and the work of patient years disappeared in flames. The letter beside the burned fragment of manuscript is a very apologetic communication to his publishers regretting the necessity of inconveniencing them and explaining the reason for the delay, together with his intention of addressing himself immediately to the new task of reproducing largely from memory the manuscript promised. So when next your eye falls on that long row of books by Thomas Carlyle, remember that it is a glorious monument to a courage born of despair and disheartenment.

If we were to seek further illustrations of this truth in the realm of the mission field, time would fail us to tell of Judson, Cary, Johnson, Moffat, Paton, and that illustrious line of splendid men and women who have labored for years without the encouragement of a single convert, yet built the hope of the future in these lands upon the very foundation-stone of their disheartenment, remembering always the prophet's portrait of the Coming One, "He shall not fail nor be discouraged." It is because of such experiences that we must agree that in innumerable ways our discouragements are not unmitigated evils, but they may play a necessary part in the education of character, that they become the very instrument whereby the finest nobilities of the soul get themselves written out and secure for us an enfranchisement in the roll of the world's useful men and women.

To go back a moment to the experience of David. We find that, in the matter of triumphing over discouragements, he teaches us the importance of relying upon ourselves—that is, in other words, resourcefulness. David, we read, encouraged himself. There was no one else to encourage him; every one had turned against him. Is there not a touch of sorrowful irony in all this? How often David had been the enheartener of others! Perhaps few mortals have been more instrumental in buoying up the spirits of their fellow men than this "sweet singer of Israel." How many a downcast soul has been refreshed and revived to newness of life by the songs he wrote! Every page of the psalms has a cordial for the downcast.

Here we find that man himself in dire need of encouragement and never a soul to utter it. What did he do in such an emergency? He encouraged himself.

Once upon a time in the city of London a stranger betook himself for counsel to a great physician of that city. The kindly doctor was quick to read in the somber face and cast of dejection in his eye the unmistakable truth that a cancer was eating at the vitals of the man—the cancer of discouragement. “My dear fellow,” said the physician, “my alchemy can do nothing for you, but if you are willing for a little advice, I will give it. Take this prescription—buy yourself a ticket for the theater to-night. There is a man Garrick, who is playing at Drury Lane. Spend an evening there and you will feel better in the morning.” The stranger lifted his sad eyes upon the doctor and said, “Alas, alas, Doctor, I myself am David Garrick.” How true it is sometimes that many a man capable of lifting the burden of corroding cares from the shoulders of others is powerless to lift that burden from his own. Many a one who can make merry the heart of his brothers can not rally his own soul. It was not so with David, however. He had learned to drink of his own cordial and to practise his magic on himself. David encouraged himself.

Blessed are those of us who in the school of life learn the precious art of self-encouragement and are assiduous in its practise. Some of us who have older grown have discovered that if we do not encourage ourselves no others will do it for us. I do not mean to convey the idea to our younger friends that others are unwilling to hearten us, but I do mean to say that the roots of discouragement run so far down into the secret depths of the soul that it is quite impossible to take others into our confidence and counsel. It is largely on the surface that our friends can comfort us. Away in the interior land of the soul the conflict and the carnage wage, whose existence can scarcely be dreamed of by the outside world. It is for the distraught soul in such an hour, when perhaps the soul is facing defeat, that the text comes to our refuge. David teaches us the transcendent importance of self-reliance.

That is the message that comes especially to my younger brothers and sisters. Our fathers and mothers and teachers and

friends can answer many questions and solve many of our problems, but soon we learn that there are some they can not answer. The great issues of life are, after all, to be met alone. The problem of character is one we must deal with single-handed and alone. If we are to exercise ourselves to godliness and sobriety, we must have that self-reliance, that moral and spiritual resourcefulness which will enable us to meet the issues alone. Sooner or later we must discover that in this game of life we must “go it alone.” David encouraged himself. So may you and I.

Now if we follow on a little further we shall discover that religion is ever the basis of this true self-reliance. Many times a man's extremity proves God's opportunity. The secret of David's marvelous self-reliance lay in his religion. He was at his wit's end, but not at his faith's end. He knew how and when to fall back on God. To be able to do this at the right time and in the right place imparts a calm and dignity to life that redeem it from many a useless sorrow and anxiety. I recall an experience of my venerable father while traveling alone in the mountains of California which exemplifies this. One night he was compelled to seek shelter in a lonely miner's cabin which was locked, upon the door of which he could read through the dusk this sign of welcome, “God helps those who help themselves, but God pity the man who helps himself here.” However, having been accustomed all through his life, like David, to encourage himself in the Lord his God, he broke into the cabin and found undisturbed shelter for the night, and made his peace with the returning miner in the morning. But God pity that man who, wandering through the mountain-trails of this life, comes to the hour of need and can not find shelter in God; can not, like David, fall back upon God. Only those whose feet are on the Rock of Ages can stare discouragement out of countenance.

Divinity, however, is not always the first recourse of humanity. Too often it is the last. How pathetic it is to see those who all their lifetime have disregarded the laws of God, ignored the claims of the Church, and turned a deaf ear to the appeals of Christ, coming at the eleventh hour to desire the holy offices of religion. They have not counted God among their resources; and however successful they have been in the

things of this world, they find themselves helpless in the "swellings of Jordan." Youth is accustomed to looking upon life as a limitless endowment, an unending patrimony, to find at last that all this wealth has slipped away beneath unheeding eyes! At life's eventide they wonder what has become of all they once had. Gradually they find the feet growing tired, the journey longer, the blue mountains still far, far away, the supply of love and hope and enthusiasm vanished, and they awaken to the discovery that they have nothing left, nothing but despair—despair or divinity. Somewhere, sometime, we shall all come to learn the limits of self-help, and in that hour we shall determine whether life is to become a tragic failure or a triumph of faith. Blessed are they who, in the early morning of life, learn to put their reliance in God while life's sun is still in the east, rather than when the westerling lights cast long shadows beyond them and they discover they have but a few more steps to take and that they must lean upon the everlasting arm if they are to take even these. David encouraged himself in the Lord his God. The roots of all true strength and courage run down, far down, into the springs of eternal life.

I have associated with this text another taken from the Prophet Isaiah, for I wish to conclude this study on courage by speaking for a moment on the Christian duty and privilege of encouraging one another. "Every man said to his brother, Be of good courage." So the carpenter encouraged the goldsmith, and he that smootheth with the hammer encouraged him that smiteth the anvil. Thus they helped every one his neighbor and formed, as it were, a league of courage. What a splendid idea that is! After all we are here to help one another, and we shall find that in helping one another we shall be most effectively helping ourselves on the way to happiness and contentment. A young woman of society remarked to me the other day that she had discovered a sure cure for the "blues." She had spent a day with the visiting housekeeper among the poor on Halsted Street. She had for one morning been the instrument of helping and encouraging others, and she thereby en-

couraged her own soul. That is one of the unchanging laws of the spiritual universe. Hearten others and you have taken the surest means of heartening yourself. As we lift the burden from the shoulders of others we find our own burden growing strangely lighter day by day. Ah, God knows how much the world needs encouragement! How the heart is grieved within us when we think of the thousands who must go on doing their daily drudgery without ever getting a word of encouragement. The world waits on your help. Join the league of those who encourage one another. There died the other day an Indiana poet whose homely verses have woven themselves into the heart-strings of humble American homes everywhere. In his inimitable way he has cast this lesson of encouragement into living verse:

"When a man ain't got a cent and he's
feel'n kind o' blue,
An' the clouds hang dark an' heavy an'
won't let the sunshine through,
It's a great thing, O my brethren, for a
feller just to lay
His hand upon your shoulder in a friendly
sort o' way!
It makes a man feel curious; it makes the
teardrops start
An' you sort o' feel a flutter in the region of
your heart,
You can't look up and meet his eyes; you
don't know what to say
When his hand is on your shoulder in a
friendly sort o' way.
Oh, the world's a curious compound, with its
honey an' its gall,
With its cares and bitter crosses; but a good
world, after all,
An' a good God must have made it—least-
ways that's what I say
When a hand rests on your shoulder in a
friendly sort o' way."

The blessing of a friendly hand! What it means to many a disheartened soul! I am thinking of the hand that was nailed to the tree, the pierced hand of the Son of God, reaching down from the cross and resting in benediction upon the shoulders of the down-trodden, disheartened, discouraged, sin-driven children of men and drawing them into the strength and sweetness of his rest. Behold his hand is stretched out still, and with his gracious and loving encouragement he bids us "Come."

THE AMERICAN NATION A CHILD OF PROVIDENCE¹

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He hath not dealt so with any nation.—Pa. 147:20.

THE astronomer and geologist hold us willing captives while they give us in fascinating detail the methods of creative genius in the formation of the worlds. But not more surely did an omnipotent Creator speak the universe out of chaos than this same Creator will personally superintend the establishment of a moral and spiritual kingdom upon these material foundations. The infinite Father created the material world that here he might enforce his sublime purposes in a world of truth and spirit.

With this ideal of the philosophy of history, it is a charming privilege to trace the hand of God in the history of nations, for

"His purposes are ripening fast,
Unfolding every hour."

Upon this joyful and beautiful festal Thanksgiving day it is inspiring to observe how mysteriously a guiding hand has directed the course of our national events, warranting us in the conclusion that the American nation is a child of Providence and that our nation's God-appointed task is to "Proclaim liberty throughout the land unto all the inhabitants thereof."

Columbus was a providential man. In the great movements of history some men stand forth preeminently among their fellows. They are like pivots upon which the epochs of history turn. Such men were Moses, and Abraham, and Nehemiah, and John the Baptist, and Paul, and Peter the Hermit, and Cromwell, and Lincoln.

This seems to be true in a remarkable degree of Columbus. He was a man of convictions. His ambition to travel westward upon the boundless sea was not a caprice; it settled down upon him as a duty. Columbus became the embodiment of the spirit of the age. The intelligence of his day was reaching out after undis-

covered lands. Men were placing their hands above their eyes and gazing intently westward, as if to descry against the horizon the hilltops of a distant continent. There were many map- and globe-makers, among whom was a brother of Columbus.

Prince Henry of Portugal also became an enthusiastic geographical explorer and navigator. In a very especial manner he opened the way for the discovery of the Western World. It is said of Prince Henry that he declined to pursue militarism, for which he had exhibited marked genius, declaring: "No, I have better work. I propose to enlarge the boundary of human knowledge; to uncover the lands that are shrouded with the mists of the sea; to open up the world for commerce and the Christian faith."

It is also interesting to note that at the time of the voyage of Columbus, "young Magellan, who was to become the first circumnavigator of the globe, was a lad of twelve among the mountain altitudes of his birthplace in Portugal; Martin Luther, all unconscious of the fame and toil which were before him, was a lad of nine in the village of Eisleben; Michelangelo, the poet, the painter, the architect, the engineer, the sculptor, the creator of St. Peter's at Rome, the Titan of the world of art, was a lad of seventeen in the midst of his dreams and studies and preliminary labors in the artistic paradise, Florence, in Italy; and here, too, at Florence, Lorenzo de Medici, at the end of his career, lay dying, forlorn, aghast, and remorseful."

Among the forces which providentially operated for the great achievement of Christopher Columbus was his marriage to Felipa, the daughter of Peretrello, who had distinguished himself as a navigator and had been made governor of the Madeira Islands, which he had himself discovered. The young wife was ambitious for her husband and coveted for him the fame of also finding some unknown territory; and

¹The Commissioners of the beautiful San Diego Exposition planned a great union Thanksgiving service, to be held in the capacious out-of-door organ auditorium on the exquisite Exposition grounds. Dr. Charles Edward Locke, pastor First Methodist Episcopal Church, Los Angeles, was invited to give the address. It was estimated that fifteen thousand people were present. It was pronounced in all respects a most remarkable service and probably the largest audience assembled for worship anywhere in America on Thanksgiving day, 1916.

when at her early death she left him lonely and sad with his little toddling Diego, she also bequeathed to him her loving confidence that he would some day sail out upon that western sea. In the bright history of this mighty western civilization it will not be forgotten that two gracious women, Queen Isabella and beautiful Felipa, supplied cheer and courage to the faltering discoverer.

Columbus was a man of faith, a man of courage. He endured thirteen years of ignominy, poverty, and abuse before friends arose to help him transform his dream into realization. He was ceaselessly persistent, devoutly humble, and besides exhibited his true manhood by being willing to suffer for his convictions. The familiar story need not be told again of the weary search of Columbus for material assistance. We can see him footsore and disheartened, with the little Diego hungry and ragged at his side, coming, at last, to the monastery of La Rabida in southern Spain. Here he found a friend in the good priest Marchena, who had once been confessor to the queen. This devoted monk became the providential instrument by which the invincible but discouraged man had access to the throne, and this finally resulted in three fragile caravels leaving the port of Palos, August 3, 1492, carrying with them the blessings of Church and State.

It is safe to say that, without the faith and prayers of Columbus, that invincible group of 120 daring Argonauts would never have been organized; and without those same prayers and faith the tired crews could never have endured the strain and storms and disappointments of sixty days of unsuccessful sailing.

The discovery of America was a providential event. A dreamer had become a world-builder. Such an event is one in which marvelous movements culminate or from which they emanate like beams from the face of the sun. Events of this character occurred when the son of Terah forsook his paternal idols in Chaldea, when the Spanish Armada was disastrously defeated by the army of Elizabeth, and when the Boys in Blue won at the battle of Gettysburg.

It was in the fulness of time when America was discovered. The Bible had

been unchained, printing had been invented, there was a revival in letters, the Moors had been expelled from Europe, and experimental science had had its beginnings. A new arena was in demand, the great purposes of the years were about culminating, and, at this opportune time, this continent with its boundless resources was opened to the dauntless navigator. Here God is demonstrating the logic of creation; here he is giving the rationale of human existence.

The coming of the Pilgrim Fathers was a providential event. Note the events of 1620. At that time in this new country the Spaniards had founded St. Augustine, in the land of flowers, and the Dutch were strengthening themselves on Manhattan Island. In this year the movements of the hand of Providence are distinctly visible. If the Spaniards had succeeded in America, the civilization of an effete monarchical form of government would have crushed the new country; if the industrious Dutch had prevailed, this land would have been great only as a commercial center; but in 1620, with the coming of the "Mayflower," elements were introduced which were destined in a peculiar sense to make this God's country. The historian states that every enterprise of the Pilgrims began with God. When the first colony was organized it was clearly stated it was "for the glory of God and advancement of the Christian faith."

With the dawn of the seventeenth century great principles were struggling for the ascendancy. The new country opened a field for the operation and triumph of ideas. With the landing of the Pilgrim Fathers the human mind was emancipated. It was no longer a crime for a man to think. Men like Galileo and Giordano Bruno had been persecuted and put to death, and others like Copernicus had been excommunicated because of declaring their convictions and announcing the deductions of their mathematical investigations; but with the touching of the prow of the "Mayflower" an asylum was found where men could indulge mental processes and worship God as their conscience dictated.

Of the 104 brave souls who arrived that bleak November day only one-half survived the sickness and death of that first rigorous winter; but when the tardy but

joyous springtime had come, and the "Mayflower" was to make its return voyage, and the privilege was granted to any who wished to return to their homeland, not one of those dauntless men or frail women accepted the proffered privilege.

When it shall be your good fortune to visit the holy shrines of old Plymouth town you will find there upon a massive pedestal a colossal figure of a beautiful woman. With one hand she presses the Holy Bible to her heart, while with the other she gracefully points to heaven. Some generous benefactor has called it "Faith" and appropriately dedicated it to the memory of our Pilgrim fathers and mothers.

Our Puritan fathers and mothers were made of the material from which God expects his stalwart heroes and exquisite heroines. Driven from pillar to post for their convictions they braved the terrors of a mighty sea and sought a land where without hindrance or molestation they could worship God according to the dictates of their own conscience. The rigors of winter were beginning to settle down upon New England's rocky coasts when the little ship dropt anchor in the icy waters of Plymouth harbor.

They were not ordinary folk. They were made of such stuff as God lays in the foundations of his lofty purposes. Bishop C. H. Fowler thinks it was the Sabbath day when they made their first landing. Altho there was great need, if not the verge of famine, on board the "Mayflower," yet those stalwart men observed that first Sabbath as a day of rest and worship.

"All that dreary December day while it snowed, and sleeted, and froze, and blew, they prayed, and sang, and walked back and to, not stopping so much as to build a fire until six o'clock at night, for it is God's holy Sabbath day. They can die if need be, but they can not violate God's holy ordinance. Grand old men were these, good seed with which to seed down a continent, good material out of which to make a republic. I never think," continues the eloquent bishop, "of these heroes waiting on this stormy land, in the snow and sleet of that winter Sabbath, but I feel moved as in the presence of the bravest men of our race and bless God that the imprint of the Puritan is everywhere."

The providential sequel of the coming of the Puritans was the struggle for

liberty in 1776 and the reenforcement of the purpose of the New World in the battle of 1812. Men who had sought a distant shore, and had established religious freedom, could not longer endure political serfdom.

You will recall the memorable utterance of Edmund Burke:

"To prove that Americans ought not to be free, we are obliged to deprecate the value of freedom itself; and we never gain a paltry advantage over them in debate without attacking some of those principles or deriding some of those feelings for which our ancestors have shed their blood."

And Lord Chatham—"the Commoner"—said:

"The Americans contending for their rights against arbitrary exactions, I love and admire. It is the struggle of free and virtuous patriots. My Lords, you can not conquer America. . . . If I were an American as I am an Englishman, while a foreign troop was landed in my country I would never lay down my arms—never—never!"

Mr. Bryce, the late British Ambassador, tells a story to illustrate the exalted opinion that he thinks Americans generally have of their nationality.

It was in a schoolroom and during a review of history since the creation.

"Who was the first man?" the examining teacher asked.

"Washington," hastily replied a bright boy, quoting a familiar slogan, "First in war, first in peace, first—"

"Wrong; Adam was the first man."

"Oh," the pupil sniffed disgustedly, "if you are talking about foreigners—!"

If we are spoiled as a nation, indulgent friends like Burke and Pitt and Bryce are somewhat responsible for it.

It was the mission of America to teach the world the fundamental principle that all men are created equal under the law. The liberation of the black man in the sixties was the most astonishing event of two centuries. But in less than a score of years the example of the new country had been followed by all civilized nations.

Again, the philosophy of the Nazarene needed the rich soil of an untried land. The simple doctrines of the Mount of Olives and the shore of Galilee were ridiculed by a continental and feudal system. The path of the Golden Rule and the

principle of brotherly love and service were obstructed by traditions and institutions and castles and princes and lords.

Christ's doctrine that whosoever would be great must be the servant of all was transposed by the imperious prince in his impregnable castle to mean whosoever would be great among you must have all as his servants.

At an opportune time for the advance of Christian philosophy the Puritans found an unoccupied territory where they built a government upon the loftier principles of him who commanded: "Render unto God the things that are God's and unto Cæsar the things that are Cæsar's." In a very peculiar sense is this nation a creation of infinite love.

The new mission of America is but an enlargement of the old mission, "to proclaim liberty and peace throughout all the land." It has remained for the people of these last days to read a new meaning into Bishop Berkeley's couplets:

"Westward the star of empire takes its way,
The first four acts already past;

The fifth shall close the drama with the day—

Time's noblest offering is its last."

Our forefathers bravely followed the guiding star to the summit of the Alleghany mountains and fixt the western boundary of the new republic. But the years pushed the frontiers westward until the sweeping waters of the great Mississippi were reached. And when at last, against the prophecies and expectations of American statesmen, the plains were crossed by the intrepid pioneer, autocratic and indignant makers of laws defiantly announced that the crest of the Rocky Mountains would forever remain the western boundary of the nation. But westward still, steadily and gracefully, moved that point of light until at last it mingled its silver beams with the golden glories of this sunset coast.

Once more with composed assurance the statesmen announced the farther boundary of America to be the embroidered strands of our Western States. And even modern magi did not discern, through the crystal air of our western shore, that the star of empire was not standing motionless; it had not ceased its noiseless tread, but westward still pursued its steady

course. It was not until war-clouds had darkened our national sky that it was seen that the star of empire was fitfully gleaming above a Pacific archipelago.

As a nation we are the creatures of that star, and we can do nothing less than recognize its leadership and keep up with its aerial flight, for some day it will belt the earth with bands of light; and the star of empire, which, may I say it, is the Star of Bethlehem, will lead our nation and the whole world to the portals of the King where liberty and light and truth shall reign in an eternity of beauty and perfection, and at last it will be placed as a jewel in the diadem of the King of Kings and Lord of Lords to shine with fadeless luster forever and forevermore.

Expansion is not necessarily imperialism. Our duty to the world is to proclaim liberty, to give to all the inhabitants thereof our gospel of freedom; to teach men how to govern themselves. And, so soon under our tutelage as the Cuban and Tagal shall be fitted for self-government, our America will surprize the grasping nations of the world by her magnanimous treatment of her temporary colonists. The God of nations has called us to this mighty task, and the progeny of the Pilgrim Fathers will not be recreant to the great trusts which they have inherited and which God has imposed.

We must not overlook, in our interest in world-wide proclamations of liberty, our supreme duty to ourselves. We must maintain and steadily increase our integrity and strength and personality as a nation.

Great nations die from internal enemies—from irreverence, strife, selfishness, and corruption. If we shall fulfil the prophecy of the translated "Grand Old Man" of England, we must be faithful to ourselves: "America will one day become what England is to-day—the head steward in the great household of the world, because her service will be the best and the ablest."

We must remember that permanent power is based on service and is a survival of the fittest. Abraham Lincoln spoke immortal words which should be written upon our national escutcheon, when, in referring to a possible downfall of America, he said:

"Shall we expect some transatlantic military giant to step the ocean and crush us at a blow? Never! It can not come from abroad. As a nation of freemen we must live through all time or die by suicide."

These are words as suggestive as they are solemn and true. We must look well after the evil forces which poison and destroy citizenship. In a republic the nation is no better than the individual citizen. We must proclaim liberty and bring freedom to men who are slaves of self, avarice, poverty, appetite, and vice.

It is time for this nation to free itself from the greatest curse which has ever blighted this republic, compared with which the villainies of slavery are not commensurable; of course I mean the drink-traffic with all its multitudinous diabolisms. If the twentieth century, in its early decades, does not crush this gigantic octopus, our loved land will in less than another hundred years be seized with an incurable internecine disease.

On this Thanksgiving day let us indulge the hope that the near future shall see brave men pressing nobly forward for the solution of every problem which may threaten our national growth.

Did you read what was found in the *Wall Street Journal* the other day? You would rather have expected to find it in a religious weekly than in a financial daily:

"What America needs more than railway extension, and Western irrigation, and a low tariff, and a bigger wheat-crop, and a merchant marine, and a new navy, is a revival of piety; the kind father and mother used to have—piety that counted it good business to stop for daily family prayer before breakfast, right in the middle of harvest; that quit field work a half hour early Thursday night so as to get the chores done and go to prayer-meeting."

The first maps of America bore the name of *Terra Sanctæ Crucis*—"The Land of the Holy Cross"; and so it is to-day the land of the cross of Christ and as such we should valiantly protect it.

The destroyer of liberty is abroad! We must protect our homes and our churches! We must come forward and defend our public schools against bigots and atheists! Resist and resent the suggestion to divide the public-school funds, and in the name of the God of America and liberty demand that the Holy Bible shall be restored to its honored and sacred place in every schoolhouse in our land!

THE WONDER-WORKING CHRIST

The Rev. ASA J. FERRY, Philadelphia, Pa.

And at even, when the sun did set, they brought unto him all that were sick, &c.—Mark 1:32-34.

THE place of miracles in the life of our Lord has long been a vexed question. In the early centuries it does not seem to have been so troublesome. Even the opponents of Christianity in that early time found no great difficulty in believing the marvelous: it was a less discriminating and more credulous age. It was not, indeed, until the appearance of that curiously complex thing, the modern scientific spirit, that the miraculous began to give much trouble. Since the rise of that spirit, however, the whole question of the unusual and the marvelous, not only in Scripture, but also in life, has been most earnestly and critically considered. As a result it has come to pass that many supposed wonders have received a natural explanation and many recorded miracles have been rejected out of hand. The miracles of the

New Testament could not possibly escape investigation and could not hope to escape the universal attempt to explain or reject. It has therefore come to pass that many find in the miracles of the New Testament their chief stumbling-block in the way of their acceptance of Christianity, and many others accept Christianity with a private reservation as to the miraculous.

Now, it is utterly foolish for the teachers of religion to take a high-handed attitude toward the scientific spirit, as tho in its essence it were irreligious, if not, indeed, sacrilegious. Christianity and the documents upon which it rests must submit to the tests of the modern age or lose its hold upon the most thoughtful and intelligent men in it. It must not hide behind a claim of immunity, but must boldly face the issue raised by every advancing age, convinced that if it be true it can meet all tests successfully, and that if it be not true truth itself demands the destruc-

tion of whatever in it is false. Christianity herself owes a tremendous debt to the scientific spirit, which in no small measure she helped to create. Much of the superstition which had incrustated religious truth has been broken away; many of the mists which befogged the origins of Christianity have been dispelled; and the Christian facts themselves, especially the central fact of Christ, have been made to stand forth in unparalleled clearness. We know more of the historic facts of our religion to-day than any generation has known since the second century. Through the earnest work of modern scholars, both reverent and irreverent, Christianity rests upon more solid foundations historically than before the scientific spirit dared to question its stability. And this should encourage us honestly to face the issues raised by modern thought, being assured that truth will survive all criticism to which it can be subjected and will shine forth the clearer for having passed through the fires.

When we approach the miracles of Jesus from the scientific point of view we must recognize that on the surface they seem to be contrary to the order of nature. Science has discovered certain great laws which seem to govern all events, linking together cause and effect in unbroken sequence. This is not to say that there are no mysteries in nature: there are plenty of mysteries; but it is rather to say that more and more those events which have hitherto been mysterious are finding a natural solution, and the solution in every such case emphasizes the reign of law. Science has therefore come to the conviction that the universe is ordered and that all possible events are explainable if the laws of their occurrence were discovered. There is no place, therefore, for miracle in the old sense of an event which set aside or contravened the laws of nature. If the miracles of Jesus are actual events, if they really took place, science demands that they, too, shall be placed in the category of natural events.

There have been many attempts to treat the gospels in some fashion which would bring them into accord with this demand of science and at the same time preserve the essentials of the Christian religion. The crudest, and perhaps the most popular, method in the beginning of the controversy was to attempt an elimination of the

miracles altogether. This was the method of Strauss, and of others who followed him, in his late dating of the gospels. The proof that the gospels were written, virtually in their present form, in the first century, and that they were written by their traditional authors, removes the historical foundations from such a theory. But even if this had not occurred the manifest impossibility of cutting out the miraculous element in the gospels without destroying the gospels themselves would have necessitated its rejection by those who believe in the religion of Jesus Christ. Nor is the case much better when an attempt is made to explain away a portion of the miracles and eliminate the rest. Suppose that some of the narratives have "heightened" parables into miracles; suppose some good deeds of a perfectly natural order have been transformed into supernatural works by the worshipers of Jesus; suppose some so-called miracles of healing were wrought through the power of an unusual personality—all these suppositions fail utterly to explain the whole background of the gospels, even as they fail to recognize the essential problem which underlies the life and character of Christ.

We must, in any attempt to face this problem, frankly acknowledge the large place of the miraculous in the gospels; and we must acknowledge it in the light of the dates which the sanest criticism has given for the documents. Here are three gospels—to leave the fourth out of account for the moment—written some time before the year A.D. 70 (or, at latest, shortly after that date; written by men who were able to gather their materials from the very best sources—eye-witnesses of the facts recorded; written, too, for a generation perfectly able to verify the incidents narrated; written largely on the authority of the apostles, whose own faith in the gospel had been proved to the full; and all of these documents are agreed in portraying a Christ who heals the sick, opens blind eyes, unstops deaf ears, cleanses the lepers, raises the dead, and even proves his control over inanimate nature by multiplying loaves, stilling the tempest, or withering a fruitless fig-tree. With this picture the Fourth Gospel entirely agrees. Whenever it was written, and by whomever, it was written before the end of the first century,

and criticism is more and more inclined to an earlier rather than a later date; but whatever the date and authorship, it adds nothing contrary, in regard to miracles, to the synoptic account. Make all allowance we desire for the uncritical time in which the gospels were written, for the tendency on the part of the disciples to worship their Lord, and for all possible transformations of natural into supernatural events, and we have done practically nothing to lessen the pressure which the miraculous element in the gospels brings to bear upon the thoughtful mind.

The idea held by many shallow persons that there are only a few miracles recorded in the gospels is, of course, but a sign of ignorance; and the idea that these few miracles could be removed and the picture be virtually intact is equally foolish. The whole fabric of the story is shot through with the miraculous. If the miracles were segregated in some little patch of the fabric, that portion might be cut away; but, instead, the miraculous is threaded through warp and woof in such a fashion as to be absolutely inextricable. Even where definite miracles are not recorded the whole narrative takes them for granted. There is a notable example of this in the Fourth Gospel. We are told that upon his first visit to Jerusalem, recorded in the second chapter, many believed on him because of the signs which he did, yet only one miracle had yet been recorded: the changing of water into wine—and that had been wrought in Cana of Galilee. A careful reading of the first chapter of Mark will give some impression of the frequency of Christ's miracles and also of their utter naturalness in the eyes of the evangelist. Indeed, the whole synoptic narrative leaves the impression that it was just as natural for Jesus to perform miracles as to do any other sort of works of goodness and mercy. Wonderful works were the proper expression of his wonderful person.

This fact brings us to the heart of the matter: according to the gospel narrative, Jesus performed his mighty works just as naturally as we perform our daily tasks. He is himself the miracle, behind all his miracles—and this altogether apart from the original miracle of his birth and the crowning miracle of his resurrection. This fact is coming to be realized more and

more as his life is studied and his teachings measured by the discriminating scientific mind. Our own age is one with the age in which he lived, in granting to Jesus a unique place among the sons of men. When we remember his environment, his lowly parentage, his meager education, we ask with the Jews, "Whence hath this man these things? And what is the wisdom that is given unto this man, and what mean such mighty works wrought by his hands?" It will scarcely be questioned by competent judges that he is the world's greatest Teacher. "Never man spake like this man" is still the judgment of those who ponder his words. His conception of God has conquered all other conceptions against which they have been long pitted; his standards of morality have destroyed all contrary standards where they have long been taught and exemplified; his profound spiritual insight has been the despair of all other thinkers. Here is a Teacher who stands alone, not simply among the teachers of his own age and people, but among the teachers of the whole human race. He is more than a genius; he is more than a prophet; he is more than a seer. He is in some unique fashion so truly in touch with the source of truth that he speaks as one who knows: "He speaks with authority, and not as the scribes"—nor as the philosophers. As a Teacher he stands forth the Great Unexplained: a miracle.

Still more wonderful is he as a person: his character is marvelous, too. Few men have been more closely watched by enemies who searched for flaws, but he stood the test, and he stands it to this day. Thoughtful men, whether professedly Christian or not, declare him faultless. But what is more wonderful by far, he declared himself to be faultless: "Which of you convicteth me of sin?" There is not in the gospels anywhere a trace of the consciousness of sin on the part of Jesus. He taught his disciples to pray for forgiveness, but offered no such prayer himself. He spoke to God in the most intimate fashion, calling him in a most personal sense "my Father," and always without betraying for a moment a suggestion of his own unworthiness to so address him. Here is a marvel indeed; for it is but a truism to say that in proportion as men have grown holy, in that proportion have they grown

conscious of their own imperfection. Where in all the history of Christian experience has a saint declared his own holiness? And if he had done so, where is the saint whose life throughout would bear out his words? Here is a moral miracle with which both science and religion must reckon. What will evolution do with Jesus Christ? Here is the Highest Man, standing not at the end but at the middle of the process. In two thousand years of progress the race has not produced his equal. Man is still climbing upward to a standard already achieved: but it was only achieved once in the history of the world.

What explanation shall we offer of this supreme miracle of history? One thing is certain: we can not eliminate him! Not only religion, but science also must face the fact of Christ: There he stands, dividing the ages: every winding path of man's endeavor led toward him; every great highway of man's achievement has led out from him. He can not be put in the same category with ordinary man, nor even with genius; he stands alone. He can not be explained by environment, heredity, or evolution. Whatever science will ultimately do with Jesus, it can never press him into its human molds: he defies all analysis; he shatters all calculations; he transcends all known laws. If science could explain away all the miracles which he is reported to have wrought, it would be no further advanced in its explanation of Christianity while Jesus himself stands unexplained. And this miracle, at least, can not be explained away; it must be explained or accepted as a fact beyond present explanation. It is entirely unscientific to close one's eyes to stubborn facts: if religion must face the facts of science, so must science face the facts of religion.

Modern thought, both religious and scientific, has opened a way of approach for a better understanding of the whole problem of the supernatural. Religion is asked to accept the fundamental conception of an ordered universe; science is asked to admit that many of the highest laws of the universe are as yet beyond its reach. Accepting both, we approach the problem of the miraculous in the New Testament from a new angle and with some hope of clearer light. We admit that the miracles are not breaches of the laws of nature; we insist

that they are the operation of laws beyond those now known to man. What miracles must have been wrought for the ancients by that supernatural power which we now call electricity! Yet these miracles were not breaches of law, but the operation of a law then unknown. The laws of personality are vastly more mysterious and more complex than the laws of electricity. Science has scarcely touched the vast spiritual world that lies above, and within, and beneath the material world. Even the spiritual nature of man is largely a mystery: what shall we say of the nature of God, who is Spirit? Are there any miracles to God? Are not all his own mighty deeds divinely natural? Did not the stars fall from his fingers as naturally as deeds from the hands of man? Was it not as natural for his word to take form in a universe as for man's to take form in a sentence? To him who knoweth all nature's laws, material and spiritual alike, all things are natural. And all things are natural because he made all things, and in him all things consist. If man could fathom all the being of God there would be for him no miracles. The universe has moved in obedience to God's mighty laws since first the morning stars sang together and all the sons of God shouted for joy. Yet what miracles man has seen under the sun! And what miracles he sees still, and shall see, until eternity has unrolled before him!

Was Jesus Christ in the counsels of God? Was the Divine Being known to him? Were God's works natural in his eyes? Were his own works natural because in some mysterious way he was one with God? Such seem to have been his high claims, if those who heard them have reported aright. "My Father worketh even until now, and I work," he said. "I must work the works of him that sent me while it is day." "Believest thou not that I am in the Father, and the Father in me? The words that I say unto you I speak not of myself: but the Father abiding in me doeth his works." "If ye had known me ye would have known my Father also: from henceforth ye know him and have seen him. . . . He that hath seen me hath seen the Father." "All things have been delivered unto me of my Father: and no one knoweth the Son save the Father; neither doth any know the Father, save the Son,

and he to whomsoever the Son willeth to reveal him." So spake the one who spake as never man spake. And the words are divinely congruous with all that we know of his character, his words, and his works. To his disciples and to us he is the Son of God. That is why he is to us a perpetual miracle; that is why wonderful deeds fell from his fingers; that is why he spake as never man spake. And that, too, is why he is, and must ever remain, a being above all the laws which man has yet discovered as the laws of the universe. If man could discover the laws of God's own being and activity there would no longer be any miracles in Christianity or in the universe. Until then we shall admit that all is law, but also that much is miracle to the man that knows not the law. We will grant to science that the person and works of Jesus Christ were not contrary to the laws of nature; but we will maintain that the laws which alone can explain them are beyond man's finding out.

We support our high claim in behalf of Jesus Christ not only by the miracles of the New Testament, including those supremely natural events to one who was the Son of God: his supernatural birth and his triumphant resurrection; but also by the mighty works which he has wrought in all the Christian centuries. There are marvels recorded in the New Testament that are not commonly classed as miracles which are as truly miraculous, if Jesus be not the Son of God, as are any of his wonders wrought upon nature. Was it not more than strange that he could walk by the Sea of Galilee and call unto him a rough, unspiritual fisherman like Simon, the son of Jonas, and transform him into Peter, the great apostle? Was it not wonderful that he could call from his money-table Levi, the tax-gatherer, and transform him into Matthew, the evangelist? Did any mighty work he ever wrought surpass the regeneration of the woman with seven devils into the gracious and loving Magdalene? If only a few of his mighty works are recorded, who shall say that all these spiritual transformations are told? Yet from the few that are recorded we are able to gather that these, too, were but natural deeds to Jesus. He transformed men and women as he changed the water into wine; he healed souls even as he healed bodies;

he cleansed sinners as he cleansed lepers; he called into life the spiritually dead as he called Lazarus from the tomb. All were natural to him, however miraculous to us. And they are miraculous still, in spite of all that science has done to explain them. Harold Begbie goes down to the slums of London, seeking for the secret of the changed lives of thieves and drunkards, brutal men and fallen women, and, after all has been said that science can say, these are "twice-born men." Physicians establish homes for the cure of alcoholism and so quiet nerves and cleanse bodies that men get new strength for the old battle; Jesus changes men so that the very desire is gone. Go to any Rescue Mission and you will see miracles still beyond the power of science either to perform or to explain. Jesus Christ is still the Wonder-worker. During recent times in our own State and in our own city more miracles of this kind have been wrought by the mighty Christ than were wrought by him during his three years of earthly ministering. What fishermen have become apostles; what harlots, Magdalenes; what publicans, evangelists! Saul of Tarsus met Someone on the way to Damascus in the first century, and lo! the Apostle Paul was born; a baseball-player met Someone in a Chicago mission in the nineteenth century and the power of a life was loosed which has been used of God to sweep thousands into the kingdom. Or, if Billy Sunday doesn't please you, choose any one of the great evangelists, from Whitefield to Moody, and you are face to face with the same mighty Christ. Of, if distance lends an additional enchantment, we might go with Begbie to the "Other Sheep" in India, or with the missionaries to any nation under heathen skies, and to-day the Christ of Galilee is working miracles as of old. Wherever men are saved from the power of sin through faith in his name; wherever hearts are comforted in hours of sorrow, and souls strengthened in hours of temptation, there is wrought a miracle of grace no less marvelous than the cleansing of a leper or the healing of an impotent man.

When Lord Kelvin was visiting the great power-house in Niagara he is reported to have said: "I do not see why we can not now make the diamond!" What? Take that black, unsightly lump of carbon and

subject it to such heat and such pressure that it shall become the flashing, luminous jewel? Even so. Yet God did that long ago, else man had never found diamonds. And Jesus Christ has been doing that for nigh two thousand years. He has not been reaching out a hand into the dark mines of human life and selecting the gems hid-

den there; he has been taking the dull and darkened sons of men and by the warmth of his love and the power of his grace has been transforming them into sons of God. Surely, as we stand marveling before his mighty works, whether written in Scripture or written in the lives of men, we can but say: Behold the Son of God!

TREASURES OLD AND NEW

GEORGE T. SMART, D.D., Newton Highlands, Mass.

Therefore every scribe who hath been made a disciple to the kingdom of heaven is like unto a man that is a householder, which bringeth forth out of his treasure things new and old.—Matt. 13:52.

We often show our friends our treasures and we delight in the sense of possessing them. It may be the last dress, or the last book we bought, or a picture, or a piece of furniture; and we say, "Be glad with me because I have gained this which I sought, for it enhances life for me." With our dearest friends, however, we are more apt to show the old things—a faded ribbon, a woman's glove, a lock of hair, a queer little photograph, a book we used in our childish acquisition of knowledge—and we say, "Be glad with me for these remembrances of great moments in my life."

And yet, somehow, these old things and these new things never go very well together. The old school-book looks faded near the new book, and, besides, its matter is out of date. The old furniture is cumbersome by the side of the slender styles that suit our smaller houses. An old friend may not take to a new one. And older ideas enshrined in persons clash with new ones, so that life in general is divided into the old and the new.

This cleft is particularly noticeable in the gulf that separates the generation. Let each side try to understand the other and the failure is apparent even at the best. We of middle years do not understand the hot passions and pressing environment pushing on the younger race; and we know full well that younger people do not altogether understand our quieter lives, our wisdom gained at a high price, our anxieties even about themselves.

Especially in the field of religion these discrepancies are evident, because the very nature of religion tends to heighten existing values. The old has come down supported

by the sanctity that use and time give, and it represents very often the tried procedure of generations of men. It contains truths that have stood the pragmatic test. It works by methods that have become a dear ritual to men. And it attains certain results that can not be gainsaid. There is something majestic and impressive about the old fashions of religion—a picturesqueness, almost a sublimity, like that of old monuments seen by moonlight.

On the other side, the new elements in religion are equally impressive—not by weight, rote, ritual, or attainment, but by impact in revelation and vision, poetry and song, in the lives of different types like St. Christopher and St. Francis, when the sense of the present world and its needs more than balanced the need of men to lean upon the past.

It is therefore a blessed thing that Jesus, who was new, and represented the new generation if any one did, should speak of those equal treasures of life which often seem so contradictory, giving a due place to each. And when we think in hot and energetic moments that the old is repressive, indifferent to our aching yearnings, and a prison-house of the soul, let us remember that his gospel kept the old truths and appealed to the old hopes of men.

For religion, like life, while continually changing, must needs have some static qualities. It is not a succession of dreams, nor a half-wakeful reverie, but a firm conclusion of the soul. While Jesus, therefore, changed the form of the old law, he kept the impetus that had made it. He preached love as its aim and righteousness as its method, the two deepest things in the life of the soul.

As we get older or more fixt in faith or more reasonable in mind we also feel the disturbing quality of the new. The old cumbers the ground and imprisons us, but the

new shakes to pieces our little systems and disturbs us to the heart. And yet it is bound to come, and we do well to remember that every old thing, or truth, or person was once new, and came as a shock to the first order of things, upsetting many habits, as a new-born infant entirely reorganizes the lives of three families at least.

So again Jesus brought the sword as well as peace, the profound disturbance of the inner life, so hard for men to bear who thought that their religion was a patent tool automatically carving out a place for them in paradise.

It is this wonderful acceptance of both elements in religion that makes Jesus so great. He does not destroy the Old Testament, he fulfils it; and he does not live in a land of dreams and try to build impossible cities made of intangible materials and following a rule of irrationality all their own. He keeps both aspects of human life in full view.

And he does this first by the concept of growth, which comes out in his spring-time parables and in the training of the Twelve. We can manage the new and the old together if we see that both grow. The old must grow into the new, and the new grows into the old, as the plant grows outwardly into the sunshine and at the root adapts itself to the clod. Adaptations and expansion are both factors in growth. To forgive your brother seven times was a liberal interpretation of the law which ministered to national life, but to forgive seventy times seven was going out into infinity—the new element in the teaching of Jesus.

A second mode of dealing with our problem is by the method of loyalty to the larger issues represented in both the new and old. Take, for example, our faded school-book and the new volumes it seems to disarray upon our shelves. Why keep both of them? Because both deal with the same subject, both are loyal to it as far as possible, and both help us to be loyal, too. Take the Scriptures and our modern deeper notes in literature, and you see that both are loyal to the spiritual life. Why be a strict Hebraist and throw away the newer version; or why be a strict modern and throw away what Carlyle called "Hebrew old clothes"? While the Church has not formally canonized

our recent prophets, she uses them until a canonizing age returns, because she feels instinctively that they may mean the same things as the older seers—the same deep loyalties of the soul.

But the greatest difficulty is personal. We can reconcile positions and truths and contradictions; but when they come in personal form how hard it is to deal with them! How can I stand the old fog in religion who harks back to the time I do not care for nor understand? And how can he stand me when I bring disturbing matters into his heart and shake the doors and windows of his soul? Shall I not rebel because his system imprisons me? Shall he not defend his spiritual house from my passionate attack?

We can get along together just so far as we do not love ourselves too much, nor one another too unwisely, but some higher person. Peter and Paul, Augustine and St. Francis, Bunyan and Newman would seem to be disparate souls, but they are made one in loyalty to their common Master. The Jews and the Samaritans would find only trouble in association if they did not conceive of the larger loyalty to humanity through loyalty to God. And this is our way to peace and joy.

And finally we come to the hardest difficulty—that within ourselves, when we find the old there and the new knocking at the door. What then? Shall we stop our ears and refuse to listen to the new? Shall we flee away into the distant country to avoid the old?

We shall resolve our difficulties as we are aware of the larger life—what the older men called "the one clear day of eternity" and what the newer men called "the historical point of view." This, which the artists call "breadth" and the religious call "sympathy," takes up into itself the varied particulars of this wonderful thing we all call life and makes all the details, both new and old, full of significance and full of use. Thus we shall welcome old and new as we welcome each day's sunshine into our old rooms, each day's joy into our older hearts, and each new-found friend into our soul. And we shall thank God for both the old and the new, for he is all in all, and comprises both, and brings treasure out of each.

THE CHILDREN'S SERVICE

ONE LITTLE HEBREW MAID

The Rev. J. M. NEWELL, Los Angeles, Cal.

And the Syrians had gone out in bands, and had brought away captive out of the land of Israel a little maiden, &c.—2 Kings 5:2, 3.

Do you think it strange that God would take part of the great book he was giving to the world to tell about one little captive slave-girl? But I want you to notice that there is a difference in little girls, and this little slave-girl was worth telling about. Her people had been overcome in the war, and she had been carried away captive into a strange land to live with a strange people. I am sure you will agree with me that the marvel is that she was not given to weeping and pining and homesickness. But instead of that, when she found her captor in sore trouble she forgot her own trials and felt sorry for him and tried to help him. Oh, there is nothing in the world finer than this—when one is in trouble to think of others in trouble and try to help them. And it is the more splendid if the others are those who have caused us trouble. Jesus had griefs and sorrows untold of his own, caused by our sins; but the glory of it is that he forgot his own and bore our griefs and carried our sorrows. Even a little girl can do great things, and this little girl did one of the greatest when she forgot her own trouble in helping others who were in trouble. And another splendid thing about this little girl was that she looked upon her religion as the most practical help in time of need. Long before the apostles lived she had caught sight of the truth: "My God will supply all your needs according to his riches in glory." Her religion was something for the battle of just this present day as well as something to pass her into heaven at last. It had helped her over and over again in the awful troubles through which she had passed, and when her master was in trouble she at once thought, "My religion is just that practical thing that will save him." "I have proved it for myself, and what has saved me I dare commend to every other one." "Would God my lord was with the prophet that is in Samaria, for he would heal him of his leprosy." Why did the maid not send Naaman straight to God instead of to the

prophet? Oh, it is hard for a little girl to show a great heathen man the way to God. She might not make it plain. She might misguide. She was only a child. She was very wise to send the great man to God's prophet and trust the prophet to guide him to God. This little maid took just the wisest way for any little one to take to lead a great one to God. And then the little girl's faith was wonderful. It was clear as crystal. Not the shadow of a doubt. "He will heal him of his leprosy." Elisha through the true God would do the amazing thing! Did she pitch her faith too high? Is anything too hard for God? To be sure, the great God might know some secret reason for not doing that particular thing. He sees all things, and in the light of all things this particular thing might not be best. But that was God's matter. The little girl's matter was to believe, and she just believed. Long before Jesus came she obeyed his rule, "Whatever things ye desire, when ye pray, believe that ye receive them and ye shall have them."

This was truly a wonderful little maid, and I do not wonder that God put her in his Book that other girls and boys might read about her and think about her and try to be like her. Instead of pining in trouble, go to helping some one else in trouble; if you are not wise enough or strong enough to help the needy one, point him to some wiser one you know, and then believe. Believe in God's prophet because he is God's prophet, and in God because he is God. And she was in it all so modest and childlike and humble! "A little child shall lead them." How often this statement has proved true! A little girl got to going into the next door a little while every evening after supper. Her father reproved her and asked her why she did it. She said: "Papa, Mr. S. reads the Bible and talks to God, and I like to hear him. I wish you would read the Bible and talk to God." It was enough. He knew his little girl was right. He could not get away from her words till he did what she wished and was happy.

A little girl far over the seas read her Bible and found the precious children's promise, "They that seek me early shall find me." She wanted to find God and no one could tell her how, for it was a very careless and wicked town. She grew more earnest and could not help saying to those she met, "Will you not help me to find God? I fear he is not in our town." They thought she was crazy at first, but she was troubled only because God did not seem to

be really present and to manifest himself to the people. And after a while others became earnest and met to pray and God's Spirit came to them, and their hearts were filled with joy because God was in the town and in their hearts, and they knew him and were glad.

We can not get our names in the Bible; but if we love him and love people and try to help them, he will write our names in his great book of life.

OUTLINES

The Duty of Prayer

I desire, therefore, that the men pray in every place, lifting up holy hands, without wrath and disputing.—1 Tim. 2:8.

THE text a call to prayer especially addressed to men. The reference is to public prayer, "in every place of customary devotional resort."

I. The Duty of Prayer. 1. Man as representative of the family must pray. He is the head of the household, the natural mouthpiece of the religious spirit. When men are few in our services, their absence is a sign of decadence. 2. Man as worker must pray. Men are specially subject to temptation. They have also difficult tasks to perform. The habit of prayer is all the more, not less, essential to them. Spiritual preparation for work is needed (Mark 1:35, 38). 3. Man should assume the attitude of prayer. The lifting up of the hands is described by Professor Kirkpatrick as "the gesture of prayer, the outward symbol of an uplifted heart." "It is, as it were, an oblation to God of the instruments of our necessities" (Bishop Ellicott).

II. The Conditions of Prevailing Prayer. 1. Holiness—"holy hands." Prayer must be the prayer of the sincere and true. "The supplication of a righteous man availeth much in its working." 2. Peaceableness—"without wrath." Do we carry wrath into our prayers? A hard, unforgiving heart is a great hindrance in prayer. Only the faultless have nothing to be forgiven. "Whensoever ye stand praying, forgive, if ye have ought against any one; that your Father also which is in heaven may forgive you your trespasses" (Mark 11:25). 3. Trust—"without disputing." The A. V. reads "without doubting." If the R. V. "without disputing" is correct, the meaning does not

differ greatly. "Disputing" would be an open challenge of God; an expression of querulousness and distrust induced by the hard facts of life. But trust is essential if prayer is to prevail.

Prayer with Thanksgiving

In everything by prayer and supplication with thanksgiving let your requests be made known unto God.—Phil. 4:6.

I. Thanksgiving a great part of prayer. Praise is greater than petition, purer, nobler. Paul teaches this duty of thanksgiving by example as well as precept. Dr. W. B. Pope speaks of "a certain combination of thanksgiving and prayer that seems peculiar to St. Paul; a combination which is stamped deeply on his precept and again and again exemplified in his practise."

II. Thanksgiving a condition of blessing. God's gifts to us are often dependent on our appreciation. A thing unvalued can not wisely be bestowed. We err when we receive blessings as a matter of course.

III. Thanksgiving quickens faith. The past is the pledge of the future. If we remember God's benefits, and give thanks, we shall anticipate further good.

"We'll praise him for all that is past,
And trust him for all that's to come."

IV. Thanksgiving should be specific. Bishop Andrewes in his *Private Devotions* has constant illustrations of particular, thoughtful thanksgiving. The beautiful "Thanksgiving" for the fifth day contains a glorious catalog of divine blessings.

The following are selected from this group, in Dr. A. Whyte's edition:

"For education, civil rights, religion, for my call, recall, yea, many calls besides; for thy forbearance, long-suffering, long, long-

suffering toward me, many seasons, many years, even until now; for my parents honest and good, teachers kind, benefactors never to be forgotten, for all who have advantaged me by writings, sermons, conversations, prayers, examples, rebukes, injuries; I confess to thee and will confess; I bless thee and will bless; I give thanks to thee and will give thanks all the days of my life."

United Prayer

Again I say unto you, that if two of you shall agree on earth, &c.—Matt. 18:19, 20.

Private prayer is the primary type of prayer. "Thou, when thou prayest, enter into this inner chamber, and having shut thy door, pray to thy Father which is in secret" (Matt. 6:6). Such prayer is an index to the praying spirit, as public prayer is not. But united prayer brings rich and peculiar blessing.

I. United prayer has special power. It is effective because it is social and unselfish. All prayer should have a social aspect. We pray, "Give us this day our daily bread." United prayer emphasizes the social element.

II. United prayer is accorded special promises. 1. Universal blessing is promised, everywhere, to those who join in prayer. "If two of you shall agree . . . as touching anything . . . it shall be done." "And all things, whatsoever ye shall ask in prayer, believing, ye shall receive" (Matt. 2:22; cf. John 14:13; 15:16; 16:23, 24).

The universal "whatsoever" is accompanied by the implied universal "wherever." "Where two or three are gathered in my name, there am I in the midst of them."

"Jesus, where'er thy people meet,
There they behold thy mercy-seat;
Where'er they seek thee thou art found,
And every place is hallowed ground."

2. The promises are to disciples. "If two of you." Verse 20 is qualified by verse 19. 3. The promises are to disciples in concord. Only when prejudices and selfishness are eliminated in prayer is an answer of peace possible. 4. The promises are to disciples in the presence of Christ. Christ is the bond of union, his presence is the pledge of blessing. Christ is with us, not as an onlooker, but as cointercessor, "in the midst." 5. The promises are availing to small groups. This

is a rich encouragement to little companies of believers.

A Triumphant Home-Going

For I am already being offered, and the time of my departure is come, &c.—2 Tim. 4:6, 7.

There is nothing grander that eye can look on than the home-going of one who has lived nobly and dies calmly. When our own turn comes, we should like to sail away with huzzas on our lips and a wave of triumph to those who watch us from the shore.

Here is one who attained that desirable distinction. Facing death in its most brutal aspect, he is yet calm and radiant and, indeed, reckons himself fortunate in the prospect. What is his secret? It has two principles—clear, simple, and within the compass of everybody:

I. A Right Use of Life. 1. He had faced the battles of life with cheerful courage. "I have fought a good fight." "Good" not only classifies the engagement, but also the spirit in which he took it. "I made a good fight for it." Man's life is like that of a nation: a spell of peace, and then unexpected war. The nation girds itself, tightens every sinew till the war is ended. "We must see this thing through," is the cry: everything else is subordinate. Have you a battle to fight? Brace for it and get it fought without hesitation. Shrinking prolongs the agony. "Fight a good—strenuous—fight" and shorten the battle. 2. He held out: had not slackened off. "Finished my course." The temptations to give in are multiplex and insistent—such as getting tired, the boldness of evil-doers, misunderstandings, faithlessness of fellow workers, &c. He who surrenders becomes a useless weakling. Finish what you begin. 3. He had honorably discharged the responsibilities of his profession. "Have kept the faith." He maintained—supported—the faith. The faith won't keep itself: it must be upheld. Many think themselves lucky if they can dodge the responsibilities of their profession—while enjoying its pleasures.

II. A Right Conception of Death—"Departure." 1. The term is nautical: and the idea is that of a boat moored in a creek or haven. This is life—tied, circumscribed, in the shade. The boat rocks in a limited liberty, but is moored. Now the time of departure is at hand. Ropes are flung off,

sails are spread, and the vessel stretches out to the wider world! 2. The common idea of death is akin to a coal-pit. Nay, death is freedom from restraint; it is leaving the narrow for the boundless; getting away to God's ampler world; it is sailing into sunlight! Guided by these two principles, we can say, "I am ready."

Isolation in One's Family

Although my house be not so with God, yet he hath made with me an everlasting covenant, ordered in all things and sure.
—2 Sam. 23:5.

I. The senses in which a man may be isolated in his family: 1. In moral and religious principles discord may exist. 2. The maxims of social well-being may be derided or eschewed. 3. In divergent ideas of public usefulness or private helpfulness. 4. The absence of common scientific, literary, or artistic tastes. 5. The non-cultivation of comradeship between father and sons.

II. Some of the probable causes of this isolation at home: 1. The working out of the *lex talionis*—certainly in David's case. 2. Atavism sometimes explains the phenomenon of discord. 3. Perhaps a lack of grace in the head of the household. 4. Sometimes an overdose of religiosity may account for it. 5. Not infrequently the larger life lived by better educated juniors.

III. Some of the resources available to an isolated father: 1. David fell back on the "covenant" and all that it involved. 2. Religion, if a cause of tribulation, is also a fount of consolation. 3. David derived support from a long-cherished purpose. 4. The Absalom element in his life finally withered away. 5. Solomon, in sympathy with David, developed capacity for government beyond his years.

Self-Preservation

He that is begotten of God keepeth himself, and that wicked one toucheth him not.
—1 John 5:18.

I. The motives prompting to this spiritual self-preservation: 1. The touch of the evil one defiles character, taints memory, pollutes life. 2. When we are born of God a new sense of self-respect is begotten in us. 3. We become conscious of the dignity of life associated with Christ. 4. We discover the greater strength of the pure, untainted life. 5. We soon recognize that we are not our own, but temples of the Holy Ghost.

II. The means and methods promotive of this spiritual self-preservation: 1. Keeping well out of harm's way—off the devil's ground. 2. Keeping in touch with the ideal Purist, Jesus Christ. 3. Intelligent Christian preoccupation on philanthropic designs. 4. Perennial self-possession and almost sleepless vigilance. 5. Self-help, fellow-help, and divine help, we retain a virgin soul.

III. The scope and range essential to spiritual self-preservation: 1. The alert Christian will avoid contagion in what he reads. 2. He will be discreetly fastidious in what he hears and retains. 3. He will be charitably watchful in what he allows himself to think. 4. He will be wisely discriminating in what he says. 5. He will be watchful and wary in what he does and refuses to do.

In it all, and through it all, we require the confidence that, tho the devil is an expert who will employ frontal, flank, and rear tactics, who can oppose long experience to our juvenile strategy, and has plague-wounded men of all periods, the victory may be ours through him who has loved us and given himself for us.

THEMES AND TEXTS

The Rev. GEORGE C. MAGILL, Totowa, N. J.

The Satisfaction of Completeness. "And God saw everything that he had made, and, behold, it was very good."—Gen. 1:31.

Shifting the Blame on Others. "And the man said, The woman whom thou gavest to be with me, she gave me of the tree, and I did eat. And the woman said, The serpent beguiled me, and I did eat."—Gen. 3:12, 13.

Pitching Tents on Dangerous Ground. "Lot dwelt in the cities of the plain, and pitched his tent toward Sodom. But the men of Sodom were wicked and sinners before the Lord exceedingly."—Gen. 13:12, 13.

From Thrones to Slime-Pits. "Now the vale of Siddim was full of slime-pits; and the kings of Sodom and Gomorrah died and they fell there."—Gen. 14:10.

Salvation That Begins at Home. "And when Abram heard that his brother was taken captive, he armed his trained servants, born in his own house, . . . and brought back his brother Lot."—Gen. 14:14-16.

Bargaining with God. "And Jacob vowed a vow, saying, If God will be with me, and will keep me in this way that I go, and will give me bread to eat, and raiment to put on, so that I come to my father's house in peace, then shall the Lord be my God."—Gen. 28:20, 21.

A Question of Wages. "What shall thy wages be?"—Gen. 29:15.

Forgotten Kindness. "Yet did not the chief butler remember Joseph, but forgot him."—Gen. 40:23.

ILLUSTRATIONS

We Give Thee Thanks

WE give Thee thanks, O Lord!
 Not for armed legions, marching in their
 might,
 Nor for the glory of the well-earned fight
 Where brave men slay their brothers, also
 brave;
 But for the millions of Thy sons who work
 And do Thy task with joy, and never shirk,
 And deem the idle man a burdened slave;
 For these, O Lord, our thanks!

WE give Thee thanks, O Lord!
 Not for the palaces that wealth has grown,
 Where ease is worshiped, duty dimly known,
 And pleasure leads her dance the flowery
 way;
 But for the quiet homes where love is queen
 And life is more than baubles, touched and
 seen,
 And old folks bless us, and dear children
 play;
 For these, O Lord, our thanks!
 —ROBERT BRIDGES.

A Song of Thankfulness

I thank Thee, Lord, for the blue of Thy sky,
 For the green of Thy woods and fields;
 For the river that ripples and sparkles by,
 And the harvest the brown earth yields.
 For the birds that sing and the flowers that
 bloom,
 And the breath of the cooling breeze—
 Thou hast made them all so beautiful,
 I thank Thee, Lord, for these!

I thank Thee, Lord, for a brain to think,
 And a will to dare and do;
 For a heart which may give my fellow man
 A love that is strong and true;
 For a spirit that is but the breath of God,
 And is new when the world is old—
 I yield them all to Thyself, dear Lord,
 They are Thine to have and hold.

Only use them, Lord, in Thy shaping hand
 For an end that Thine eye can see,
 As day by day Thou art fashioning
 Thy child to be more like Thee.
 Let Thine image shine from my faithful
 heart

As a light over life's rough way,
 That others may find it an easier path
 And be led to a perfect day.

—E. A. HAWKINS, in *Zion's Herald*.

The Redeemed Soul

In my boyhood there lived near my
 home a retired Scottish crofter. This re-
 tired small farmer was known by the
 name of his farm or croft—Swelley. He
 was about eighty years of age when I

knew him. His wife was dead; his chil-
 dren, a goodly number, had all left him
 to found homes of their own, leaving the
 old man, according to the bitter custom
 of necessity, absolutely alone. He was a
 musician, famous for his skill in that sim-
 ple community; and as an avocation he
 had learned to make violins. He had a
 score or more of them hanging round the
 walls of his humble cottage. He would
 get out of bed at midnight, when some
 rare melody came to him that had eluded
 his memory during the day, and there
 alone, with only the stars and the silent
 universe watching, would pour forth the
 melody on his favorite violin, pouring
 into the melody the fulness of his years,
 the courage, the cheerfulness, and the pathos
 of his fine old heart.

One day, so the old man told me, this
 favorite violin fell from his hands upon
 the hearthstone. It was broken into a
 score of fragments. He gathered them
 together with pious tenderness, put them
 sorrowfully away, thinking that his be-
 loved violin would never again breathe
 beauty and song. In a day or two it oc-
 curred to him that the violin might be
 remade. He undertook the daring task;
 joined piece to piece, fragment to frag-
 ment, till the broken instrument was
 whole and entire. He laid it away to
 rest; he waited till the old wounds were
 surely healed; at last, and in due time,
 he took his instrument, restrung and
 newly tuned, put the bow upon it, played
 into it first one love-song after another—
 played through it the joy of the Re-
 deemer—and to his amazement the tone
 and voice of his violin were inexpressi-
 bly deeper, richer, more tender, more ap-
 pealing than the violin in its original
 power. That is the fact in the life of
 the redeemed soul.—GEORGE A. GORDON.

The Art of Rubbing Soft

The story is told of an old Southern
 mammy who had the reputation of wash-
 ing her clothes so wonderfully clean.
 When asked how she did it, she replied,
 "I let the clothes soak in good soapy
 water and then keep on rubbing them
 soft." She further explained what she
 meant by "rubbing soft": "Don't you

know, honey, that when you rub hard you rub all the dirt in!—and that only helps to wear out your clothes.” There is a great deal of homely philosophy in this idea of “rubbing soft” that can be applied to other things than laundry-work, for other things are worn out before they need be, by too hard rubbing. How many of us have to struggle in life to get along. The way is often made harder for us by the impatience of our friends. They are unwilling to let things “soak in good soapy water.” They prefer to “rub hard,” which is equivalent to “rubbing the wrong way,” and most of us know what a strain such an attitude is, both on our patience and good temper. And it is at a time when the nerves twitch and the spirits droop that people are prone to rub us “for our good.” True it is, we all need lots of drubbing and rubbing, but let it be of the soft kind that does not rub all the wrong in and wears the soul out. Life is not a bed of roses for many of us. There are always some people who need our help and crave our sympathy. Such deserve as much as others but get a great deal less. The gentle spirit, the soft answer, the patient attitude, the kind hand—these are some of the elements in the art of rubbing soft.—*Reformed Church Messenger.*

The Man Next Door

“That man Coulson has turned up at last,” the policeman began. “He’s been arrested in Bishopstown. Some row at the railway-station, I think. He wants you.”

“Praise the Lord!” was the strange answer. “Praise the Lord! I’m off to seek him!” he informed the friends within.

How he had reached Bishopstown, Donald Coulson could never explain. From a tortured conscience he had sought release in a wild carouse of drinking. In the vilest slum drink-shops he had hidden all the days. Hardly knowing what he did, he had demanded a ticket for Wolver-side from the booking-clerk at the station and then had refused to pay the fare. Riotous and blasphemous he had become, and the police had been obliged to lock him up.

Almost before he reached the jail he was sobered.

“Tell William Carson!” he appealed, “William Carson, of Wolver-side. He’ll come when he hears from me!”

The shame of the prison-cell had completely broken him.

“Let me be out!” he screamed, the moment the officer turned the key.

He fell into the arms of Carson, and sobbed as tho his heart would break.

“My poor fellow!” murmured his friend. “Come! All will yet be well. You have not yet got beyond the saving power of an Almighty God.”

That night, in his own home, in the presence of his wife and the Carsons, he gave himself up to God. With sorrow for sin his repentance began, and forgiveness was hovering near. The power of God swept his soul. Confessing his pitiable impotence before the cross of the Savior, a divine power took possession of him. There was no doubt about it. His extremity was the Redeemer’s opportunity. Out of the shame came virtue; out of the guilt, the glory of a ransomed life.

From that hour the desire for liquor vanished completely. He hated the thought of it. The deliverance was a miracle of saving grace.

Ah! now when William Carson speaks of the man next door, his eyes flash, his face beams, and his lips are full of praises.—*RAMSAY GUTHRIE.*

Extremes of Purpose

The value of an education, both to oneself and to the world, depends very largely on the purpose behind it. The buzzard and the bee illustrate the extremes of purpose. The buzzard soars high, but it never gets so high but that it is looking for something to eat, and when it dies it leaves nothing to perpetuate its memory. The bee lives on the best that there is while it lives, and it leaves a legacy of honey when it dies. Some imitate the buzzard—some the bee. Some, no matter how high they rise, are always looking for something for themselves. They are selfish and self-centered, and they are not missed when they pass away. Some produce more than they consume and, when they die, leave the world richer than they found it. Man is free to choose—will you pattern after the buzzard or the bee?—*Heart to Heart Messages*, by W. J. BRYAN.

The Transforming Power

The source of this incident we are unable to locate.

Our neighbor's little boy has reached the "steam-engine" age. He is a steam-engine nearly half the time and his puffing, steaming, clanging, and whistling can be heard about the house at almost any hour of the day. He is quite an enthusiast and never tires in his imagination.

The other day we were out walking with him when he happened, in the order of his transformation, to be just a plain little boy. He lagged wofully until we turned and called back: "Come, my boy, you are too slow; you must hurry."

"Wait," he answered complainingly, "I'm tired and can't walk as fast as you," and his feet continued to drag.

We thought to experiment as we called back again, "Be a steam-engine, my boy."

Instantly his eyes sparkled, his little fists began revolving in piston-like fashion, a vigorous puffing ensued, and down the "track" our steam-engine came dashing until we had to jump to avoid a fearful collision. Past

us and homeward our "engine" sped, and long before we reached his front door he came back to help us on the way.

And we thought: In his own boyish strength he was nothing, could hardly drag along. He may have been tired, doubtless was; but the moment he got out of self and became a steam-engine he was treble his former self. Just so Christ comes to poor, tired humanity. In our own strength we are nothing, and life seems little more than a worry and care. We can do nothing properly without him; but we can do all things through Christ which strengtheneth us.

The Body

The body of a man is neither gold nor stone, but a delicate instrument, easily broken; moreover, it has two mighty enemies—one within, the other without. If we can not defeat them, they will destroy us. With courage, therefore, let us destroy all the enemies which rise within us—anger, sorrow, fear, worry, lust; and then with caution let us protect ourselves against the outside foes.—KEN HOSHINO.

PREACHERS EXCHANGING VIEWS

The Sunday Sunday-school Convention

Editor of THE HOMILETIC REVIEW:

I am in hearty sympathy with every movement which has for its object the betterment of our Sunday-schools and, through this means, the more rapid advancement of our Redeemer's kingdom, provided that in the carrying out of that movement features which make against the efficiency of the church and its handmaiden, the Sunday-school, are not introduced; but when such features are introduced, then I can no longer lend such a movement my unqualified approval.

Under the latter head I consider the Sunday Sunday-school convention surely comes.

I take this position for these reasons:

1. It compels pastors who are regularly employed either to leave their pulpits to attend the convention (except those in the town where convention is being held) or not know what is going on in the convention,

and to have no part in making the plans which are devised for carrying on the work.

2. These conventions take from the schools sending delegates some of the best workers and frequently workers without whom neither the Sunday-school nor church service from which they are absent can be properly conducted.

3. This plan deprives those who can not conscientiously leave their own schools and churches, and who are generally the most efficient workers to be had, of any opportunity either to benefit by the convention or to give the convention the benefit of their training and experience.

4. My observation has been that, except in city conventions which can be held on Sunday afternoon without interfering with any other church work, the week-day convention (township and county) is more largely attended by workers of a higher average of efficiency than attend the Sunday convention.

If I am seriously wrong I wish to be set right.

Snyder, Okla.

GEO. Q. FENN.

Notes on Recent Books

FAITH AND IMMORTALITY¹

POLITICALLY, socially, and theologically the great war has caused men more than ever before to think in terms of humanity and spirituality. However much importance may be attached to the tenacious adherence to doctrines, the effect on many has been to stifle and weaken. The essential thing about Christianity is that it is a life and that it "energizes essentially as a fluid faith."

Some overturning of things dogmatic will be discerned within the pages of this volume. First of all, the author alleges that:

"Among the reasons for the decay of the influence of the Christian pulpit during the past generation, one is undoubtedly the fact that the doctrine of immortality has so largely lost its place at the heart of the Christian message."

And the reason for this neglect is to be found in the

"chaotic conditions to which the doctrine of the future life has been reduced by the inevitable movements of thought."

The author is of the opinion that the old beliefs have grown impossible, exegetically and spiritually.

"Say what we will, the crude division of the race into the saved and the lost, with no great indeterminate class between, no longer appeals to any one as true; . . . the same is true of the literalistic interpretations given to the eschatological parables of our Lord and to the pictures of doom in the epistles and the Revelation of John. These no longer frighten or inspire. It is instinctively felt that there is something unreal in the business."

Because of such a condition of thought the author believes that the time has arrived

"when a fresh start may be made in the preaching of a truly evangelical and believable doctrine of the Last Things. This is due largely to the noble band of scholars who have recently recovered for us the true historical perspective of the revelation of the life to come in the Scriptures, from the study of the apocalyptic literature which fills the gap between the two Testaments. . . . The same historical method enables us

to see that there are many questions relating to the unseen world which were not so much as thought of when the New Testament was written and which therefore find no place

there. . . . Take, for instance, the frightful loss of precious life in this inhuman war which has brought bereavement already into millions of homes. What has become of these brave men cut off in the flower of their age and who have all died for others?"

These considerations give the clue to the particular purpose of the book.

The volume is divided into three parts: critical, historical, and constructive. The introduction deals briefly with the colossal mortality of the great war, and that in turn leads to the question of the destiny of the men. The chapters discuss the Eclipse of Faith in Immortality, Science and Immortality, Intimations of Immortality from the Nature of Human Personality, and the Limitations of Experience, Immortality in the Old Testament, Jesus and the Future Life, The Primitive Church and the Future Life, Immortality and the Moral Significance of This Life, Immortality and Human Probation, Theories of Future Destiny, A Constructive View, and, last of all, The Heavenly State.

The author, writing as a theist, has in mind perplexed believers and not materialists or agnostics. He makes clear that, whatever science has to say concerning immortality, it has its limitations, and the perplexed believer is assured that there can be no substitute for faith in the life to come. In dealing with the intimations of immortality he says:

"The world of spiritual values and relationships is timeless and eternal, and the scope of this life is so restricted that it is impossible to attain here even at the best to full and permanent possession of its good. And therefore, if man's 'chief end is to glorify God and to enjoy him forever,' and if this is a rational universe, we are impelled to the conclusion that this life is not all, but that the relationship with God, begun here, demands another stage of being where it can be pursued to its destined consummation."

He takes the precaution, however, to state that the implications of human personality have validity only for those who, "facing the

¹ A Study of the Christian Doctrine of the Life to Come. By E. Griffith Jones, B.A., D.D. Duckworth & Company, London, 1917. 7½ x 5 in., xviii-338 pp. 5s. net.

universe as a rational and moral order," believe in God. Concerning Jesus's dicta on this subject, Dr. Jones says that behind all the Master's teaching, which was based on the character of God, lies the clear and unvarying postulate of a future life. That life had its mainstay in a spiritual relation of dependence on God and of obedience to his will. On the importance of distinguishing between the form and the spiritual significance of Christ's teaching on the future life, he offers a needed word of counsel:

"We are most faithful to him not when we enslave ourselves to the form of his teaching, but when we allow it to take possession of our minds by its inner power, to be re clothed in the forms of our own thought, philosophical, scientific, and religious."

The constructive part of the volume begins by affirming the fundamental postulate of the Christian faith, "the profound and unescapable moral significance of this life."

It has been estimated that seventy per cent. of the British soldiers at the front were entirely out of touch with the Church of Christ. Such an appalling statement, in the light of the sacrificial work that these men have done and are doing for humanity, thrusts this whole question of the future life into the foreground and calls for the highest wisdom and courage. Here is the author's point of view:

"Some may still hold theoretically that death 'ends probation'; but the whole attitude of the Christian world gives the lie to such a belief. Like all decaying doctrines, it has not been disproved; it has simply dropt out of our creed by its own unreasonableness and loss of vitality. None of us really believes it; if we did life would be no longer bearable for any lover of his kind; existence would be a nightmare of horror directly as we realized the meaning of our creed—not because of the physical horrors of war, but because it involved damnation as well as death for legions of men who perished that we may retain our liberties and our Empire its chance of future expansion. Would any humane and reasonable man be prepared to purchase this boon at such a price? . . . probation must continue so long as moral personality persists. . . . If the Christian revelation of God be true and final, we hold that there must be a continuance of this process of probation and trial in the life to come, for all at least who have not here reached their permanent spiritual attitude in relation to the great alternative . . . an intermediate state of probation and education for all unripe and undeveloped souls seems to us a necessary corollary of that gospel which reveals his boundless love for men and his universal saviorhood on their

behalf. . . . If we could comfort every sorrowing and agonized mother with the thought that she can look forward to a future in which she may continue her prayers and her ministry of love in behalf of her lost son in the world whither he was hastened before his time by bullet or shell, typhus or accident, it would bring fresh hope to many a despairing heart!"

This able and generous contribution to a vital question is sure to arouse interest. While it will provoke some criticism, a considerable number will see in it a sincere effort to meet a difficult situation.

The Library of Christian Cooperation.

Edited by CHARLES S. MACFARLAND. Missionary Education Movement, New York. Six volumes. \$5.00.

This set of volumes is published for the Federal Council of the Churches of Christ in America, and aims to present a full record of the activities of this large organization in all departments of Christian work. In the preparation of this record Dr. Macfarland, the general secretary of the Council, has been assisted by Sidney L. Gulick and Henry H. Meyer. The information given is really encyclopedic in its nature—it covers the whole field of organized Protestant Church life in America. Volume one contains the official record of the Council of 1916, with a complete report of the third quadrennial meeting held in St. Louis, Mo., December 4-9, 1916, the Constitution and By-Laws of the Federal Council, List of Delegates, Minutes of the Sessions, and Reports of Officers and Committees. Volumes two and three are devoted to The Church and International relations. A careful, and sympathetic reading of this material will go a long way toward silencing the criticism that the Church has been tested and found wanting in the present world-crisis. We find here an official account of the activities not only of the Commission on Peace and Arbitration but of the various cooperating bodies; together with a comprehensive, international view of the situation that constitutes a trumpet-call to the Christian element of America and of Europe to guide the affairs of nations into Christian channels. For any person interested in the vital problem of our relations, present and to come, with Japan, volume four will prove a very valuable *read mecum*. Its usefulness is considerably augmented by the addition of a hundred-page appendix on America and the

Orient, *Outlines of a Constructive Policy*, by S. L. Gulick—originally designed as a course of study for classes of men. Especial attention is called to the bibliography on the Japanese question. Volume five presents an accurate and up-to-date account of the organized efforts of the churches toward individual and social redemption. These reports give the objectives and the methods of procedure in practical Christian work: evangelism, social service, family life, temperance, Sunday observance, home and foreign missions, work among the negroes, country life, church federation. The sixth volume is devoted entirely to the specific subject of Christian education in the public schools and at home. These volumes—each one can be purchased separately—form a ready reference-library of present-day Christian literature that should prove exceedingly valuable to any student and to any worker in the church who would look in vain in the older standard reference-works for information on such near-at-hand, immediate problems. In the six volumes the Church of America (as far as they are represented in the Federal Council) give an account of their stewardship and a program for efficient work.

State Socialism: Pro and Con. By WILLIAM ENGLISH WALLING and HARRY W. LAIDLER. Henry Holt & Company, New York, 1917. 649 pp. \$2.00 net.

The title of this book is a misnomer; it is not a record pro and con, but rather a collection of source-materials about State, municipal, and national ownership in various countries, chiefly Germany, France, and England. The topics cover practically every form of property, from railroads and waterways to forests and food. In the introduction a brief discussion is presented on the bearing of the present war on State socialism as related to war, democracy, socialism proper, and nationalism. It is a fair and able treatment.

The topics covered in this source-material extend over five general subjects—finance; agriculture and the conservation of natural resources; transportation and communication; commerce, industry, and mining; public health, social insurance, recreation, food-supply, housing, and taxation of capital for social purposes.

As one reads this valuable collection of data, one wonders whether Prussia is not, after all, going to impose her socialistic

methods upon the rest of the world, even though she be defeated in the present war. It is certainly true that all the other belligerents have adopted methods similar to hers under stress of the war.

Again, as one reads of a little town in Swabia, of about 1,300 householders, owning 6,000 acres of forest and 32 acres of meadowland, from which the revenue exceeds £7,000—one may wonder how that is divided. The millennium seems to have come in that town, since, after spending £5,300 in place of local rates and £75 on common needs, the remaining £1,650 is divided among the citizens. Is that socialism or simply efficient management? The forest was certainly owned and managed by the community long before Marx was born.

The Jesus of History. By T. R. GLOVER. With a foreword by the Archbishop of Canterbury. The Association Press, New York, 1917. 7½ x 5 in., xvi-225 pp. \$1.00.

One is likely to come to a book on this subject with great trepidation and some prejudice. The theme has been treated so often and from so many points of view that it is almost hackneyed in spite of its perennial importance. Even in the present case the reader is hardly relieved of this unfortunate preoccupation of mind by the introductory chapter (*The Study of the Gospels*), which is explanatory and defining. The second chapter (*Childhood and Youth*) is rather more suggestive of a coming feast. With the third (*The Man and his Mind*) a real banquet is spread. Succeeding chapters (*The Teacher and the Disciples*, *The Teaching of Jesus upon God*, *Jesus and Man*—a rich and full treat, *Jesus Teaching upon Sin*, *The Choice of the Cross*—timely, and then two supplementary discussions on the Christian Church in the Roman Empire and Jesus in Christian thought) afford a variety of strong meat for the preacher seldom purveyed in a volume so modest in appearance as this.

To illustrate the book's value—especially its concreteness—let us summarize the chapter on Jesus and Man. Jesus is in sight of Jerusalem, with its crowds, and it brings up in his nature impulses to compassion, pity, relief of suffering, instruction, reproof. He sees the worthfulness of man and the hard conditions of life and recalls the Father's knowledge and mercy. He brings aid to the poor; his constant theme is God as loving

Father. Jesus knew men's trials, losses, vexations, pains, temperaments, and spoke to those facts; he raised the status of women, held children "in the crook of his arm," and taught the lessons of tenderness, forgiveness, purposefulness, and of man's boundless possibilities, sinner tho he is. Even the wasted life is redeemable in part. This is supported by pertinent citation of gospel incidents.

All this is traced in vivid and inspiring language, with a wealth of illuminating reference to history and literature and a suggestiveness to the preacher rarely equaled.

Science and Learning in France: With a Survey of Opportunities for American Students in French Universities. An appreciation by American scholars. Published by The Society for American Fellowships in French Universities.

The dedication reads: "To the scholars of France, worthy custodians of their country's intellectual greatness, this volume, prepared in a time when France has reached the heights of moral greatness, is offered with heartfelt admiration and sympathy in the name of the scholars of America." Professor John H. Wigmore, of Northwestern University, is the editor, and in the preface he states the purpose of the volume: "To put before the American public the contributions of France in all fields of scientific knowledge, and to show her status in the forefront of the world's progress; and, in addition, to furnish to American university students all information bearing on graduate work in France."

Each chapter sets forth briefly, for a particular field:

1. The record of French scholarship during the past century; the notable achievements; the eminent leaders; the special lines of development; in general, the share of France in the world's progress;

2. The courses of instruction given, now or recently, at the universities of France, particularly at the University of Paris; the names of the most important scholars, with mention of their principal contributions and of the special fields of research over which they preside;

3. The facilities available for study and research, including the libraries, laboratories, archives, and museums, the auxiliary institutes, special schools, and learned societies and committees.

The book has been made possible by the

liberality of the Society for American Fellowships in French Universities, which has borne all the expense of publication. This generous conception is a fine act of homage to French science.

The Will to Freedom; or, the Gospel of Nietzsche and the Gospel of Christ. The Bross Lectures for 1915. By JOHN NEVILLE FIGGIS. Charles Scribner's Sons, New York. 5¼ x 7¼ in., xviii-320 pp. \$1.25 net.

At last we have a book of Friedrich Nietzsche by one who, thoroughly competent for his task, is neither a blind partizan nor a bitter foe, but a fair witness and an impartial judge. The reader is begged to bear in mind that the author does not date his interest in Nietzsche from 1914, and that he makes no effort to connect his subject with the war. It was a piece of great good fortune when the Bross Foundation chose Dr. Figgis to be the sixth in the illustrious succession, following Marcus Dods, J. Arthur Thompson, and Professor Royce. It was a brave task which the lecturer assumed, to discover the permanent value and to offer a sympathetic appreciation of the teachings of the thinker who has been more spoken against than perhaps any other man of the nineteenth century. Nor has he ignored those aspects of his subject which required searching and wholesome criticism and even condemnation. The task was the more difficult, since the teachings of Nietzsche were set on the background of the gospel of Christ, and the difficulty was increased by the fact that the lectures were to be offered to an audience of Christian people whom he must conciliate at the same time that he must do justice both to his subject and to the far higher interests of the gospel. He has considered Nietzsche the man, his message, his relations to Christianity, his originality and charm, and the danger and significance of his teachings. The first period of Nietzsche's influence, which created everywhere consternation and anger, in many places vituperative abuse, in which prejudice saw in his writings only the ravings of a megalomaniac, is rapidly giving place to a second stage in which a serious attempt is made to evaluate both his spirit and his meaning among the truly great thinkers of the modern world. As a sign that a new day has arrived, we have Dr. Figgis's work.

As an instance of the exposition of an extremely difficult theme by a master at once of fine insight and balanced judgment, with a literary style which leaves nothing to be desired, this book merits nothing but praise. If many men could read it and take its attitude toward its subject, we should hear far less of unintelligent comment concerning one who deserved something quite different from ignorant scorn.

The Validity of Religious Experience.

By GEORGE A. BARROW. Sherman, French & Co., Boston. 5½ x 8¼ in., xi-247 pp. \$1.50 net.

By request of the Faculty of Arts and Sciences these six lectures were delivered in Harvard University. The aim is first to analyze and define religious experience; thus is instituted an inquiry into the varying types of religion to find what is common to all, and into the nature of experience to ascertain how far it is self-sufficient and how far dependent on objective reality. In the second place, since religious experience points to a source beyond itself, the nature of this source, inferred from the quality of the experience, is discovered to be superindividual, superhuman, and personal, meaning by this an active source. The contention is that religious experience guarantees the validity of the idea of God, since without this implication religion lacks its full meaning. The discussion is marked by minute and painstaking analysis, and it is to be presumed that the aim is accomplished which Dr. Barrow had in mind. Two questions, however, recur after a most careful reading: (1) Whether the argument that God is given in experience is as valid as he assumes. (2) Whether the results which are, as the author says, so meager, were really worth the effort expended. On the other hand, the book points the way we are going, and is therefore welcome. The classic arguments for the existence of God are thoroughly discredited, at least in their traditional form, and unless we are to give up argument altogether some other method of approach must be sought. Moreover, if the *a priori* path is to be closed, a less ambitious course may bring richer results: by experience and induction we may reach a goal otherwise unattainable. Finally, it is a joy to remind ourselves that religious experience as such, which has been, after all, the most precious of all the experiences of

the common man, is now becoming of supreme interest to psychology and philosophy and to students of the history of religion no less than to theologians.

Alcohol: Its Relation to Human Efficiency and Longevity. By EUGENE L. FISKE, M.D. Funk & Wagnalls Company, New York and London, 1917. 217 pp. \$1.00 net.

This is a book of facts, not by way of anecdotes, but by giving the best medical opinion based on laboratory-tests and the statistics of life-insurance companies. Objections may be raised even in regard to the opinions of medical men, because a suspicion is afloat that a man will find what he is looking for. No such objection can possibly be entertained concerning life-insurance companies since they deal with the problem of alcohol in a cold-blooded business way. Sentiment is ruled out completely. If they give total abstainers better rates than moderate drinkers, it must be a paying proposition.

Part One deals with Alcohol and Life-Insurance in their relation to society, to actual investigation of physicians and actuaries. The second part treats of Alcohol and Physiology by quoting scientific authorities of the past and present, especially the evidence of investigations in the laboratory. The third part is concerned with Alcohol and Human Efficiency and shows in detail in what specific way alcoholic beverages affect mental and physical activities. The fourth part contains supplementary notes, tables, and the experiences of the belligerent countries of Europe with alcohol.

The Religious Education of an American Citizen. By FRANCIS GREENWOOD PEABODY. The Macmillan Company, New York, 1917. 7¾ x 5¼ in., 214 pp. \$1.25.

When in an address before the Lawyers' Club of New York, Rear Admiral Chadwick said, "The vast majority of all classes don't think and don't want to think," he was not only stating something that is alarming if true, but also something that places a heavy responsibility on all those who do think. Among the many readers and thinkers on the all-important subject of religious education there are few who bring to it such a wealth of experience and knowledge as the author of this book. But more than this, he brings to his task a masterly style and an eminently fine spirit.

The twelve brief illuminating chapters "call attention to some of the influences which direct and some of the qualities which mark the religious education of an American citizen." First of all, we are brought face to face with what religious education is concerned with—"conscious association of a human soul with the will of God." And as the author points out later on in the book, the great requirement of the soul is not conformity to certain dogmas, but the discipline and dedication of the will to God. The second point that religious education is concerned with is that of educating "the latent faculties of the child into consciousness and efficiency." Many of our parents used to think that efficiency was gained by committing the shorter catechism and dealing with the interpretation and explanation of religion first, rather than with religion itself.

After laying down the principles that should direct the religious education of an American child—reality, personality, and democracy—Professor Peabody deals with "The American Boy and His Home." The stability and persistence of any nation or race, he says, "is in proportion to the integrity and coherence of its family group. . . . If the boy's home be a vacuum of lovelessness, then he abhors his home." The chapters following this deal with "The Religion of a College Student," "Universities and the Social Conscience" (and we think here a little more space could have been devoted to what the universities are doing in response to the social conscience), "The Religious Education of an American Citizen," "The American Character," "Discipline" (the lack of this quality is one of our greatest faults), "Power," "Perspective," "The Expansion of Religion," "The Conversion of Militarism," and "The Place of Jesus Christ in Religious Experience." Thinking men intent on serving the community should read and digest the vital message this book contains.

Heroes of the Campus. The Records of a Few of Those Knightly Souls Who, Burning Out for God, Kindled Unquenched Fires in the Lives of Their Fellow Students. By JOSEPH W. COCHRAN. The Westminster Press, Philadelphia, 1917. 6½ x 4½ in., xiii-168 pp. 60 cents net.

The Presbyterian Board of Publication is issuing a series which it calls "The Vocational Library," of which the present volume

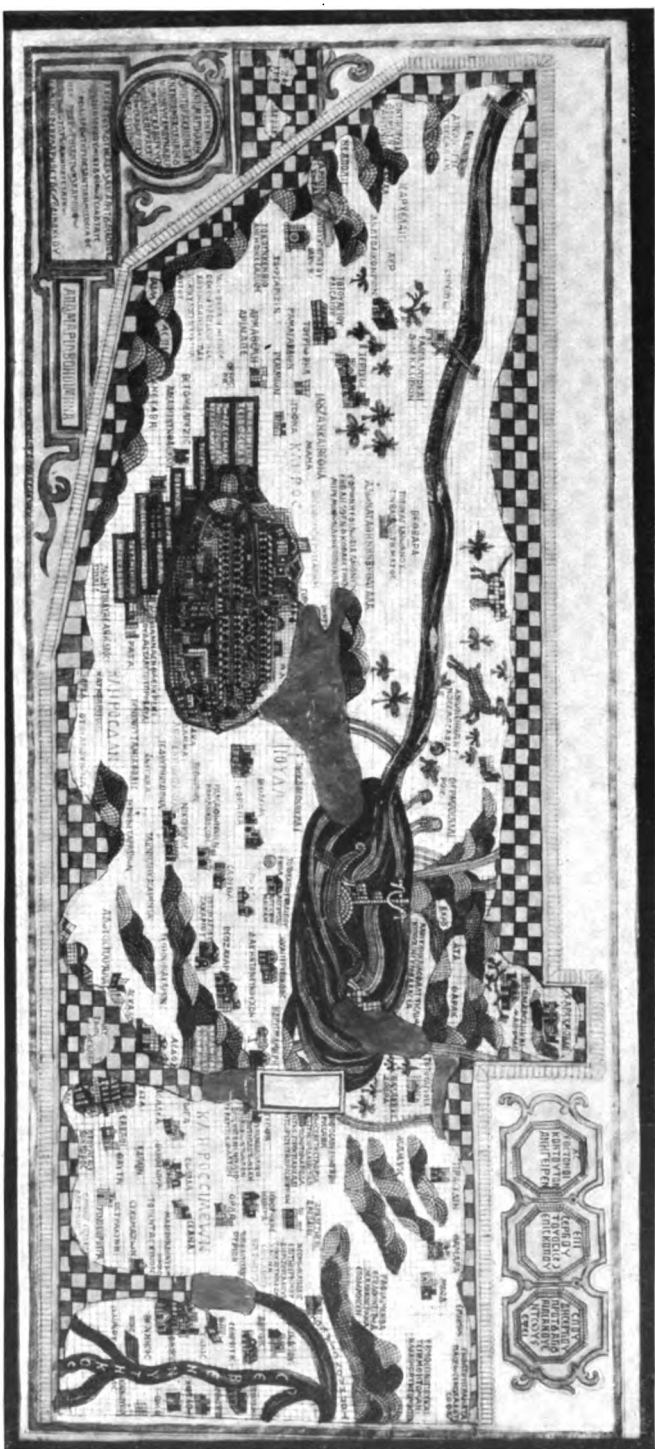
is the fourth. The aim is "to present to young people the appeal of Christian service. . . . when they are . . . choosing their life-work." Heroes of the Campus are students of both sexes whose character and leadership illustrate the opportunities for good work at college and afterward. Ten colleges are represented in the thirteen sketches, which include Elijah Kellogg, Ian Keith Falconer, and Arthur Frame Jackson (see THE HOMILETIC REVIEW for May, 1917, pp. 355ff.). Here is excellent homiletic and illustrative material.

A Call to Baptismal Reform: A Bible and Prayer-Book Study. By "ARCHIPUS." George Allen & Urwin, Ltd., London. 5 x 7 in., 126 pp. 3s. 6d. net.

Two classes of readers will welcome this book—clergymen of the Church of England, and other ministers who wish to see the point of view, both actual and ideal, of all high churchmen. The immediate occasion for the work was the urgent feeling that a reform in baptismal usage has a place in the National Mission of Repentance and Hope. A key-note to the exhortation is the statement that the sacraments are the most perfect means of grace to us on earth. Baptismal regeneration is assumed as valid for infants. This is based on the assumption that the true personality begins by baptism in the subconsciousness, and that consciousness is the becoming aware of this subliminal reality. That the practise of infant baptism may become far more effective, priests are urged to make a study of the prayer-book and to be more scrupulous in observing the various requirements there laid down.

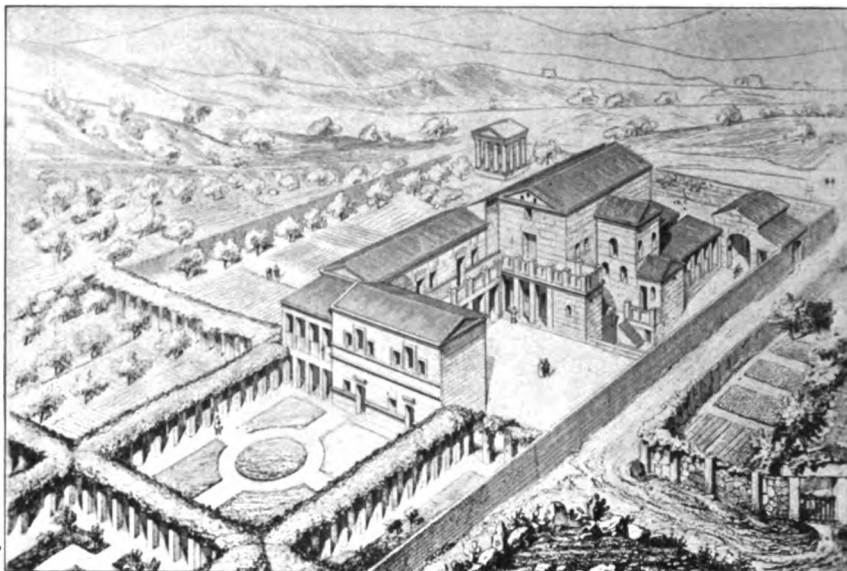
The Sayings of Christ. Collected and Arranged from the Gospels, by J. W. MACKAIL. Longmans, Green & Co. 75 cents net.

This volume contains, without either note or comment, the words of our Lord during his life on earth, as recorded in the four gospels. These sayings are divided into nine different sections and give at a glance all that bears on each subject. The subjects include such themes as New Law, the Year of Grace, the Inner Kingdom, the Cost of Service, and the Everlasting Gospel. In a few passages the reading of the best manuscripts has been followed, where it differs decisively from that of the received text.

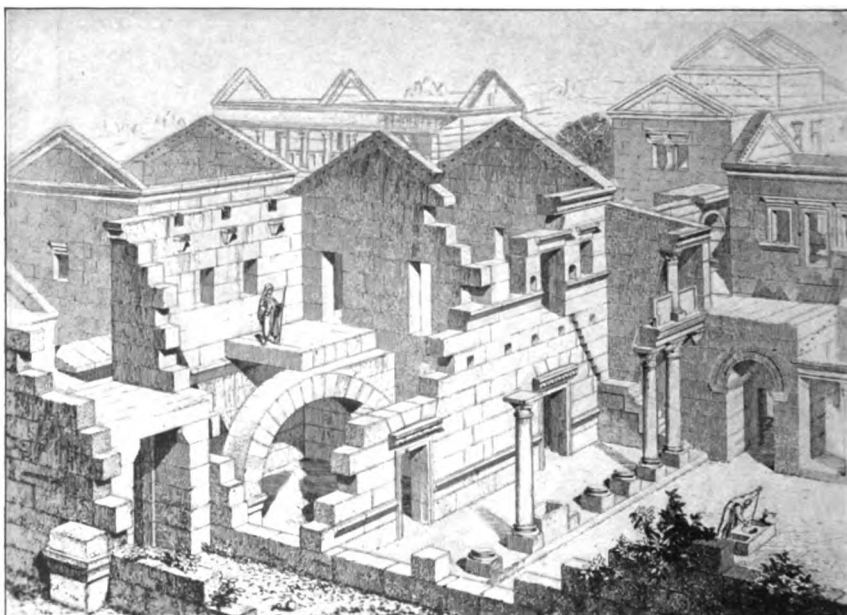


MAP OF PALESTINE AS SEEN FROM MT. NEBO (6th Century)
 From "Art and Archaeology," March, 1916

Illustrations from Dr. Cobern's "New Archeological Discoveries." See Page 513.



CHRISTIAN VILLA AT EL-BARAH, SYRIA
From De Vogüé, "L'Architecture dans le Syrie Centrale," (Vol. I)



CHRISTIAN HOUSES AT DJEBEL RIHA IN CENTRAL SYRIA (6th Century)
From De Vogüé, "L'Architecture dans le Syrie Centrale," (Vol. I)

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The Devotional Hour

X. The Gospel of God With Us

IN one of the most wonderful passages ever written by anybody [2 Cor. 3-5], St. Paul contrasts the two types of religion, one of which he calls "the ministry of condemnation," and the other "the ministry of righteousness"; one "the ministry of the letter," the other "the ministry of the spirit"; one "the ministry of the old covenant," which is passing away, the other "the ministry of the new covenant," which remains. The primary difference between the two types of religion lies for him in the fact that the "old," as he calls it, is external. It is a legal system written in graven letters—imposed from without by a lawgiver and to be followed in detail under the expectation of death as the penalty of disobedience. The mark and badge of it, he says, is always slavery, and, in spite of the fact that the system is "obeyed," the heart behind the veil remains all the time unchanged and untransformed.

The "new," on the other hand, is fundamentally inward and of the spirit. Instead of a lawgiver who fulminates commands, with terror of condemnation, the God of all mercy and tenderness "shines into our hearts to give the light of his glorious knowledge in the face of Jesus Christ." And his revelation of light and grace and glory and righteousness does not remain outside us as something foreign and external, but it becomes a formative life and power in us and makes us a living letter, or epistle, of Jesus Christ, with the new ministry of glory written in the inmost substance of our being, so that the Christian himself, and not a written document, is the exhibition of the message or covenant—the believer himself is the document. But, unlike the "old" written code, the new document undergoes change and is capable of progress, for as the believer—the living epistle—lives unveiled in the presence of the luminous Christ, he is changed into an ever-growing likeness by the working of the Spirit within him. He goes from glory to glory in an ever-heightening transformation of spirit, until men see in him the marks of the Lord Jesus. But there is no slavery here, for where the spirit of the Lord is there are liberty and inward freedom, and obedience becomes a thing of joy.

Once you enter upon this ministry of the new covenant—the ministry which liberates and which changes the minister himself into an epistle of Jesus Christ—you no longer “faint” in the presence of difficulties and misunderstandings: “having obtained this ministry we faint not.” It is possible now to be “prest on every side, yet not straitened; to be perplexed, but not unto despair; to be smitten down, yet not destroyed, always bearing about in the body the dying of Jesus, so that the life also of Jesus is manifested in our bodies!” That is the supreme boldness of St. Paul’s wonderful message, that the life of Jesus can be so written in us that we can manifest it “in our mortal bodies”; that the dying of the Lord Jesus can be “borne about” in our lives as we live among men.

Suddenly he rises to a new height, as tho at that point a fresh inspiration swept over him, like a new sun risen on mid-noon. He now realizes, apparently for the first time, that this new inward man, this hidden unseen self which the Spirit forms in us in likeness to the image and glory of Christ, will be a permanent and eternal self, capable of surviving “the decaying of our outward man.” If that is so, then the “dissolving of our outward tent,” the fleshly body, is a matter of no special concern, for we shall not be “naked,” or “uncovered,” when that is gone, since by this inward spiritual process God has been constructing in us an immortal, eternal, heavenly house or habitation, so that, even with the body gone, we shall be “clothed” with our heavenly house. God made us for this very thing, that mortality might be swallowed up of life, and in so far as we are changed into the divine image we have formed a permanent and ever-enduring inward self, which is always “at home with the Lord.”

That is St. Paul’s new ministry, which, he rightly claims, “far exceeds in glory” the old ministry of the letter. It is certainly bold and daring, and it is still far beyond the slow faith and vision of most of us, who easily hark back to the literal, the tangible, and the external. We are still too unbelieving for “the light of the gospel of the glory of Christ, who is the image of God, to dawn in us.” But this marvelous ministry of the great apostle is a good Christmas message for us. We talk of our new theologies and our old theologies, but these party-lines, these middle walls of partition, would all fall away and vanish if we could rise to this gospel of the new covenant—which is the transformation of a man like us into a living document which manifests Christ, and into an immortal self which in any world will be “at home with the Lord.”

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THE SHEPHERD WHO WATCHED

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ON a barren hillside whose gray, grassless slope was mercifully concealed in the darkness, a man sat watching the indistinct forms of a large number of sheep which slept and moved restlessly near by. It was very dark; the only light came from the wonderful Syrian stars that are not "all pricked out in one plane, but, preserving an orderly perspective, draw the eye through the velvety darkness of the void up to the barred doors of heaven itself."

A small cluster of lights betokened the location of a town on a ridge not far away. The shepherd looked in that direction often; once he started up and took a few steps toward the lights; then the restless movement of a ewe whose lamb had wandered from her recalled him to his work.

Over the hillside came another man, his white garments showing gray in the darkness. He reached the shepherd and stood for a moment looking at the forms of the sheep on the slope below them.

"You have a large flock here," he remarked at length, "rather more than one man can well care for."

"They are not all mine," the shepherd replied, "there are four flocks here."

"But the other keepers?"

The shepherd bent his head toward the lights on the ridge. "They are up there in Bethlehem. Rather strange, you may think, that they should leave their flocks thus in the night, but a strange thing happened earlier in the evening. We were here—all four of us—watching our flocks, when of a sudden it became bright all about us. It was not like daylight; a dazzling light, far brighter and more glorious, with all things glistening and gleaming. We fell to the earth in terror, yet even

in my fear I saw that the sheep were not at all alarmed. Their fleeces were gilded and shimmering like the golden fleece the Greeks tell about, and in that blinding light they lay calmly looking on.

"Then a man appeared, clad in white robes that sparkled brighter than the snow of Hermon in the sunshine. He spoke quietly: 'Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Savior, which is Christ the Lord. And this shall be a sign unto you; ye shall find the babe wrapt in swaddling-clothes, lying in a manger.'

"Then above us burst out a great chorus, 'Glory to God in the highest, and on earth peace, good-will toward men.'

"The light that surrounded us had seemed to illumine only a small space and to be hemmed in by inky darkness, but as those voices sang overhead it seemed that all the darkness cleared away and for a moment I thought that I could see angelic figures clustered above and, beyond them, long avenues through the stars, reaching up to snowy pillars and the portals of a great city.

"Then the voices ceased and the light vanished as quickly as it came. You can imagine the effect it produced. There was, we decided, only one thing to do. That was, to go to Bethlehem as the angel had directed us. Whom we should see there we did not know. Eleazer, one of the shepherds, thought it was Elias who Malachi had prophesied was to come. The others thought that a great leader like Judas Maccabeus had been born and that at last the power of Rome would be broken and Judea would be free again."

"And you," the stranger asked, "what was your belief?"

"I believe," said the shepherd slowly, "that it is none other than the Messiah who has come to his birth to-night up there where the lights are twinkling. The others could not believe it. The Messiah, they said, would have a grander birthplace than a manger; that this could only be the child of some of the travelers who had come up to Bethlehem for the registration and who must be poor and humble indeed if a stable was the best lodging they could afford.

"But the words of the shining man were, 'Christ the Lord'; that meant none but the Anointed, the Son of God. The light that streamed clear up to the gate of heaven—it's no Elias or Maccabeus whose birth could open a path like that to the Heavenly City.

"Yes, I am sure that up there in the throngs and crowds, in a poor manger while the oxen and the sheep look on as trustingly as did my own sheep, Messiah the Prince is lying to-night. Men call me a dreamer," he continued, laughing half-ashamed, "but since the others went up to Bethlehem I have been thinking. May it not be better—a Messiah born in the midst of the people who need him most, a Messiah whom even the dumb brutes trust, than a mighty conqueror coming to earth with the thunder of war-chariots and the tramp of armed men? At least, so it has seemed to me since that bright light opened such a fair way up through the sweet music of the angels."

"You hold strange notions of your Messiah," the stranger said; "you will not find many of your countrymen who will agree with you. Israel is expecting no such gentle, lowly leader. What of the great prince who is to establish his throne at Jerusalem and call all the ends of the earth to send their tribute unto him? But even

stranger, it seems to me, is your conduct. Why are you not at Bethlehem? The other shepherds hurried off to see an infant Elias or another Maccabeus, and you will not take the trouble to go half a mile to see one whom you believe to be the Messiah. Strange behavior, truly, friend."

The shepherd looked surprised. "The others were determined to go and some one had to look after the sheep. It was not easy, but there was nothing else to do. And I may have a chance to see him later."

"No," said the stranger slowly, "you will never have the opportunity again. The child will soon be taken to Egypt to escape the wrath of Herod, who will try to slay him. Later the child will live at Nazareth in northern Galilee. It will be thirty years before he will have reached manhood and begun his public work—for you were right; it is indeed the Christ who is born this night in Bethlehem. You are not young; long before those thirty years are over you will have passed from earth. Do you not regret your decision? There is yet time to hurry to Bethlehem. Let the sheep go. They are not yours; you can only be discharged for your act and you can easily obtain employment elsewhere. Shepherds are scarce just at present, and it's a poor job anyway."

There was a long silence. Then slowly the shepherd rose and gathered his cloak about him. "You are right. Why miss this opportunity? I can reach Bethlehem in a few minutes and I believe that I know the stable where the child's parents have found shelter. Truly as you say, I must see the Messiah before I die. Thanks, friend, for your advice. Farewell!"

He took a few steps in the direction of Bethlehem. Then there sounded the piteous cry of a lamb that had lost its mother in the dark. The shepherd hurried down the hillside to his flock.

The stranger was still waiting when he returned with a little lamb in his arms and all his indecision gone.

"I will stay here. It may be as you say, that I shall never again have a chance to see the Messiah. But I am only a shepherd; I dare not look upon him and know that I have been untrue to my work. What joy would there be in gazing upon him when I knew that my flock was shepherdless and unguarded on the hillside? That even then the wolves might be rending the lambs? He will forgive me for my failure to visit him; he would never forgive me for disloyalty to my trust. I know, for I could not forgive myself."

"You have been very frank in telling me all that has happened to-night," said the stranger, "and now that you have decided to stay here there will be an opportunity for me to tell you something. How I know this it matters not. Only listen.

"You told me of the angels' visit and it is of them that I would speak. This night is as great for heaven as it is for earth; greater indeed. The earth knew little of its coming, but the hosts about the throne have looked forward to it for ages. All of them, archangel and seraph, crowded down to look into the stable at Bethlehem. All, that is, but a part of the host to whom the scene was denied, for they must carry the message to some shepherds in the fields outside Bethlehem. It was a small thing to do, a most prosaic bit of business to call them away at that mighty moment when their king was coming to his birth in Bethlehem. But tell me, was there any regret in their singing, was there any impatience in their chorus, did you hear any note but pure rejoicing in the music that rang out above you? You see, there is the great difference between earth and heaven. On earth men seek only their own wills and

rebel when the commands of God are laid upon them. While in heaven the Father's will is the angels' delight. Should he bid them lead hosts to victory in battle at Armageddon or guide a little band of shepherds to Bethlehem—is it not all one, equally his work, equally perfect, equally satisfying, equally joyous?

"Soon your comrades will be coming back aglow with the great news of the scene at the manger. And truly it is a great thing to see the Christ. But I think yours is a greater privilege—to find your highest duty in the thing you are doing, your greatest happiness in the honest performance of it, and your most satisfactory faith, the knowledge that in your daily task you can best serve God, honor the Messiah, and help in the work for which he has been born this night in Bethlehem."

The shepherd drew a long breath. "What a fine thing it would be if I could always think so! What a world it would be if all men thought so! The scribe consecrated in his copying, the workman serving God with every hammer-blow, the shepherd out on the hillside knowing that not an hour of his lonely vigil but is being used by God for the advance of his purpose! What a world! No unwilling work, no hateful toil, no complaint and no envy—for would not all be equal in the high work they were doing; a world where idleness and bitterness could never come, a world ringing with the songs and happy shouts of the toilers, a world where all were eager to help? Truly, friend, would it not be nearer heaven than earth?"

From the garments of the stranger there seemed to come the bright glow that the shepherd had already seen that night, and he gravely replied, "Very much like heaven. And I know, for I have come from there to you. The child of Bethlehem sent me."

THE JAPANESE WAR MISSION AND THE CHURCHES

SIDNEY L. GULICK, D.D., Advisory Secretary, Federal Council of the Churches of Christ in America

THE Japanese War Mission came to this country in September to deal only with matters connected with the conduct of the war, and our Department of State accordingly limited its conferences. The churches may perhaps conclude, therefore, that they have no responsibilities arising out of this Mission. This conclusion, however, would be a serious mistake, for the visit of this Mission affords the churches opportunity for service of a high order in promoting the general cause of international justice and good-will. This duty consists in cultivating a temper and spirit among our people that will reject maliciously cultivated falsehoods and suspicions and will insist on justice and fair play in every aspect of our relations with Japan. Seldom have the churches had so favorable an opportunity for rendering this service. Our people are ready now, as they have not been for many years, to discuss clearly and comprehensively the American-Japanese question.

On account of the strained relations between America and Japan, the Federal Council of the Churches of Christ in America, in response to appeals from missionaries in Japan, established early in 1914 a Commission on Relations with Japan. It has published volumes and pamphlets dealing with the situation which every pastor in America should have. At that time Count Okuma stated that there was only one way by which the American-Japanese question could be permanently settled—not by war or by threats of war, but only by appeal to the Christians of America to deal with the matters at issue on the basis of human brotherhood. This

eloquent appeal still awaits adequate response.

How, then, shall the needed service be rendered? Throughout our churches pastors might well take advantage of the Japanese War Mission to devote at least one sermon to the subject. Prayer-meetings, meetings of brotherhoods, of Young People's societies, and of forums also, could take no more important theme for three or four weeks' study and discussion than that of American-oriental relations. How, for instance, are the principles of Christian internationalism to be applied in detail to our relations with China and Japan, and to Chinese and Japanese in America? What should America do to establish justice and fair play in our dealings with orientals? Five lines of discussion are suggested, each of which is vital to such a treatment of the situation as will secure the needed results. Our people need information as to facts in order to allay suspicions, to promote confidence, sympathy, and good-will, to arouse conscience, and to secure necessary action. For action by our people and by Congress must be secured if wrongs in our present relations are to be righted.

I. Pastors should seek to allay popular suspicions and animosities by exposing the falsehood of many widely circulated anti-Japanese stories. For years a steady stream of falsehood has been flowing through our land. It has produced a spirit of suspicion and animosity. Our people are ready to believe any story that pictures Japan as secretly planning and preparing for the ruin of America. Many of these stories have

been exposed, yet they still circulate. Captain Hobson's startling prophecies of Japan's plans to invade California before the completion of the Panama Canal are now fortunately almost forgotten. If Japan did really intend to attack us, that surely was the opportune time. But she did not do so, which proves that she had no such definite plans as had been confidently asserted.

Then there were the stories of Japanese acquisition: first, of Magdalena Bay, and, when this did not materialize, of Turtle Bay, both in Lower California. The basis of the first story turned out to be an effort by an American to sell to a Japanese a fishing right. The Japanese refused to bite because there was not sufficient bait. The basis of the second story was the fact that one of the Japanese gunboats in hunting for German vessels early in the war got stuck in the mud of Turtle Bay. In due time it secured help from other Japanese vessels, landed its guns and ammunition on the shore—a process that required several weeks. In the midst of it an "enterprising newspaper man" wrote up a "fine story"—what he saw with his own eyes, absolutely true as to facts and absolutely false as to interpretation, and it got into all the papers. The denial from Washington a few days later received scant attention. The reporter "put it over" the American people, earned his money, and international relations were further embittered.

In 1916 newspaper stories were circulated as to the presence in Mexico of thousands of veteran troops. The first story I saw mentioned 30,000; the second story, 150,000. Mr. F. B. Vrooman, in the *Century Magazine* for June, gave the figure as 400,000 on the authority of "an officer of the staff of the War College at Washington," and Mr. Sigmund Henchen in the *Forum* for July gave the figure

at 250,000 on the authority of a "high official in the army." Inquiry at the War College and at the Department of War brought the information that the total number of Japanese men, women, and children in Mexico was believed to be less than 4,000!

In December, 1915, an ex-cavalry officer told me with utmost insistence that there were 200,000 Japanese in the Philippines, of whom 150,000 were veteran troops, prepared and equipped to mobilize at a moment's notice. I inquired at the Department of War in Washington and was assured that according to their information the total number of Japanese in those islands, in 1915, was less than 9,000.

A stock anti-Japanese story is that all Japanese immigrants are veteran soldiers; that the 90,000 Japanese in Hawaii have their weapons concealed and are ready to mobilize at short notice; and that is why the Federal government has to keep a garrison of 12,000 men in the islands. When I visited and investigated all the principal plantations of those islands in April, 1915, I took special pains to ask the plantation managers about this particular story. Every one without exception insisted that the story was without foundation. With many managers I went into the houses of Japanese workers—many of whom were absent at their work. Managers go freely, at any time, into the houses of the workers and know very completely what is in them. No military weapons of any kind have been found. The assertion that Japanese soldiers smuggled in their rifles by the thousands, with the necessary ammunition, is one which the Custom House officials would no doubt keenly resent. Those who circulate these stories forget that of the 90,000 Japanese in Hawaii, about 40,000 are women and children.

Japanese on the Pacific Coast are sometimes reported to be drilling in secret, preparatory to the anticipated uprising. I have twice investigated the stories and have letters from important officials of the State of California and of the city of Seattle stating that there was no truth in the specific instances that had been cited.

Stories of Japanese spies have been investigated and found to be equally bottomless. An officer in one of our important churches in the Middle West assured me with manifest indignation that Japanese had purchased a lot near the DuPont Powder Works in order to be able to blow them up in case of conflict between America and Japan. Not long afterward I was told by a newspaper man that an important news corporation in New York had become so interested in the story that it had sent a lawyer to investigate the facts. He found no evidence whatever of any Japanese-owned lot in the entire region.

Is it not time that the Americans discount at once every story calculated to arouse a suspicion of Japan's purposes and plans in the United States? I have yet to come across a story of this kind that will stand examination, tho I have looked into quite a large number.

Many stories are told of Japanese business immorality—for instance, that Japanese are so untrustworthy that they can not even trust one another and have to employ Chinese clerks in all Japanese banks. This story, which appears to be known by one-half or more of the business men of America and is always accepted, is absolutely false. There are often Chinese clerks in banks in the old treaty-ports of Yokohama, Kobe, and Nagasaki, where considerable Chinese populations reside, but none in Japanese banks in any other part of the country. As for Japanese business morality in general, let me report a

conversation with the president of a large American firm which did \$20,000,000 worth of business with Japan in 1916. He told me that his company had not lost a dollar that year because of Japanese business unreliability. He also stated that until 1900 his company had had more difficulty in financial dealings with Japanese than with Chinese, but that since 1900 they had had better financial relations with Japanese than with Chinese.

Facts like these ought to be widely reported in order to correct the falsehoods that have been so widely and so successfully circulated in this country.

II. Pastors should promote confidence in and good-will toward Japan by quoting from the splendid addresses which Viscount Ishii has been making. The utterances of Viscount Ishii in America were notable for their form as well as for their noble sentiments. The addresses of members of the war missions from Europe were not more notable and worthy of wide hearing than those made by members of the War Mission from Japan. While still in California he said, as reported:

"Your generous attitude makes it possible for every fair-minded man to believe that there are no pending questions between America and Japan which, approached in this spirit, are not susceptible of honorable and fair adjustment."

Not only since his arrival in this country, but before he left Japan he has often referred to the German propaganda which sought to estrange Japan and America and if possible to bring them into conflict.

"Notwithstanding the indefatigable efforts of Germans to bring about discord between Japan and the United States, the two countries are now practically allied, making common front against Germany."

These words, spoken at his farewell dinner in Tokyo, found frequent reiteration in his addresses in America.

In his addresses both in the House and in the Senate, as reported by the press, he refers to this matter. "He warned the House to be on guard against the insidious treachery 'that has found hiding-place in our midst and which for the last ten years has sown seeds of discord between us.'"

Senator Saulsbury, introducing the Viscount in the Senate, said: "We know how industriously insidious attempts have been made by the Prussian masters of the German people to bring about distrust and hatred in the world. The 'yellow peril' was made in Germany." The Viscount in his addresses referred incidentally to the "hired slanderer" and "the criminal plotter" who seek to embroil international relations.

In his address to the Senate he used the following words regarding the issues of the war:

"We are in the war, and insist on being in it, because earnestly as a nation and as individuals we believe in the righteousness of the cause for which we stand; because we believe that only by a complete victory for that cause can there be made an honorable, right, and permanent peace, so that this world may be made safe for all men to live in and so that all nations may work out their destinies untrammelled by fear."

In his address to the House the Viscount referred to the United States as "a potent factor in the most stupendous and, we believe, the final struggle for liberty throughout the world." "Yours are vast resources; ours may be small, but we can say to you that the spirit of Japan burns as ardently and will last as long as may be demanded by this war. We are eager for counsel with you."

Probably, however, no more really significant utterance has been made by the Viscount than that at Mt. Vernon at the tomb of Washington:

"Washington was an American; but America, great as she is, powerful as she is, can lay no exclusive claim to this immortal name. Washington is now a citizen of the world. To-day he belongs to all mankind. Japan claims interest in this holy

circle. She yields to none in reverence and respect, nor is there any gulf between the ancient East and the new-born West too deep and wide for hearts and the understanding of her people to cross."

These are words of sober earnestness and fact. For no people outside of America has so completely and enthusiastically adopted for reverence and veneration the name of Washington—and I may add of Lincoln also—as Japan. In tens of thousands of her schools the stories of their lives are admiringly instilled into the minds of the youth. Their portraits hang in thousands of Japanese schools. Japan has literally adopted our Washington and our Lincoln into the pantheon of her heroes.

On his first arrival in "a Pacific port" the Viscount assured the country:

"Not a sensible person in Japan sees anything in your preparations but great benefit to both countries in the future. We have always had confidence in the fundamental justice, sound sense, and broad vision of Americans. We are glad of your preparations on land and sea, because we believe they mean an earlier peace."

As evidence of Japan's confidence in America, the Viscount, in his address to the National Press Club, referred to the change suggested by Japan and accepted by Great Britain in the clause of the Anglo-Japanese Alliance, supposed to bind Great Britain to aid Japan in case of war with America. If Japan had had the slightest idea of ever being involved in war with the United States, it is inconceivable that Japan would have suggested such a change and foregone so valuable an asset. These utterances and what they reveal should be widely proclaimed among our people.

III. Pastors should cultivate intelligent sympathy for Japan by describing her conditions and her problems, economic and international. International Japan is a newcomer and, like all newcomers, she has been snubbed and her insistence on recog-

nition has been resented. Her emigrants are refused admission to every white man's land, tho their populations are everywhere exceedingly light. She recovered judicial and economic autonomy even in her own land only because she was prepared to force the issue with aggressive European Powers. She had discovered that the peoples of Europe have scant regard for the rights of Asiatics. The issue has been merely that of "might." Is Japan to be condemned for responding to European might by developing her own military might?

A few concrete facts may help Americans to understand the situation better and to sympathize more truly with the people as they face their modern problems. Japan proper has an area of 147,000 square miles (California has 158,000), of which one-sixth, or about 15,000,000 acres, is under cultivation. Many States have more cultivated land than has Japan (Kansas has 30,000,000 acres; Nebraska, 24,000,000; Indiana, 17,000,000; New York, 14,000,000; Ohio, 19,000,000). The average farm in Japan is two and a half acres, a half acre to each individual on the farm and a quarter acre to each inhabitant of the nation. Tenants pay for farm rentals 57% of their rice and 44% of other crops. Taxes consume 16% of the total yield of the farms. Farmer debts amount to \$475,000,000, paying interest-rates from 7% to 20%. The total private income of Japanese is taxed from 20% to 30%.

The population of Japan proper is nearly 55,000,000, growing yearly by about 700,000. (Great Britain has 46,000,000; Canada, 8,000,000; and New Zealand, 1,100,000; total, about 60,000,000.)

With the exception of copper, Japan is poor in mineral resources. While the coal-production of the United States was 458,000,000 tons in 1916, that of Japan was 22,000,000

tons, only enough to supply the United States Steel Corporation for eight months! Japan has no iron to speak of and no cotton. She sells large quantities of her high-grade rice to foreign lands and imports low-grade rice for herself from China.

"It has often been pointed out that the population of Japan is not so dense as in Belgium or England. But Belgium and England are almost wholly arable; Japan is almost wholly mountainous. If we eliminate from the figures of area the unproductive lands of each country, the population per square mile works out approximately: England, 466; Belgium, 702; Japan, 2,688—a population of 2,688 on every square mile of arable land—less than a quarter of an acre of land for each person! There is more good land in mountainous Kentucky than in all Japan" (*Japan and America*, by Carl Crow, p. 11).

Japan's pressing problem is how adequately to feed, clothe, house, and educate her multiplying millions and give them that larger, richer life of the modern world for which their intelligence, industry, education, ambitions, and world-outlook are fitting them.

Were Americans under the physical and economic conditions of the Japanese sketched above, would they not regard their load and their problems as staggering? And would they not feel themselves justified in availing themselves of every legitimate opportunity for trade and territorial expansion? And with the history and intrinsic ability of the Japanese, would not the United States earnestly ask of the nations of the world a square deal, equal treatment, and honorable recognition? If America were in Japan's place as to population, food-supplies, and natural resources, what would she do?

IV. Pastors should arouse the conscience of our people by showing how we have inflicted on Chinese and Japanese invidious and humiliating treatment and legislation. This is a long story. Our treaty obligations with China have been ignored and specific

pledges have been contravened. The Supreme Court of the United States was appealed to by the Chinese, but, to the surprise of all, the Court, while acknowledging that the treaties had been contravened, supported the law as against the treaty on the ground that it was the last act of Congress. But it called attention to the fact that the Court was not a judge of the moral aspects of the question. The full story of our treatment of the Chinese should be studied in the volume by Professor Coolidge entitled *Chinese Immigration*.

The Japanese have not been so badly treated as the Chinese, and yet the situation is such that there is real irritation. While we give privileges of citizenship not only to every European people—to Hebrews, Hungarians, and Finns, who are really Asiatics; to Slavs of every variety; to Turks and Armenians; to dark-skinned Persians and Hindus, and also to every people of South America and Africa (Hottentots, Zulus, Kafirs), we deny those privileges to Japanese and Chinese merely because of their race. And because they are ineligible for citizenship, even tho personally they may splendidly qualify for it, certain States have passed laws imposing economic disadvantages upon them.

These are the matters that to-day disturb the friendship of Japan for the United States. The faithful administration by Japan of the "gentlemen's agreement" for eight years proves that Japan does not ask for opportunity for free immigration to the United States, as anti-Japanese agitators continually assert. There are 15,171 fewer Japanese males in America to-day than when the agreement went into effect. What Japan does ask is that those Japanese who are here shall receive the same courtesy of treatment and the same civil and political privileges as we freely

give to every other people from Europe, West Asia, Africa, and South America. Is her request unreasonable?

V. Pastors should call their people to action to stop the wrong and establish the right in our relations with China and Japan by outlining the plans for constructive legislation and by inviting all who wish to have these matters set right to join the American Branch of the World Alliance for International Friendship.

This organization, in cooperation with the Commission on International Justice and Goodwill of the Federal Council of the Churches of Christ in America, has been circulating certain proposals made by the writer for comprehensive immigration legislation, which, if adopted, would solve the problems under consideration. The plans call for the regulation of all immigration in such a way and by such principles as shall admit from each people only so many as we can really Americanize. Provisions are also made for the registration of all aliens, for their specific education for citizenship, and for the granting of citizenship to all who qualify, regardless of race. Pastors should secure from the World Alliance the pamphlets describing the details of the proposed legislation.

If, however, these proposals are to prove effective, hundreds of thousands of citizens must not only understand and approve them, but must actually support them. The World Alliance has for its object the universal establishment of international friendship. The problem of our relations with China and Japan is only one element in its program. It is nevertheless one of its objects, and every person who wishes to support this cause should become an active member of the Alliance. Every pastor in America should know of this movement and should inform his people of its policies and objects and its specific activities.

When the movement of American Christians for international justice, good-will, and friendship takes such organic shape that we can rely on an active membership of two or three millions, we can go to Washington with assurance of being heard by Congressmen and Senators. The churches of America are powerless in international affairs at present, not because they lack ideals or convictions, but because they lack coherent and effective organization. Pastors who desire to correct this situation and to do their part in setting up a world-order in which America shall actually incorporate into its relations with China and Japan, Mexico, South America, and Europe the funda-

mental principles of Christian internationalism, justice, righteousness, helpfulness, and good-will, can best do so by joining the American Branch of the World Alliance for International Friendship and by inviting their churches to do the same.

The Christianizing of international relations is the new task of the Church. It can not be done until tens of thousands of pastors and millions of church members see and accept their new task. For this, however, pastors should secure the needed literature in regard to the World Alliance. This literature gives all necessary references to discussions and proposals dealing with the Asiatic problem and its solution.

THE ORIENTALISM OF BRAZIL

CLAYTON SEDGWICK COOPER, New York City

No one familiar with the orient remains long in any portion of Latin America without being reminded of the East. The signs of orientalism are frequent in Brazil, which in some respects is as oriental as the orient. The tropical sunshine and the habits, customs, and manner of dress and life which in equatorial regions the world over are similar, have something to do with this impression; yet there are other good and sufficient elements interlarded with the history and evolution of the country and woven closely into the Brazilian ancestry, connecting the youngest American Republic with the pervasive influence of age-long Eastern civilization.

Brazil, first of all, is Portuguese in stock, and Portugal, from the eighth to the middle of the thirteenth century, was ruled in some part of her territory at least by Mohammedans. During these centuries the Iberian Peninsula was probably more thoroughly Arabized than was any other portion of Europe. As the Hindus of the present day reveal in many of

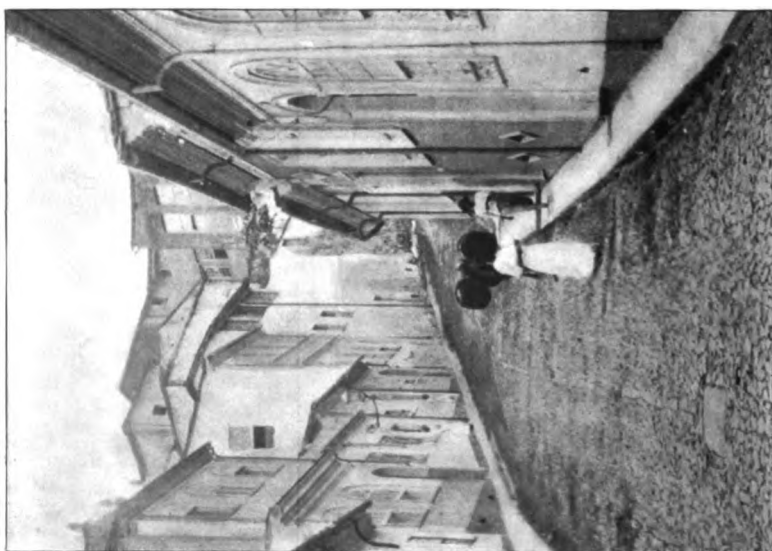
their customs of religion and life the impress of their Mogul conquerors, as the Egyptian Christian Copts are still hardly distinguishable from the dominant and predominating Moslems of the Nile Valley, so the Spanish and the Portuguese, with their South-American posterity, present indications repeatedly of the interpenetration from one of the most powerful and contagious racial and religious forces the world has known. The sons of Portugal may have taken their fighting strain, as well as their methods of statecraft, from their early Roman rulers; the alliance and friendship of Portugal with England from the thirteenth century have undoubtedly meant much to Portuguese commerce and navigation; but in order to understand the historic background of Brazil one must need recall the fact that the Arabs conquered the Brazilian mother-country, together with the Iberian Peninsula, in the eighth century, and Mohammedan califs and Moors had several hundred years in which to stamp upon



Jardim de Gloria, Rio de Janeiro



An oriental-looking shop in Brazil



A street in old Bahia that might be in Algiers



A cowboy, or Gaucho, clad in poncho, in Rio Grande do Sul,
Brazil

this section of Europe a type of civilization distinctly Eastern.

The visitor from the North is quickly impressed with the Latin-American treatment of women. On the west coast of South America, especially, the partial seclusion of the fair sex reminds one of Eastern customs, while throughout Latin America the woman's world is confined to the home in a degree unknown in the United States or England. The multitude of movements for women that stagger the North-American statistician are still unknown in Brazil. Public life is a man's world, and not until recently have women been employed in business offices. It is not customary for women or girls to appear on the streets unattended by one who corresponds to the Spanish *duenna*, and in the cafés and public restaurants women are usually conspicuous by their absence. The Brazilian would hardly go to the length of saying, as it is often stated in Peru, that if a young man is allowed to see a young lady alone in her home, it should be for the purpose of proposing marriage to her; yet the scrupulous care with which the men of this country guard their women folk even from introductions to men who are not of their elect circles reveals customs singularly remindful of the orient. If certain of these ways of life relative to women appear at first sight to the Northerner as strange and medieval, the uncensored woman- and girl-life of the United States usually strike the Brazilian as savoring of the other extreme. One Brazilian said to me: "What are you going to do for a home-life in your big country when all your women go into business or reform movements and have no time to keep house or bear children?"

There is perhaps no portion of the life of South America resembling more truly oriental custom than that which has to do with the family as a kind of

clan, rather than composed of individuals. The patriarchal life, lived under a common roof-tree, is quite universal in South America among the better families. Indeed, it is not more common in India or China than among these people, who are proud of their names, their antecedents, and the purity of their blood. The sons bring their wives to the father's home, as is the custom in China; and here, as in the orient, there is a kind of family communism that many of the progressive South-Americans at present regard as inimical to the development of independent initiative on the part of the younger generation.

A family of my acquaintance in Argentina is more or less typical. The guest will be invited to dinner, providing he is especially fortunate as a foreigner in being admitted into the intimate family circle, and instead of finding merely his host and his wife to greet him, the immense house (in this case containing over a hundred rooms) seems to swarm with men, women, and children bearing the same name. On the occasion of my visit thirty-eight people sat down at dinner, and all of these had their abode under the same roof-tree, being the parents, children, and grandchildren. The family was virtually a clan sufficient in itself for its social life and amusements. It is because of the extended family relationships that the seclusion of women is no hardship here, and one hears frequently in South America, as in the orient, the woman's answer as to her reason for not making friends outside her circle of relatives: "Oh, we have so many in the family that I do not need to go outside."

This patriarchal custom makes usually for a strong and beautiful family life, and one seldom finds anywhere a more delightful atmosphere than that existing in the South-American home. The devotion of the wo-

man to her household and children, as well as the reverence with which the sons and daughters continue the memory of their sires and grandsires, reminds one of the Far East, where filial piety is the supreme virtue. Among the weaknesses which are realized in this system by many South-Americans themselves is the tendency to intermarry in a comparatively closed circle, in order to keep the family property intact and also, in certain cases, as in sections of Brazil, to preserve the purity of the Portuguese blood.

The famous Li Hung Chang of China built his home to which he wished to retire in his old age in Shanghai instead of in Canton, his home province. When asked why he did such an unusual thing, contrary to Chinese customs, he replied: "I built my house as far as I could from my ancestral home with the hope that my numerous poor relations could not get the steamboat fare to come and live with me."

Many a South-American, if he speaks from his heart, will reveal similar desires, since it is the custom here, as in the orient, for the members of a family less fortunate in this world's goods to seek out their prosperous relative and give him the pleasure of their company through life. This is not simply requested as a favor but is demanded as a right and is seldom refused.

In a city of Brazil a prosperous physician died, leaving practically no property. When his widow was asked why a man who received enormous fees for many years should leave no wealth, she replied, "How could he? He had forty people dependent upon him." Not only does the generosity of the Brazilian extend to his relatives, but his great-heartedness and loving nature are revealed in the adoption of children who have been so unfortunate as to lose their parents. Even in the poorest families there are fre-

quently one or more adopted children. We formed the acquaintance of a couple who had ten children of their own and still had room in their heart and their house for the adoption of four in addition!

As in the East, the houses are large and are filled with innumerable servants, and these servants partake of the character of their Eastern prototypes in their general inefficiency and also in their willingness to perform the many small and menial acts of personal service which the Brazilian requires but which would hardly be expected of servants in the United States. In Brazil, as in almost every republic south of Panama, the traveler from North America will find reminders of the old-class Egyptian or East-Indian home.

Another oriental characteristic which, it might be remarked in passing, is not confined on this continent either to the Brazilians or to the Spanish-Americans, but is particularly noticeable among these Latin peoples, is the love of display. At times this approaches ostentation and the acceptance of veneer for reality. There is a tendency to put a good front on everything regardless of what may exist in the back yard: overornamented houses where the colors of the spectrum are exhausted in furnishing striking color-schemes; the use of jewelry by both men and women to an extent that surprises even the Broadway habitué; prodigal spending on celebrations, flower-decorations, the luxury of lights in the cities, superb office-buildings of unique design where, in the North, plain utilitarian sky-scrapers would be found; wonderful parks and plazas everywhere, filled with horticulture and statues; and a penchant for dress to be remarked among all classes. If it is true, as some one has said, that the sense of being well drest gives a feeling of tranquillity which religion is

powerless to bestow, the Brazilians should possess a repose rivaling that of the Buddha at Kamakura. Surely they are among the best-appareled men and women to be found in any part of the world. It should be noted also that in this regard they display a taste and a culture that are mindful rather of Paris than of anything else east of Suez.

In the matter of manners and etiquette, however, where the Brazilian also excels, one finds oriental suggestions. Like the cultured Latin-American generally, the Brazilian is uniformly polite, and his observance of form and punctilio is hardly surpassed in the Japanese imperial court. As to the Easterner, being courteously pleasant is a kind of ingrained trait. Social amenities like hat-lifting, hand-shaking, seeing guests to the street, gift-making, and delightful speeches, calculated to give pleasure and satisfaction to the recipient, are almost a sacrament. Like the Easterner, the Latin-American will rarely say an unpleasant thing if he can think of any remark that is agreeable. It has been stated that an oriental will tell an agreeable falsehood rather than a disagreeable truth. At any rate he will please you if his intuition and imagination do not fail him. While no one would accuse the Latin-Americans of falsifying in order to be polite (as far as the Brazilians are concerned, I gained the impression that their honesty both in business and social life was quite up to the level of such virtues found in other parts of the western world), one finds a striking resemblance between them and the men of the orient in this attempt to discover what you would like to have them say before they speak. The indirect method of approach pleases them best. As one of their writers has said: "If the American seeks the shortest road to a given end, the Latin-American looks for the prettiest." It

becomes at once apparent why the North-American, with his naked directness and often bluntness of manner and speech, fails to be frequently a *simpático* person in these republics.

A truer conception of the real difference in attitude regarding this matter of being polite, on the part of the Anglo-Saxon and Latin respectively, would obviate many difficulties and embarrassments between North- and South-Americans. In the realm of deportment the American can learn much from the Brazilian. There is still prevalent in sections of the United States the idea that directness of speech and action is invariably the accompaniment of high integrity and probity, while politeness and gentlemanhood are the shadows of insincerity. I have known men who seemed to take pride in rudeness and brutality of frankness. The desire to please or to appreciate the point of view of another did not seem to enter their consciousness; certainly, these had no such place in their scheme of life as in Latin America.

Agnes Repplier remarks:

"In my youth I knew several old gentlemen who might on their death-beds have laid their hands upon their hearts and have sworn that never in their whole lives had they permitted any statement, however insignificant, to pass uncontradicted in their presence. They were authoritative old gentlemen, kind husbands after their fashion, and careful fathers; but conversation at their dinner-table was not for human delight."

They were doubtless of that type, "pious and disagreeable," sad remnant of the old Saxon heritage expressed as to sentiment in the old English saying—"What is the good of a family if one can not be disagreeable in the bosom of it?"

"So rugged was he that we thought him just,
So churlish was he that we deemed him true."

St. Francis de Sales, himself a Latin, drew quite a different line of ideal—"It is better to hold back a

truth than to speak it ungraciously," said he.

It is quite time that we in the colder and more practical North begin to realize our deficiencies in the matter of behavior. It is quite time that we stop calling politeness a "thing on the surface," not meaning thereby to be complimentary; for, as Whistler once answered this accusation, "On the surface is a very good place for politeness to be." A man's outward attitude, expressed in his general deportment, constitutes usually his main chance to affect the sum total of the human existence with which he comes into contact. Courtesy, as we find it in Latin America and among orientals, is not a hollow thing. It is a part of a real culture. There is a heart-quality present. Henry James said, speaking of French attendance: "Your waiter utters a greeting, because, after all, something human within him prompts him. His instinct bids him say something, and his taste recommends that it should be agreeable."

He who resides for any length of time among the people of the southern republics and is the recipient of their delicate and generous favor, which is rarely marred by any suspicion of boorishness and crudity of thought or action, is inclined to recall what one of our most honored New England writers once said: that he liked a self-made man, but that he liked even better for steady companionship a man whom an enlightened civilization had helped in making. If William of Wykeham had insight in giving to the great English boys' school at Winchester the motto—"Manners maketh men"—the Brazilians, in common with Latin-Americans generally, have a notable contribution to render other parts of the western continent, where there is less consciousness of the subtle potency of pleasing deportment.

Industrial initiative and interest in

large constructive modern enterprise, involving practical talents, are also traits which Brazilians lack, together with orientals, especially with the inhabitants of India. The mental tendency of the Latin-Americans, as a rule, is literary and political rather than scientific and practical. It is well known that the inhabitant of these lands dislikes figures and statistics almost as much as does the East-Indian. Even government statistics are usually taken with certain reservations by those who know the way in which they are prepared.

Throughout South America one hears repeatedly, in almost identical words, the lament confronting the traveler in virtually every section of the Near East, namely, that the people are keen, often enthusiastic to begin undertakings, but are lacking in dogged perseverance in carrying them through to completion. It was said that among Coleridge's effects, at his death, there were innumerable manuscripts begun but never finished. Among those of the Latin temperament, which has more elements of similarity with the East than with the Teutonic and Saxon West, feeling holds a higher seat than cold logic, and there is wanting the steady power of will that endures opposition gladly and drives its way through difficulties. One finds less frequently than farther north that obstacle furnishes incentive to enlarged display of energy and determination. This may be because the Latin-American, in common with many of the people of the East, does not live to work as truly as does the North-American especially, but rather looks upon labor as a necessity at times, a passage to be endured on the way to enjoyments more in keeping with the spirit and desires of a people to whom pleasures of thought and environment bulk larger than industrial efficiency or complicated scientific management. It is a matter of easily

ascertained history that the larger enterprises involving material and administrative abilities on a huge scale, undertakings requiring practical rather than theoretical talents, have been carried through in this part of the world largely by foreigners—Germans, Englishmen, and Americans.

A South-American writer has spoken of the deficiencies of his countrymen in a manner more sweeping than would seem to accord with the facts of awakening industrial enterprise among Brazilians at least, but he expresses much of the true tendency:

"The Latin-American, a creature of dreams and a victim of neglect, brings together all the conditions essential to a writer or a musician, and he lacks initiative. Somewhat of a dilettante, he is not well adapted to the period into which he is born."

He who is acquainted with the East will find resemblances thereto in the Brazilian's use of language. He not only employs a large amount of language, but he is also quite as hesitant as the Chinese, for example, in coming to the point or in answering a direct question in a direct way. There is a deluge of talk with many gestures about the merest trifle. In rural districts of the country, notably, if one stops to ask a policeman a simple question concerning direction, he is likely to find himself involved in a lengthy conversation, pleasant enough but not necessarily relevant. I visited a lecture-room a few years ago in the city of Cairo and was impressed by a student who held up his hand to attract the teacher's attention. Upon being asked what he wanted, the youth replied: "Sir, I want to talk!" The traveler in the Latin republics is often conscious that the native inhabitant is possessed with a similar desire. He wants to talk. He likes to talk quite as much as the loquacious oriental. He is very good at talking, too, and, altho from the point of view of the more reserved Teuton, he seems at

times to overdo the business of speech, one must confess that the South-American's conversation is both fluent and graceful in diction. I have never traveled in countries where it was so true that almost every one could get up and make a fine speech. The flow of words is charming, altho when, later, one is separated from the magnetism of the vibrant gesticulating speaker, he is sometimes at a loss to know what all the talk is about.

The young son of one of my friends went to hear a famous preacher who talked steadily for one and one-half hours. On his return the father asked his son how he liked the sermon. "Fine!" answered the son. "But what did he talk about?" queried the father. At which the boy replied, perhaps truly, "He didn't say!" To many foreigners the South-Americans appear to use, both in their common conversations and also in their books, more words than are needed to express their meaning. There is such ready facility of speech and writing that one craves for the speakers and writers the virtues of limitation and restraint. It is oriental to use eloquence and figures of speech, not unadorned with flowery expression, to convey ideas and sentiment; it is also decidedly Latin-American.

Educationally, there are many parts of Brazil that remind one of the orient by reason of the more ready use of the memory than of the reason. It is easy for the student of these lands to commit to memory; not so easy for him to think independently. This is even more true in some other southern republics—Bolivia and Peru, for example. Practical or applied learning is not naturally popular among these students. Literature, drawing, the arts, and government studies, on the other hand, are easily grasped and much real excellence is exhibited.

The Brazilian is apt in the mastery

of languages other than his own, and in the cosmopolitanism which this linguistic ability affords him he easily surpasses the American and the Englishman, who usually know but one language. French especially is spoken and understood by a large proportion of the higher-class men and women of Brazil, while English and Italian, in certain parts of the country, are used alongside of the national Portuguese tongue.

In India one finds to-day a large, very much too large, race of lawyers, made up of the educated men who enter this profession with the idea of using it as a stepping-stone for political and government positions. The case is not otherwise throughout South America, where lawyers are legion. There are many parents who send their sons to the universities and law-schools to fit them for the bar, regardless of whether or not these youths intend to enter permanently the profession of law. Here, as in many of the oriental nations, law is the popular profession. Some say this is because of the distaste of the people for business or commercial pursuits, law also leading to government offices, affording a comparatively easy gentleman's career; while others will tell you that it is because the South-American temperament, like that of the Easterner, carries one naturally to a profession wherein he excels, because of the fundamental bent of his mind. Probably both reasons are operative in South America as well as in India.

As to the attitude toward time, the keeping of engagements, etc., the oriental traits are repeatedly revealed in Brazil. In the first place, the country to a large extent is located in the tropics; and in tropical climates no one hurries except the newly arrived foreigner. But the free use of time in Brazil is something more than tropical; it is national.

Mr. James Russell Lowell said:

"The Neapolitan's laziness is that of a loafer; the Roman's is that of a noble. The poor Anglo-Saxon must count his hours and look twice at his small change of quarters and minutes; but the Roman spends from a purse of Fortunatus." The Brazilian's use of time is neither Neapolitan nor Anglo-Saxon; it is rather like that of the Roman gentleman, who found time a vast commodity made particularly for the service and not the slavery of man. The Brazilian does not place small stress upon the keeping of engagements because he is indolent; the matter of saving minutes does not seem to have occurred to him as particularly impressive. He has for the most part spent his life in an environment somewhat removed from the strident sounds and rushing feet of great industrial cities. He has been the inheritor of the spirit of the Portuguese and the Moor, and in his great tropical country there has always seemed to be ample time for the *siesta* and the indulgence of friendship. One finds no suggestion in his manners that it has ever crossed his mind that the world was going to close tomorrow promptly at five o'clock. He is as much of a spendthrift of time as he is of money. He acts as tho there was an unlimited supply of both commodities.

To the foreigner, this tendency to delay, to be dilatory in answering letters, to come late to engagements, and in a hundred ways revealing a lofty indifference to time-values as they are reckoned in the United States, at least, is sometimes a hardship difficult to condone. Foreign educators will tell you that it is hard to get either students or professors to hold rigidly to class-hours. At times the pupils are more desirous to learn than the teachers are to teach. In one city I found the students of one of the institutions on strike, their grievance being that the professors, who were for the most

part professional men carrying on an outside business of their own, not only did not arrive on time at their lectures, but in many cases forgot them entirely.

As to dinner parties or social engagements it is quite generally expected that people will be late, even later than in other countries outside of South America, even as late as is the attendance in oriental cities. In the case of a certain public official from the United States, who was scheduled to lecture in a west coast city, invitations to the guests belonging to the country were issued for three o'clock, and those to foreign inhabitants for four o'clock. The arrangement proved to be a happy one and creditable to the penetrating discernment of the committee, since the guests all arrived at practically the same time, around four o'clock.

This disregard of time is being rapidly overcome in Brazilian cities, especially in the realm of business engagements, because of the stress of trade growing with great advances each year and also no doubt by reason of the contact with foreign men of affairs who have brought from their home-lands their usual ideas of promptness and dispatch relative to business matters.

The love of music, artistry of all kinds, and things literary is general throughout Brazil. The strains of music caught from a doorway by the passer-by frequently remind one of the minor chords that thrill the Westerner so strangely among the inhabitants of North Africa, East India, or, in fact, almost anywhere in the orient. The romance and poetry-loving of the East are found on every side. There are oriental color and sentiment in the modern Portuguese literature of Brazil, which one day will be discovered to contain the literary and mystic beauty which it certainly possesses. The atmosphere of this wonderful country beneath the

Southern Cross forms a natural habitat for the traits that, while they are Latin, are also of the East in essence. That they are not practically Anglo-Saxon and that they do not breathe with the hard-worked term "efficiency" make them no less contributory to the abiding values of the human race.

As long as there is a place in the world for those talents of spiritual and literary and artistic excellence, as long as sentiment, which had its rich original home in the East, rules the hearts of men, so long will the dwellers of the earth, be they of the North or South, the East or the West, be glad that there are places here and there on this rolling planet where the goddess of beauty and music and poetry still dares to lift her head and utter, unashamed, her messages to the finer side of humanity.

He who in his northern isolation of cold business accomplishment takes it upon himself to rule out of usefulness traits and talents that are as immortal as the soul of man itself, simply because these are not understood or cared for especially, is not simply lacking in cosmopolitan charity, but impoverished as to the deeper riches to which all the wide world should be in part contributor and debtor. That some of the richest jewels of human existence shine in settings that are strange to us makes them, for that reason, no less real.

As the American and the Englishman turn more and more to the charm and dignity of the tranquil, thoughtful East, to get a breath of its priceless antiquity before modernity levels it to a mediocre present-day "efficiency," likewise are they beginning to find in such countries as Brazil an orientalism closer at home, and its fascination is no less strong in that it furnishes an inevitable and required complement for the values that are distinctively Anglo-Saxon.

"RAYMOND" AND SURVIVAL

AN INTERVIEW WITH SIR OLIVER LODGE

FOR the benefit of readers who are not acquainted with Sir Oliver Lodge's book, *Raymond; or Life and Death*, we reprint the following review of the volume from THE HOMILETIC REVIEW for June, 1917:

The preface says that "this book is named after my son who was killed in the war." Of its three divisions the first is made up of extracts from his letters from the front from Mar. 16 to Sept. 12, 1915; the second part, occupying nearly two hundred pages, recites the endeavors which the family made through various means and agencies to get into communication with him "on the other side"; the third part, called "Life and Death," is expository, with the aim of relieving prejudice and of cultivating an intelligent interest in a question which concerns all of us. The report of the various tests to which the mediums were subjected is given with great fulness and with a deep and trustful seriousness. Sir Oliver Lodge has been for many years no stranger to the kind of phenomena which he here shares with his readers, only now for the first time the personal nature of his interest is the immediate motive of his search. In accord with his high character as a scientist and a Christian, and with the rigid conditions to which the intermediaries invariably submitted, as well as with the unspotted reputation of these intermediaries, he has given us what we should expect, reports to which no suspicion of intentional deception can be attached; in addition, he has himself discounted or set aside such matters as seem to him not suitably authenticated or to which other interpretation would be more naturally given. It is unquestionably the most serious and promising effort yet undertaken to discover if those who have passed on do really communicate with dear ones yet living here. The cogency of the evidence which he places at our disposal will be estimated differently by different people. The fact that Sir Oliver is convinced that he has had messages from his son in response to those he has sent will go far to predispose many readers to a favorable attitude toward his conclusions. Those who may not be ready to yield full assent to the positive convictions which he has so modestly advanced will yet, in the final portion of the book, come upon exceedingly quickening suggestions on the meaning of life and death. Here one is tempted to quote sentences of careful scientific generalization, rare insight into the principle of life and the content of consciousness, of tender sympathy for those who are suffering as he suffers and for the same cause. However, in order to disclose the author's conception of the God who shares man's age-long sorrow and struggle, that he may make him worthy of the immortal life, one may be pardoned for citing the following:

"This is the Christian conception; not of a God apart from his creatures, looking on, taking no interest in their behavior, sitting aloof only to judge them; but One who anxiously takes measures for their betterment, takes trouble, takes pains—a pregnant phrase, takes pains—One who suffers when they go wrong, One who feels painfully the miseries and wrong-doings and sins and cruelties of the creatures whom he has endowed with free will; One who actively enters into the storm and conflict; One who actually took flesh and dwelt among us, to save us from the slough into which we might have fallen, to show us what the beauty and dignity of man might be."

QUESTION.—Well, Sir Oliver, since you wrote that book called *Raymond, or Life and Death*, I hear that it has roused attention and been a help to many bereaved people.

ANSWER.—I am thankful that it has, for to that end it was written.

What sort of reception has the book received in clerical circles?

Oh, mixed; as might be expected. Some have preached on it sympathetically; others have treated it in

a hostile spirit. Considering the puzzling character of the book I am not surprized.

I should like to ask a few questions, not exactly from the hostile point of view, but such as inquirers often ask, especially those who are beginning to be interested in the subject. I shall be glad to answer. To get the real meaning out of the book, together with its predecessor, *The Survival of Man*, needs a good deal

of study. Some people seem to have formed their opinions without reading either, on the strength of a review or from disconnected extracts. The bishop of Chichester has said that you do not recommend people to read or heed the book.

I do not think he can have said that, because it is not true.

He was reported as saying that.

Oh, that's different. But I suppose he must have said something like it. What possible ground can he have for such a statement?

Only that I do not recommend all sorts of people to visit mediums or try to investigate the subject for themselves. If they do, it must be on their own responsibility. When sane people desire, on sound and good motives and in a reasonable spirit, to gain first-hand experience in the hope of thereby mitigating their sorrow, there are people who do their best to help them; but it is unwise to take the responsibility of urging such a course upon an unknown stranger. And some should be dissuaded.

Have bereaved people been helped in this way who knew nothing of the subject beforehand?

Yes, a fair number. People in genuine distress have gone with careful recommendation and instructions to a reputable medium, quite anonymously, and have got into touch unmistakably with their departed. This has happened in some noteworthy cases. The result has been a considerable addition to the bulk of cumulative evidence in favor of the genuineness of the phenomenon, and incidentally of the power of the mediums, who normally knew nothing whatever about their visitors, but who in trance gave many intimate family details. Some critics have said that you and members of your family must have been known to all mediums.

It was not true. It was not true even for myself; tho doubtless for evidential purposes recognition of myself had to be assumed. But it is absurd to suppose that people who had never been to a medium of any kind were known, still more absurd to suppose that every anonymous stranger is personally known or could be looked up.

Are no mediums fraudulent?

In so far as they are fraudulent they are not genuine mediums. If people go to charlatans who advertise by sandwich-men and other devices, they deserve what they get.

Are not people too ready to be convinced?

Some are, but it is a mistake to suppose that people who are really seeking for evidence of the survival of their loved ones are ready to be misled. They are often quite critical and reasonably cautious. Their anxiety sometimes makes them even excessively anxious not to be deceived in so vitally important a matter. And even after they have had quite good evidence, they sometimes go back on it—very naturally—and become skeptical again.

Have you had further evidence since the book was published?

Yes, indeed. Sometimes we think the evidence which has accumulated since the book was written is even better than that there recorded. But the stress and anxiety to communicate have subsided, in our case. The wish to give evidence remains, but, now that the fact of survival and happy employment is established, the communications are placid—like an occasional letter home.

Does it seem to you that people in general can expect to receive messages and derive comfort in this way?

I hope that in time, when the possibility is recognized and taken under

the wing of religion, people will not need individual and specific messages to assure them of the well-being of their loved ones. They will, I hope, be able to feel assured that what has been proved true of a few must be true of all, under the same general circumstances. Moreover, it is to be hoped that they will be able to receive help and comfort and a sense of communion through their own powers, in peaceful times, without strain or special effort and without vicarious mediation.

Is the power, or sensitiveness, or whatever it ought to be called, at all likely to be common?

A good deal commoner than people think. I anticipate that in most families there will be found one member who may be able to help others to some knowledge in this direction. Elaborate proof is necessary at first, as it has been in many now recognized and familiar things—such as the position of the earth in the solar system—but when once a fact or doctrine is generally accepted, people settle down in acceptance and enjoyment of the general belief without each striving after exceptional experience for himself. The inertia of the human mind and of the body politic is considerable; right beliefs take time to enter, and wrong beliefs take time to disappear; but periods of anxiety and doubt and controversy do not last as a permanent condition. They represent a phase through which we have to go.

I see that Lord Halifax and other good people are so impressed with the purely religious point of view that they call every other attempt at communion "diabolical." Let me ask how do you know that you are not being deceived by devils?

This is not a scientific objection, but a sort of theological one.

Yes, but surely your subject trench-

es on theological territory, and you may be prosecuted as a trespasser.

True enough. I have no wish to shirk the ecclesiastical point of view. It is indeed an important one, for the Church has great influence. But I must claim that science can pay no attention to ecclesiastical notice-boards; we must examine wherever we can, and I do not agree that any region of inquiry can be barred out by legitimate authority.

Well then, how do you answer the accusation that the phenomena you encounter are the work of devils?

The answer I should give is the ancient one: "By their fruits." I will not elaborate it. St. Paul gave a long list of the fruits of the Spirit. Then you regard the consequences as wholly good?

No, indeed. I do not regard as wholly good any activity of man. Even the pursuit of science can be prosecuted to evil, as we see now only too clearly in the war. Everything human can be used and can be abused. I have to speak in platitudes to answer these objections.

Yes, but what about devilry and deception?

The bishop of Beauvais denounced Joan of Arc's voices as diabolical. Chief priests were always ready to attribute anything done without their sanction to the power of Beelzebub. It is a very ancient accusation. Its past history renders it an overflattering one to any modern accused person. I can give no new answer to it.

Well, now, before we part, and assuming for the moment that your book contains some indications of reality, there is one difficult portion which I have been asked to question you upon.

I can guess which it is. You mean the similarity of the conditions as described "over there" to the conditions on the earth.

Yes, I mean that. I mean the houses and the trees on the other side, but I also mean the cigars and the whisky.

Well, let us separate them. First as to similarity or apparent similarity of conditions. I do not dogmatize on the point, but I conceive that in so far as people remain themselves their powers of interpretation will be similar to what they used to be here. Hence in whatever way we interpret a material world here and now, so, in like manner, are they likely to interpret an ethereal world, through senses not altogether dissimilar to ours in effect, however they differ in detail. The external world, as we perceive it, is largely dependent on our powers of perception and interpretation. So is a picture or any work of art. The thing in itself—whatever that means—can hardly be known to us. I admit that the problem of the nature of future existence is not an easy one, but the evidence is fairly consistent on this point ever since Swedenborg. The next world is always represented as surprisingly like this; and tho that obviously lends itself to skepticism, I suspect it corresponds to some sort of reality. It looks almost as if that world were an ethereal counterpart of this: or else as if we were all really in one world all the time, only they see the ethereal aspect of it and we see the material. The clue to all this seems to depend on the similarity, or rather the identity, of the observer. A nerve-center interprets a stimulus in the way to which it is accustomed, whatever the real nature of the stimulus. A blow on the eye, or a pressure on the retina, is interpreted as light. Hence, given the identity of an observer, similarity of impression is not altogether surprising. But some one has accused your son of saying they spend some part of

their time in smoking and drinking. If that accusation has been brought, it is unjustified and untrue. A statement detached from its context is often misleading. What is revealed in my book, if it has any trustworthy significance—and that may be treated as an open question for the present—implies clearly and decisively that they do not thus occupy their time; nor are any such things natural to their surroundings. Nothing but common sense is needed to understand the position. If there is a community over there it can not be a fixt and stationary one; newcomers must be continually arriving. My son is represented as stating that when people first come over, and are in a puzzled state of mind, they ask for all sorts of unreasonable things; and the lower kind are still afflicted with the desires of earth. After all, this is really orthodox moral teaching, or I am much mistaken; it is one of the warnings held out to sensual persons that their desires may persist and become part of their punishment. Imagine an assembly of clergymen in some retreat, where they give themselves to meditation and good works, and then imagine a traveler mistaking their hostel for a hotel and asking for a whisky and soda. Would that mean that whiskies and sodas were natural to the surroundings, and part of the atmosphere of the place? Would not the feeling aroused by the request mean just the contrary?

But your book says that something like them is provided.

What the book says is that in order to wean a newcomer from sordid and unsuitable tho comparatively innocuous tastes, the policy adopted in one case was not to forbid and withhold—a policy which might overinflame and prolong the desire—but to take steps to satisfy it in

moderation, until the person of his own free will and sense perceived the unsuitability and overcame the relics of earthly craving: which he does very soon. Whether the statement be accepted as true or not, or as containing some parabolic element of truth, I see nothing derogatory in it; and the process of weaning may be wise.

I see, then, that your point is the exact contrary of what has been asserted by hostile critics.

Yes. They have not really read or studied the book. They pitch upon a sentence in some review and quote that, without understanding the bearing of it or its real significance. But I see another critic complains that games and songs are spoken of, and it is claimed that "spirits of just men made perfect" ought not to be occupied in any such commonplace ways, even during their times of relaxation.

When perfection or saintliness is attained, that may be true: it is not a subject on which I am a judge. Games and exercises are harmless and beneficial here, even for good people; and surely if young fellows remain themselves, games and exercises and songs will not seem alien to them—at any rate, not for some time. People seem hardly to realize all that survival with persistent character and personal identity must really involve. It is surely clear that the majority of people, whether in this or in another life, are just average men and women and neither saints nor devils; and ecclesiastical teaching has surely erred in leading people to suppose that the act of death converts them into one or the other. Progress and development are conspicuously the law of the universe. Evolution is always gradual. Youths shot out of the trenches—fine fellows as they are—are not likely to become saints

all at once. They can not be reasonably spoken of as "just men made perfect."

Let a little common sense into the subject, and remember the continuity of existence and of personal identity. Do not suppose that death converts a person into something quite different. Happier and holier, pleasanter and better, the surroundings may be than on earth; there is admittedly room for improvement; but sudden perfection is not for the likes of us.

I suppose, after all, that the experience of everybody on that side is not the same?

Highly unlikely. The few saints of the race may have quite a different experience. The few diabolical ruffians must have a different one again. I have not been in touch with either of these classes. There are many grades, many states of being; and each goes to his own place.

But the penitent thief went to heaven.

Not at all. According to the record he went to paradise, which is different. A sort of Garden of Eden, apparently, is meant by the word, something not too far removed from earth. As far as I can make out, the ancient writers thought of it as a place or state not very different from what in the book is called "Summerland."

But surely—

Yes, I know, you mean that Christ could not have stayed even for a time at an intermediate or comparatively low stage. But I see no reason to suppose that he exempted himself from any condition appropriate to a full-bodied humanity. Surely he would carry it through completely. Judging from the Creed, which I suppose clerical critics accept, they appear to hold that Christ even descended, at first—descended into Hades or the under-

world—doubtless on some high missionary effort. Anyhow and quite clearly the record says that for forty days he remained in touch with earth, presumably in the state called paradise, occasionally appearing or communicating with survivors—again after the manner of transitional humanity. And only after that sojourn, for our benefit,

did he ascend to some lofty state, far above anything attainable by thieves, however penitent, or by our young soldiers, however magnificent and self-sacrificing. After eons of progress have elapsed, they may gradually progress thither. Meanwhile they are happier and more at home in paradise. *Requiescant in pace.*

COMMENT AND OUTLOOK

BY OUR LONDON CORRESPONDENT

The Problem of Kadesh Barnea¹

THE war has very naturally aroused popular interest in "Bible places," and many a working woman who has forgotten most, if not all, that she learned in the Sunday-school will listen eagerly to the story of "ancient far-off things" that happened in Sinai or on the Euphrates or at Gaza of the gates, "because that's where my boy is fighting now." In the *Christian World* (London) Mr. E. G. Harmer deals with the problem of Kadesh Barnea. Emerging in the literary history of Israel in connection with its earliest recorded battle-field 4,000 years ago, when Abram interposed to prevent an example of archaic "frightfulness," the interest of Kadesh Barnea centers in the rôle it played in Israel's forty years in the wilderness. Under the glamour of popular books of travel in Bible lands, we have long been accustomed to picture Kadesh Barnea as a region of well-watered fruitfulness where the hosts of Israel prepared themselves for the urban amenities of the land of promise. When, however, shortly before the war the Palestine Exploration Fund sent an expedition into the wilderness of Sin, it was found that Kadesh Barnea was by no means a second Gezer, or even a Petra, and that we needed to revise our conception of the forty years in the wilderness as a season of settled life. All that the expedition discovered was an indifferent spring, far too scanty to support even a desert village. We can not, therefore, think of the tribal life of Israel in the wilderness as being centered in a single encampment. We must rather conceive of them as scattered over the whole region, mov-

ing from wadi to wadi to support their flocks, and cultivating patches of land by the seasonal tillage common to pastoral tent-dwellers. It was not until ten centuries later that the Negeb became the scene of settled prosperity. Here the Christian villages that sprang up under Byzantine rule produced food for the surrounding population, finding their customers in the eremite monasteries of Sinai and the trading-centers along the caravan-roads from Egypt and the Red Sea to Gaza and Hebron, and thence to the Holy Sepulcher. To-day there is a government station at the ancient spring of Kossaima, and, once the war is past, the pilgrim from Egypt to Beersheba will be able to contemplate the wilderness of Kadesh from the shady bowers of the Kossaima police garden.

A Twentieth-Century Crusade

Woolwich—London's arsenal and munition-center—has just been the scene of a remarkable spiritual movement quite unique in the annals of the Church of England. A few months ago a small council of men and women met to discuss and plan a crusade of spiritual witness. Woolwich was decided upon as the most urgent field, for to-day Woolwich is a tremendous power-house, teeming with men and women from the four corners of Great Britain, who live and work there under conditions which forbid anything like the ordinary observance of religion. Two hundred crusaders responded to the bishop's invitation to take part in what was mainly an open-air campaign (admission to the arsenal being refused), supplemented by meetings in hostels, clubs, and canteens. The external organization was simplicity itself. The district was divided into eight "stations," with a separate band of men and women cru-

¹ See the article on Kadesh Barnea in *THE HOMILETIC REVIEW*, April, 1914; and H. O. Trumbull's epochal work, *Kadesh Barnea*, New York, 1885.

saders responsible for each. The meetings were held at such times as best suited the life of the particular district—in the early morning, during the dinner hour, in the evening—at whatever time people proved most willing to come. The "equipment" consisted of the crusade banner and a plain chair for the speaker, the "uniform" of an armlet stamped with the crusade emblem and motto. There was no proselyting, and the proceedings were simple and informal throughout. From beginning to end the movement was Spirit-led. Speakers came well prepared on social problems, apologetics, church-reform, and the like; but almost unconsciously they were impelled to drop these subjects and concentrate upon Christ incarnate, crucified, and risen, their audiences responding with an eagerness of attention they did not bring to other subjects. Each center began its daily work with silent prayer and a celebration of communion, an atmosphere of prayer permeating the whole movement. Such an event as this crusade is epoch-making. It marks a new departure—a new realization of the infinite possibilities of a Spirit-filled church.

The Passing of a Great Preacher

In the death of Dr. John Hunter there has passed away one of the very greatest preachers of Victorian liberalism. Born at Aberdeen in 1849, he came as a student under the influence of Maurice and absorbed the spirit of the liberal school. His ministries at Trinity Church, where he succeeded William Pulsford, and at King's Weigh House Church, London, were profoundly influential and occupied a unique place in the religious life of the two cities.

"He belonged to the great race of prophets and apostles," said Dr. Forsythe at the memorial service. "He had a voice like a trumpet and a heart like a violin. If he was a warrior, he was a warrior of the Holy Ghost, with fire in his preaching and dew in his prayer—one as apt to pray as powerful to preach, who reached men always, because he always touched God. He waited on God and not on man. He never lost his apostolate in catering to the public."

A Congregationalist by ecclesiastical conviction, he was always somewhat contemptuous of official Congregationalism, and never appeared on Free Church platforms. Yet his influence upon the free churches as a whole was deep and abiding in one im-

portant direction—the conduct of public worship. His soul revolted against the slipshod, irreverent manner in which services were so often conducted, against the unbridled individualism which left the worshipping congregation at the mercy of one man, and at the general undevoutness of atmosphere prevailing in the average Free Church. By his collection of hymns, and still more by his book of *Devotional Services for Public Worship*, he helped many congregations to realize a more worthy ideal, and his influence in this direction extended to many quarters in which his forms were not adopted.

A Rationalist Challenge to Mr. Wells

Christian preachers and writers have been ready—perhaps a little too ready—to hail Mr. Wells's latest utterances as the evidence of a genuine "conversion." His recent books certainly express a new-won belief in God—however debatable his interpretation of God may be—and to this extent no one would wish to deny their deep significance. But there has been a curious failure on the part of those who claim him as the latest asset to the Christian apologetic to make it quite clear that "belief" in God—even tho it be in a far more satisfactorily conceived God than the "limited deity" of Mr. Wells—may amount to very little. It remained for the *Literary and Rationalist Review* (London) to challenge its ex-ally on this point. "Does Mr. Wells pray to his new God?" pertinently asks a writer in the current issue. "If not, the use of the name of God is merely the sharp practise of a clever writer." This hits the nail. The only "believer" worth taking any account of is not the man who has come to the conclusion that there is a God, but the man who prays. In our somewhat childish haste to hail the least sign of theism, let alone of Christian belief, in any of our popular writers, we often forget that in the long run such utterances may count for very little and serve not so much to awaken faith as to confuse the public mind regarding the real issues involved.

The Higher Occultism

In the multitude of physicians there is confusion, and at the present time the unsophisticated mind is being obfuscated by a weird medley of spiritual physicians, all rushing into print with what they declare to

be the one and only remedy for a dying world, so that one sometimes feels inclined to say, "Blessed are the non-readers, for they shall retain their sanity." As might be expected, occultism in all its forms is one of the nostrums advocated. In the *Nineteenth Century and After* Mr. A. P. Sinnett sets forth what he calls the "higher" occultism as the one infallible recipe. He admits that his system has difficulties for the beginner, for it treats of that most elusive of entities, "the divine hierarchy." For the higher occultist "the whole solar system resolves itself into a definite divine enterprise." It can "in some way" (one would like to have more definite information on this point) "be identified with a vortex, so to speak, in infinite Divinity, that is generally referred to as the Logos of the solar system." For the consolation of the simple Christian who finds this tremendous idea too "chilling," he adds that the occultist has no wish to disturb popular faith in Christ. In vague terms Mr. Sinnett describes this divine hierarchy, which includes beings of the archangelic order at the top of the scale and "humbler agencies below the level of humanity" at the bottom. One might be inclined to dismiss the whole thing as a piece of puerile fancy, did it not appeal as a genuine instinct. The human heart at all times, and never more so than now when war is snatching so many to "the other side," demands an unseen world which shall not be a blank, but a veritable "city of God." Roman Catholicism has met that demand by its mighty army of saints and angels; popular Protestantism has largely left it empty. To most Protestants the spiritual world is a lonely, inert void—at best a desert wherein the soul is alone with its God. This is why pseudo-mystical theories of the divine hierarchy find such ready acceptance on the part of truly spiritual minds. The antidote is not ridicule, but a return to the Christian doctrine of the one living Church, militant and triumphant, and of the "great cloud of witnesses." We can not close our eyes to

the fact that occultism attracts not the worst, but many of the best elements in our churches. This would not be the case if we recovered the true doctrine of the new birth and the Church Catholic.

A Sign of the Times

The most significant event which has so far taken place in the march toward church reunion in Great Britain is the Cheltenham Conference—a gathering of evangelical Anglicans, clerical and lay, which has just concluded its sittings. The Conference agreed upon a series of findings which express its opinion that the ordination of non-conformist ministers is valid, and that no proposal of union should involve reordination; that their administration of the sacraments is valid, and that no member of a non-conformist church should be debarred from communicating in the Church of England; that the action of Church of England clergymen who have accepted invitations to preach in Free Church pulpits should be supported, and the legal barriers preventing Free Church ministers from preaching in Anglican parish churches be removed; finally, that the goal to be aimed at be not organic reunion, but some form of federation. This is an immense forward stride, altho, of course, the movement does not carry the "High," or even to any great extent the "Central," party in the Church of England with it. Yet it is a sign of the times, and that not merely for its bearing upon reunion, but as representing the awakening of the "evangelical" party in the Church of England from a long-protracted state of somnolence. With a more firmly knit and more boldly enterprising evangelical section within that Church, one would be slow to deny the possibility of something like federation within the present generation. What has given the Anglo-Catholic section its greatest power has been an unorganized evangelical party with little sense of real corporate life and responsibility.

Editorial Comment

A RECENT letter was despondent at the upset of all normal conditions by the Great War. In apparent despair of any good results the writer exclaimed, "The end of the world has come!" A great hope and with it a grave responsibility, undreamed by the writer, are involved in the words of Matt. 24:3. The R. V. suggests it by the marginal translation from the Greek, "the consummation of the age," i.e., of a period of time which has come to its issue in the beginning of the next. These time-worlds, or ages, we mark off as the prehistoric world, the ancient, the modern world. These in turn are subdivided, e.g., the Old Stone Age and the New Stone Age in prehistoric time. In the modern world we are about to mark off an age that has run its course for sixteen centuries. and brought us to the threshold of a new age.

Just so it was when Christ discoursed on the consummation of an age that had run on for ten or more centuries since Moses' time, the age of "the law and the prophets." This ended when he "came to fulfil" its anticipations of a new order of things, "the kingdom of heaven." He ended an old world of burnt offerings for sin by altar-sacrifices of animals, and brought in a new world of spiritual sacrifice on the altars of human distress (1 Pet. 2:5)—the sacrifice that God requires (Heb. 13:16). But not without grievous birth-pangs came this new world in. Revolting from its spiritual demands, Jerusalem and its templed altar sank down in flames. A more frightful tragedy, similarly caused, is now afflicting us.

During the first three centuries after Christ the fidelity of the persecuted Church to his commandment, "Love one another," was the admiration of the pagan world. After its rise to imperial power the Church fell into long apostasy. Its great council at Ephesus, A.D. 431, passed into infamy as the "Robber Council." Omitting the long story of the religious wars of Christendom, we need only remember how recently the abominations of negro slavery were ended only by the scourge of our Civil War.

The need of Christianizing Christendom has been often urged in vain. Sixteen centuries of such apostasy from Christ's law of brotherly love have culminated in the declaration by a "Christian" State that it is exempt from moral law and that might confers right. This compels us to make an end of such a world as has resulted. It marks the consummation of the age of such apostasy. Now, as in the catastrophe that closed the Mosaic age, "men are fainting for fear. . . . But when these things come to pass," said Christ, "lift up your heads, because your redemption draweth nigh" (Luke 21:28). Amid the war-clouds dawns the new age of Christianized Christendom.

The inspiring hope comes freighted with grave responsibility. Our redemption is conditioned on constant cooperation with our divine Redeemer. Even the apostles converting pagans undertook no more trying task than those who propose to Christianize Christendom—to displace with Christ's brotherly love its selfishness, its greed, its economic spoliation of the weak by the strong, its hovels for poor laborers, its open hell-traps for thoughtless youth, and its other social wrongs. This divinest object ever proposed to the world summons all Christians to consecrate body, soul, and spirit to untiring warfare against

whatever obstructs its realization—first in their own life, then in society. Whoever would Christianize others must first Christianize himself. Else they scoff, "Physician, heal thyself."

Christian reader, Christ has drafted you for this life-long war with no discharge.



PHYSICAL science has long since revealed to man the existence, everywhere in nature, of latent energy that may be converted into dynamic energy. Indeed, much of the advancement in modern civilization, along lines of invention and the control of nature's forces, has been due to the discovery and release of latent energy. In the secret stores of molecular, atomic, and electronic energy, in earth, water, and air, have been found the forces of steam and electricity that have revolutionized industry, transportation, and communication. Physiological science has likewise revealed in the organisms of plants, animals, and men vast stores of latent energy, and the transformation of that energy into dynamic forms is illustrated in scientific agriculture, in the industrial arts, in animal husbandry, in medical science, in the increasing utilization by individual men and women of the latent energies of their own bodies in doing work, resisting disease, and the like. And now psychologists, following the clues of physical and physiological science, are perceiving more and more clearly that the mind itself is a storehouse of latent energy, and that education, religion, and other forms of stimulus and training may release such energy in ways and to a degree no less wonderful and effective than is the modern utilization of physical and physiological forces.

All this is abundantly evident in the great social and individual crisis through which the world is now passing in the European War. There is not a nation, a social group, or an individual actively identified with this war that is not bringing to light a quantity and a quality of energy unsuspected before. In economic resources, in inventiveness and skill, in physical endurance, in barbaric conduct, in sublime heroism, in intensity of passion, and in sweep of intellectual vigor the energies of men have been released in ways and to degrees that not only dwarf all previous human experiences, but will certainly change profoundly the great currents of human life. Men are at this moment utilizing energies of earth, water, and air, and are performing feats of daring and skill that surpass all previous standards of comparison.

Is there not food for thought in this vast and unprecedented release of human energy, as applied to the moral and religious life of the present and the future? Is there not a challenge to spiritual idealism to rouse itself into action no less intense, no less resourceful and inventive, no less effective, than is the spirit that broods over the battle-fields of Europe? May not the latent energies of righteousness become dynamic in ways that will usher in a new era of personal integrity and of social justice and good-will? We read that there are numerous signs that these things are likely to happen in Europe as the moral correlates of the war that has devastated the nations involved. May we of the United States, in the midst of our strenuous preparations for the part we are to play in the war, also prepare ourselves morally and religiously for the part we are to play in the peace that must follow! Whatever latent resources of military powers we may discover, may we discover still greater powers of righteousness in all classes of our population!

THIS December brings men to a retrospect of a momentous year. What gains for religion does it show? It is customary to figure such gains in terms of accessions to the Church and offerings for missions. Considerable as such have been this year, despite the war, they are overtopped by an unprecedented revival of the humanitarian interest so dear to Christ that he made it the criterion of his last judgment (Matt. 25: 34-46).

Review and Forecast Last April our President and Congress declared that Germany had thrust on us a war "for the sacred rights of humanity." Upon this altar vast sums have been laid, amounting to nearly four-fifths of the total costs of the Federal Government since its foundation. As judged by the Christ who whipt robbers of the poor out of his Father's temple, such offerings are for a sacred, a Christian war. As such it is commended to us by the Federal Council of Churches of Christ in America.

The Y. M. C. A. accompanying our forces to the field reports them as taking a religious view of it. Mr. Sayre, the President's son-in-law, returns with this report of four months' observation: "It is remarkable how these soldiers are turning to religion. They come by hundreds asking quietly and eagerly for Testaments."

The retrospect is not all bright. As in the parable (Matt. 13: 24), noxious "tares" spring up amid the springing wheat. Even among Christ's chosen twelve there was a thief and traitor. Like him have conscienceless creatures been pocketing extortionate gains from the necessities of our war for humanity.

What can we now forecast?

1. No backward step. By hugely oversubscribing our second Liberty Loan, as it did the first, the people have reaffirmed the President's declaration last April: "We shall not rest till we have accomplished our task." The many millions already raised—and more coming in—for the Red Cross and Y. M. C. A. add to this a significant Amen.

2. Christian humanitarianism will keep pace with the advance of our forces into the regions ruined by the retreating enemy, with destitute inhabitants to be housed and fed and clothed.

3. The exigencies of war have already forced some socializing of the selfish individualism that prefers private interest to public. While war's drain on our resources goes steadily on we shall see more of the same compelled by wrath against all profiteering, hoarding, and monopoly. Such socializing is headed, tho unconsciously, toward Christ's ideal of a fraternal democracy. Our veterans returning from the field where they have signed the brotherly covenant in blood will not forget it.

4. We have seen millions of men who have never come consciously to Christ sacrificing their life for their country. Dare we say what creeds assert, that such have no part with Christ hereafter? We may rest assured that their Creator, who conserves every atom of his material universe, lets nothing in his moral universe perish that is redeemable from its defects. So far as the vast self-sacrifice of war has forced this conviction on reflecting minds, it has emancipated Christianity from untruth that has widely provoked its rejection.

Behold amid the war-clouds the dawn of Christianity's returning "age of gold" to win the world by righteous deeds to its simple faith in God our Father and his Christ our elder brother, "mighty before God to the casting down of strongholds" (2 Cor. 10: 4). Many strongholds are threatening our democracy at home: only long and patient endeavor can cast them down.

What a volcano underneath society are our millions of primitive whites and blacks, as lawless as prehistoric cave-men, outbreking often in ferocious mobs! Bayonets may restrain it. Only the water of life can quench it, with its gospel of brotherly democracy preached and practised by a Church incarnating the spirit of the Son of Man.

Will you attempt it, fellow Christian? No church vote can decide this fateful question; it hangs on what individual Christians will, each on his knees before the Father "who judgeth each according to his work."

A correspondent asks, Is your automobile a church-member? Has it joined the church? Or is it excepted when we think of the bearings of the fourth commandment? The cattle and the maid-servants that are specified trouble very few of us, but there are many twentieth-century applications.

Does any one want a good reason for the belief that we do not, as yet, possess democracy, liberty, brotherly love? Then let him take notice how strenuously we aver we have it! There is more than a suspicion that some folks whistle and shout to stifle their doubts. Man doth not protest that there's a sun in the sky or a heart in his breast.

"Beloved brethren! I have been absent on vacation and have not had access to my library for a whole month. You will therefore bear with me, I trust, if in this morning's sermon I confine myself to the Bible." Perhaps that congregation ought to send its beloved pastor on another vacation.

That prayer-chain nuisance is not abated yet. It only serves to show that the world must believe in something—if not God, then devils; if not law, then magic.

PROGRESS OF THE WAR IN EUROPE¹

Oct. 1.—Germans make sixth air-raid on London in six days, killing ten and wounding thirty-eight.

4.—British advance over eight-mile front east of Ypres, taking nearly 5,000 prisoners. British cruiser *Drake* is sunk by torpedo.

6.—Peru sunders diplomatic relations with Germany.

7.—Uruguay sunders diplomatic relations with Germany.

9.—British and French forces make new advance near Ypres on ten-mile front to depth of one-half to two miles, taking over 1,000 prisoners.

11.—Italians capture Austrian destroyer and crew in the Adriatic Sea.

12.—In new drive British and French advance near Ypres half a mile on a six-mile front, taking about 1,000 prisoners. Germans by combined naval and land attack take Oesel Island in the Gulf of Riga, eventually resulting in capture of 10,000 prisoners. Petrograd claims to have sunk or put out of action two dreadnoughts, one cruiser, twelve torpedo-boats, a transport, and several mine-sweepers, while the Germans sunk the Russian battle-ship *Slava* and a destroyer.

17.—Vice-Admiral Sims reports torpedoing of American destroyer, one man killed and five injured. United States transport *Antilles* torpedoed with loss of seventy lives. Two German raiders sink nine neutral vessels and two British destroyers in a convoy in North Sea.

19.—*Zeppelin* raid in England (northeastern counties and London) kills twenty-seven and injures fifty-three. Four *Zeppelins* are brought down in France, one also falls in the Mediterranean.

22.—British and French make advance of 500 to 1,000 yards on narrow front near Ypres.

23.—Between Soissons and Reims French pierce German lines on six-mile front to maximum depth of over two miles, taking 12,000 prisoners and 120 heavy and field guns, besides trench mortars and machine guns.

24.—Teutons open offensive south of Tolmino and report capture of Italian first-line trenches and 10,000 prisoners.

26.—Italians evacuate Bainsizza Plateau. French and British advance on ten-mile front beyond Ypres.

27.—American forces reported in trenches on French front. Italians retire across border and lose 50,000 prisoners. French take four villages on Flanders front.

28.—Teutons recapture Gorizia, and take Cividale in Northeastern Italy, with total of 100,000 prisoners and 700 guns to date.

30.—Italians yield city of Udine to the Teutons.

31.—British take Beersheba in Palestine with 1,800 Turkish prisoners.

Nov. 1.—Teutons reach line of Tagliamento River. Aerial attack on London kills eight and injures twenty-one.

2.—Berlin announces withdrawal of lines along Chemin des Dames toward Laon. Teutons claim total captures of Italians amount to 200,000; Italians assert figures include civilians. British take over 400 prisoners at Gaza, Palestine.

3.—British sink eleven German vessels in the Cattegat.

4.—Germans in trench raid kill three Americans, wound five, and capture twelve.

¹ We will continue this digest until the end of the war.

The Preacher



THE PREACHER AS ARTIST—II.

The Rev. GEORGE T. WOOD, Dexter, N. Y.

Two men view the same thing, but describe it differently. Why? Their vocabulary, their terminology, their figures of speech are determined by that quality of soul we call individuality. Individuality is the deposit of all that we sum up under the terms "heredity" and "environment." A man describes what he sees according to the vocabulary his environment has given him. His figures of speech reveal his educational equipment. This law of expression accounts for the great diversity among preachers in the presentation of what is virtually the same message.

At one extreme is the preacher who expresses himself in figures almost entirely Biblical. Just as the fossil has been hardened into a set form, petrified with a certain impression, so this preacher has received the impress of the Biblical form of thought and language and has allowed his mind to become petrified in that form. Such a man not only rejects "modern thought," he neglects modern forms of thought.

At the other extreme is the preacher who transposes the music of the Bible into the key of modern metaphor; the music is set to the same ideas, and the printed notes are the same; the change consists in a transposition from what the modern ear considers two flats to five sharps. True, the music is raised but a half tone, but what a ringing difference it makes to the man to whom "the music of the spheres" means the concentric orbits of the planets and the spacious trail divine feet have made for the Leonids.

The idea of growth suggested by all forms of life, when used as a figure of speech, is as opposite to-day as it was when, 2,000 years ago, the Apostle Paul spoke of growing in grace. With this figure, in its conventional form, the preacher of fossilized mind will be content. But he whose mind is sensitive and responsive to the world in which he lives will, with the addition of the significance of environment for growth, modernize and revitalize the conception. The preacher who is incrustated with the old uses the tree as an emblem of spiritual growth

with the root Christ Jesus to feed it. But the preacher whose mind is plastic uses the chemical metamorphosis produced on the soil by the atmospheric changes of spring, summer, autumn, and winter to tell of the converting and sustaining qualities of him in whom we live and move and have our being; he uses the transformation effected in the soil by such agencies as bacteria and worms to tell of the transformation effected when his Lord burrowed beneath the wretchedness and sin of human life by the humiliation of the cross, with all its bacteria-like repulsiveness; he uses the activities of the cells of the trees—some conducting water from the roots to the upper branches, others strengthening the structure of the wood, and still others storing away the digested food—he uses these to show that all our life, both individual and communal, has its evangelist to convey water to the needy soul, its pastor to strengthen the structure, and its teacher to store the mind.

In my first article,¹ I assumed that every preacher is a potential artist. But this is often questioned. It is asserted that the artist is born, not made, and that the preachers in this class are comparatively few. I wish to take the stand that every preacher has within him the possibility of an artist. When I speak of the preacher as artist I do not mean that he is fanciful or dreamy, certainly not a dilettante, I mean a man who makes truth concrete—for that is the function of the artist.

Every preacher has a more or less thorough knowledge of the Bible. The Bible, in fact, has been the guiding star of his education. By its light he found himself, found his place in the universe, and found the narrow winding trail to his Lord. Its religion has become his, its ideas his, its figures of speech his. And there is the crux of the whole question. The Bible presentation of religion knows nothing of philosophical abstractions and metaphysical subtleties; for such dogmatic vagaries as "very God of very God" it is too sane. It presents relig-

¹ See *HOMILETIC REVIEW* for November, p. 373.

ion with such concrete simplicity that we commence to learn it before we can walk, and we become masters in it before Euclid has taken us a single journey in the far-away land of lines and points and planes. Bible truth throughout is concrete; it is presented in figures which, in their day, breathed and spoke like an angel from the chisel of Michelangelo: "Ye must be born again"; it is presented in visions that gave an enraptured emblematic embodiment to truths "hard to be packed" into the cranium of a Jew: "I saw the Lord high and lifted up"; it is presented in the form of personalities who, like phosphorescent fireflies, move through the pages of its history and, in spite of the ecclesiastical intricacies of Judaism, give a warm human glow to its religion: "Abraham was the friend of God."

Is it not obvious that, such being the preacher's text-book, however elementary his general culture, he is an embryonic artist?

Now we come to the larger question of how every preacher may become an artist. The only way to acquire an aptitude for analogy is by doing it. One book which has been a gold-mine to me is *A Universal Geography*, by Milner. Perhaps the most helpful way in which to state the case is to give two examples, of which the first is from this book (page 216):

"The seas of the globe which are enclosed by land excepting at one channel by which they communicate with the ocean are found to have currents in these openings; but these may arise from different causes. In the Mediterranean, which immediately adjoins the vast dry region of the Sahara, and the fresh-water supply of which by rivers is small in comparison with its great area, evaporation greatly exceeds this supply, and an inflowing surface current from the Atlantic results. A minor undercurrent in the Gibraltar channel also exists, and is due to the pressure exercised by the water of the Mediterranean, which is heavier or more saline than that of the Atlantic by reason of the evaporation, at the point of meeting in the strait. In the Black Sea, again, the fresh-water supply of the great Russian rivers and of the Danube is in excess, and an outflowing surface current results through the Dardanelles and Bosphorus channels; but the same cause that produces an outflowing undercurrent in the Strait of Gibraltar from the Mediterranean gives rise to an inflowing undercurrent to the Black Sea, the heavier waters of the Mediterranean pushing in beneath the less saline waters of the Black Sea."

Like the Mediterranean, the human soul is encircled by deserts and continents, oceans and rivers. The vast Sahara desert of its material life and materialistic thought supplies it with nothing. The broad continent of the Church has the rivers of its sacraments and means of grace which help somewhat to remedy the deficiency. But it is by direct association with the infinite ocean of the Divine Presence that the inflow of all-sufficient grace comes. Interacting with this inflow is an outflowing undercurrent of the saline waters of selfishness and sin. Here is no cold-blooded bargain of the imputation of my sin to my Savior and of his righteousness to me; it is subjective, living, continuous.

In the above case we have a picture on a large canvas. The central theme it is illustrating, namely, fellowship with our Lord, requires sublimity in the objective fact to be used, and this the large canvas supplies. The force of it consists in there being in the concrete fact of science four elements which find equivalent ethical ideas. To liken the Mediterranean to the human soul would be a matter of slight interest; but each element of likeness which is added gives additional force and piquancy. While the whole of it, commencing with the central fact, the Mediterranean, then disposing of the useless Sahara, next introducing the partial supply from the rivers of Europe, and terminating with the fulness of the ocean, gives a crescendo of emotional energy which will be sublime in proportion to the preacher's personal appreciation of it. The introduction of the outflowing saline waters does not form an anticlimax, but rather deepens the feeling because the sublime fact just educed demands lowly reverence, and this is supplied by the idea of sin.

My second example is an excerpt from *The Wonders of Science in Modern Life*, volume 3, page 170. The purpose in giving it is to show how much honey may be extracted from a single cluster of flowers. I have placed each ethical equivalent in brackets immediately following the concrete fact to which it is related. Of necessity these ethical equivalents are not fully developed, but merely suggested; the form of further development would be determined by the special idiosyncrasies of the preacher and the requirements of the occasion.

"A considerable number of very important

fishes, of which the ahad and the salmon are the most important examples, are andromous in habit; that is to say, they alternate between salt and fresh waters, spending part of the year in the ocean, but coming annually into the rivers at the spawning season. These fish, therefore, effect a double migration annually, comparable to the migration of birds. [Where does the man of double dealing belong? Is he a salt-water fish or a fresh-water fish? The vastness of the ocean attracts him, but the salt gets into his eyes, too much of duty and rectitude irritate him, and he retires into the sinuous shadiness of trickery and worldliness.] The impulse that causes them to run up the river is an imperative one. [What may not be accomplished with a definite directive purpose!] Salmon are famed for the pertinacity with which they fight their way against obstructions, making tremendous leaps in passing over dams and small cataracts. [If a salmon refuses to turn back when it confronts a dam or cataract, will you when you confront a difficulty? Have you a weaker will or less 'sand' than a salmon?] The fish crowd into relatively small rivers in astounding numbers. In the Columbia River they literally fight their way against one another, at times being packed almost like sardines in a box, except that all are headed in the same direction. [Have you seen our humans packed in the slums? Have you had a vision of the river of our humanity, each member of it competing for space, fighting to get ahead, and all headed in the same direction? Is there no remedy?] Advantage is taken of this crowding of the fish into rivers to capture them by a simple yet ingenious method. Large water-wheels are constructed, the blades of which are composed of nets. These are so placed in the water that they revolve with the current, and in so doing they scoop up masses of fish which fall to the center of the wheel as the blades revolve, and are then projected out upon the land. It is said that as many as twelve thousand salmon are sometimes captured in an hour by a single wheel." [When Jesus said "I will make you fishers of men," did he ever dream of the large water-wheels of modern evangelism, by which men are scooped up in masses and mechanically projected into the church?]

In the two foregoing examples will be seen the method by which every preacher may train himself to be an artist in the presentation of truth. Step by step, sentence by sentence, the fact of science is translated into its ethical equivalent. If these were introduced into a sermon and discreetly developed, what a ludicrous light could be thrown on hypocrisy, moral weakness, and superficial evangelism.

These selections also demonstrate that it is almost impossible, by this method of developing pulpit power, to fall into ruts either in religious conceptions, vocabulary, or rhetorical style. Every avenue of access to the human mind is utilized and training given in its use, and every literary quality which gives persuasiveness to the theme is naturally fostered; in fact, it will be seen that a preacher may develop concreteness and picturesqueness of expression through the whole gamut of human life and character. It means work, persistent and concentrated mental activity; but, as it gives exactly the fitness that the modern pulpit demands, is it not worth while?

But let us go down a little more deeply. What psychological activities are aroused, and how can those psychological activities be so directed as most efficiently to develop the artist? In all art imagination is the mainspring. Wheels within wheels are set in motion, there is an external record of what is going on within, but every piece of the mechanism of the human personality is impotent to produce a work of art without imagination. It brings from the past its experiences and impressions, like detached strands, and weaves them into a fabric of art fit for prince or peasant to enjoy. In the case of the art we now have under consideration the concrete living facts previously experienced or observed and the ethical idea to be expressed are woven as warp and woof by the shuttle of imagination into a fabric of art which the business man, the leader of thought, and even the religiously indifferent will find interesting and convincing. It is well recognized that the power to recall an idea depends upon the vividness of the earlier impression. This, in turn, depends upon the sensitiveness of the mind to be impressed. So that, in the ultimate analysis, the preacher is an artist in proportion to the sensitiveness of his mind-stuff, that is, the brain and its communicating media, the nerves. And this is the endowment of the man with imagination.

Observe the imagination at work. Life comes to us as form or color, sound or smell, touch or taste; to the preacher form, color, and sound are of chief importance. These are the plastic clay imagination uses; investing an idea in our mind with the form, color, or sound of an object of experience or observation.

Now we are in a position to answer the question we asked, How can the activities of the mind be so directed as to develop the artist? By the daily discipline of finding ethical ideas equivalent to objective facts the sensitiveness of the mind-stuff will increase, the imagination will be quickened, and the aptitude we have named "the artist's eye" will quickly grow into a useful and delightful possession.

Let us illustrate the activities of the imagination in the preacher who is developing the artist's eye. Two men enter a subway station a little while before their train arrives. One spends his time smoking and looking around aimlessly. The other thinks of the world and all its potencies as his Father's "Victrola," and is always listening expectantly for the music of the "record" his Father has made and placed upon the disk. He is sensitive to the distinctive features of the place, his attention finally focusing on the mysterious "third rail." Before his "local" arrives he watches an "express" rush through, drawn along by this magic wand. The fact of the "third rail" sticks. If he be a preacher he may or may not make a note of it, he may or may not find an ethical equivalent for this objective fact, but it makes a deep dent on his sensitive mind. Before many weeks have passed he is preaching on the Infinite in relation to the finite; and that abstract idea, so far away from the common people, finds its way to the dent and becomes as vivid to the crowd to which he speaks as to the poet and philosopher. The mystic "third rail" tells of the Infinite, whose conducting medium—nature—is everywhere seen. But, while the presence of the Infinite is as intangible as the electric current, his all-pervading presence is felt and keeps the whole train of existence moving.

One step more. Whatever other virtue an analogy between an objective fact and an ethical idea may have, it must possess harmony. Herein will be found its success or failure. I use the term "harmony" in preference to "accuracy" because the latter term implies a mental operation of a logical kind. For, while logical accuracy and clearness of thought are (as always) a valuable adjunct, the determining faculty is esthetic and is best defined by our word "taste." The following example will, I think, make this point clear. In *The Wonders of Science*

in *Modern Life*, volume three, page 154, there occurs the following statement:

"Whoever has seen a dredge brought up from the depths of the ocean must retain vivid recollections of the profusion and variety of forms of life represented in a single haul. But, for that matter, it suffices to wander along a sandy beach and observe the stranded starfish and jellyfish, the crustaceans of various types, and the bodies of sundry fishes to gain some conception of the tenantry of the waters."

Observe the first of these two sentences. What an unfathomable infinitude there is in the ocean-depths of life! So far from being able to sound these depths, science and philosophy stand in wondering astonishment and bewilderment. But the forms of life and personality brought to the surface by the scientist tell us of the infinitude of thought, power, feeling, and love hidden far from the human eye in the secret depths of Being.

The second of these two sentences has a slightly different message. We do not know what is in those ocean-depths, but the crustaceans, &c., we find as we wander along the sandy beach suggest what there is beyond. Here are "intimations of immortality." We can not investigate the unseen world, but as we walk along the sandy beach of life we find a personality that must be indestructible if matter is, a yearning that can not have either its root or its fruition in the mundane and the material; and these "stranded starfish" assure us that, in the unseen ocean beyond, life must persist. Faith stands upon the beach of time with the waves of eternity lapping her feet, and looks out wistfully over the ocean assured that the stranded tenants of the deep lying about her speak of an unseen fulness of life in the infinite deep beyond.

It is at once apparent that the harmonious analogies traced out in these examples are due more to a feeling of exactness than to a reasoned accuracy. It is a case of esthetics, not of logic. So that, in the last analysis, the development of the artist's eye is by a general esthetic culture with a particular emphasis upon the method of study we have here propounded. Such irritating components of a sermon as mixed metaphors, Irish bulls, and vagueness in the use of an objective fact can be avoided by some form of discipline of the faculties.

ON CULTIVATING THE FRIENDSHIP OF BOOKS¹

Professor GEORGE JACKSON, B.A., Didsbury Wesleyan College, England

I SAID something in a previous letter² of the blessedness of the book-lover. But what if a man have, as yet, but little interest in books? How can he become interested? What are the mystic passwords that will open for him the sealed doors? Well, let it be said at once, there are no passwords. To be interested in reading, a man must read: there is the beginning and the end of the whole matter. At the same time the friendship of books, like other friendships, may be cultivated.

I. "A man ought to read," says Dr. Johnson, "just as inclination leads him; for what he reads as a task will do him little good." And for the general reader, as distinguished from the professional student, this is the golden rule: to read with interest as our ally. It is, of course, good that a man should, as early as possible, make the acquaintance of the great masterpieces of the world's literature, the books which, by the general suffrage of those best able to judge, have their place among the immortals. And yet I can think of no surer way to chill the enthusiasm of a young beginner than to set him to plow his way through some prescribed list of the "best hundred books." Let him begin where he can, and if he has sorrowfully to admit that some of the books which every educated man is supposed to know as yet make no appeal to him, let not that disturb him. . . . Let us refuse to assume an interest which we do not feel. If, for example, we can delight in Tennyson, but find Spenser and Milton beyond us; if we enjoy Robert Louis Stevenson's essays more than Montaigne's; if there is much profit for us in Mark Rutherford, but little in Marcus Aurelius; if we kindle under Lord Morley, but slumber under Morley's master, Burke; if we had rather spend one hour with R. W. Dale than two with Jeremy Taylor or Bishop Butler, let us not be ashamed to say so. The critic may tell me that modern literature, compared with the great works of the sixteenth and seventeenth centuries, is for the most part but as the small sticks and dust of the floor. Nevertheless, if these are task-work for me, while Tennyson and Stevenson and Rutherford and

Morley and Dale are a continual refreshment and delight, then meanwhile, at any rate, these are the books for me. I repeat, we must begin where we can. The great thing is to get an appetite; after that the question of fare will speedily settle itself.

II. And now, having put in a plea for reading according to inclination, let me cross to the other side and urge the importance of method. Yet here too there must be liberty; the method must be our own, of our own choosing, and adapted to our own necessities. What follows is only by way of suggestion. If it has in it anything that is practicable, well and good; if not, it may at last serve to point the way to something better.

(a) Matthew Arnold was in the habit of drawing up at the beginning of the year a list of the books he wished to read during the year. Two of these lists, reprinted in his *Notebooks*, lie before me as I write. They are somewhat formidable documents, containing books in five languages besides English. Ordinary readers, however, may console themselves with the reflection that Arnold always put upon his list many more than he expected to get through. "I am glad to find," he wrote to his sister on New Year's Day, 1882, "that in the past year I have at least accomplished more than usual in the way of reading the books which at the beginning of the year I had put down to be read. I always do this, and I do not expect to read all I put down; but sometimes I fall much too short of what I purposed, and this year things have been a good deal better." The value of such a method is obvious: it helps to give balance and proportion to our reading; it delivers us from the tyranny of chance desires. And tho, like Arnold, we purpose more than we achieve, still the purpose is not vain.

(b) Another method is to select some particular author and make him our most intimate companion, say, for a whole winter. If, for example, we were to choose Edmund Burke or Tennyson, in each case it would be well to begin with a good biography, or at least a biographical sketch. In the case of Tennyson, we should turn naturally to the

¹ From *In a Preacher's Study*, published by George H. Doran Company, New York.

² See *THE HOMILISTIC REVIEW* for December, 1916, p. 468.

Life by his son; in the case of Burke, our best introduction would be Lord Morley's little volume in the "English Men of Letters" series. Then from these we should pass to the detailed and probably chronological study of our author's own works. Here, again, the advantages of such a method are obvious. It enables us to trace the development—and it may be also the decline—of a great author's mind; it gives us, as perhaps nothing else could, a true measure of his greatness; and it secures to him on his side the opportunity for his powers to make their full and legitimate impression on our minds.

(c) Yet another method is to select, instead of an author, a particular subject or period, and make all our reading center upon that. Suppose, for example, we take the story of that world-shaking hour,

"When France in wrath her giant limbs up-
reared,
And with that oath, which smote air, earth,
and sea,
Stamped her strong foot and said she would
be free,"

Lord Morley will show us how Voltaire, Rousseau, Diderot, and others laid the train for the mighty upheaval. Carlyle's pages of flame will light up the stage on which the many-colored drama played itself out; and in Edmund Burke, Coleridge and Wordsworth, Byron and Shelley we may see with what strange and manifold power the new heaven wrought in English literature. Or, if some longer period be desired, we may choose, say, the eighteenth century. This was the century which witnessed not only the French Revolution, but the birth of the United States, the rise of Prussia, and the beginnings in India, Canada, and Australia of the British Empire. It is the century of Samuel Johnson and John Wesley, of William Cowper and Robert Burns, of Edward Gibbon and David Hume, of John Howard and Robert Raikes. It is a century of famous statesmen—Walpole, Chatham, Burke, Fox, and Pitt; and of not less famous books—*Robinson Crusoe* and *The Vicar of Wakefield*, Gray's *Elegy* and the *Lyrical Ballads*, Butler's *Analogy* and Adam Smith's *Wealth of Nations*. To the eighteenth century in England belong our first novels, our first newspapers, our first essays, our first Sunday-schools, and our

first Methodists. What a ceaseless panorama of delight to the mind that has trained itself to see and understand! What an education to wander up and down in the century, exploring its highways and its byways, reading its famous books, making the acquaintance of its famous men, until we begin to feel at home in it and able to find our way about it for ourselves! Or, to take but one more example, suppose our choice be the great writers of America. The little volume bearing that title in the "Home University Library" will serve as a convenient introduction. Then, as we are able, we may turn to individual authors, until, province by province, we have possessed the whole land from Woolman and Jonathan Edwards to Mark Twain and Bret Harte. The pensive Hawthorne, the exuberant Lowell, the serene Emerson, the gay "Autocrat," the gentle Whittier—all are there to greet us. We can be boys again with Fenimore Cooper and his red Indians; Francis Parkman's fascinating histories will tell us the story of the long struggle between France and England for the mastery in North America; Longfellow will make again his simple appeal, and, if it fail to move us at thirty as perhaps it did at fifteen, we shall still find it sweet and wholesome, and we shall thank God for this and for all his good gifts to us who speak the tongue that Shakespeare spoke.

III. Matthew Arnold, writing to one of his sisters, says:

"If I were you, I should now take to some regular reading, if it were only an hour a day. It is the best thing in the world to have something of this sort as a point in the day, and far too few people know and use this secret. You would have your district still, and all your business as usual, but you would have this hour in your day in the midst of it all, and it would soon become of the greatest solace to you. Desultory reading is a mere anodyne; regular, well chosen is restoring and edifying."

Is an hour too much to expect? Then let us say half an hour, and surely, as Lord Morley says:

"It requires no preterhuman forces of will in any young man or woman—unless household circumstances are more than usually vexatious and unfavorable—to get at least half an hour out of a solid, busy day for good and disinterested reading. . . ."

The Pastor



CHAPLAINS AND THE ARMY AND NAVY

THE moral, spiritual, intellectual, and recreational interests of the army and navy depend largely upon the chaplains. The law now in force allows one chaplain to each regiment, which, under the old conditions, numbered about 1,200 men. But under war conditions an infantry regiment has 3,600 men, while artillery and engineer regiments have about 1,600. Under the existing law and present conditions chaplains would have the shepherding of a number increased beyond the ability to do good work. Moreover, as the training-camps for officers, hospitals, &c., are not organized on the regimental basis, large bodies of men are left without spiritual and moral oversight and stimulus, unless provided by volunteer service.

At the outbreak of the war large numbers of ministers volunteered as chaplains, and the denominational organizations sought to employ their influence in having the appointments made. The result was friction with the authorities (Secretary of War, of the Navy, the General Staff, and others), whose time was taken up and their patience abused. To avoid this, and to bring order out of confusion and efficiency out of disorder, The Federal Council of the Churches of Christ in America, through its General War-time Commission, took up consideration of the matter. In agreement with Roman Catholics, Jews, and others, it asked Congress to appoint chaplains for the entire army on the basis of one chaplain to each 1,200 men, and never less than one to a regiment. Such a measure (the Chamberlain bill) was passed by the Senate, but did not get through the House. This legislation must therefore wait till December.

By agreement with the legal authorities, the examination of the candidates for chaplaincies is under the care of the Federal Council, which makes the recommendations. The appointments are divided in the ratio of 36 per cent. Catholics and 64 per cent. Protestants and others.

The Federal Council, in advising and helping in the creation of the service of chaplains, has several important objects in view.

Among these is the equalization of the chaplaincy in rank in the army and the navy with the medical service. A navy chaplain may attain the rank of captain, the equivalent of colonel in the army; but the highest rank of an army chaplain is major. Equalization will remove a deterrent and a disadvantage to chaplains in the army.

Another object is the providing of equipment for the work. In the army the Government furnishes nothing for the work of its "sky-pilots." Buildings, hymn-books, music, &c., are secured through voluntary effort. The Federal Council aims to have this condition remedied, in part in the following manner. It desires the various denominations to take an intimate interest in the work of their representatives among the chaplains. Thus, instead of being practically free lances, the chaplains will become really foci for denominational care. This will make for increased efficiency, stimulating the courage of the workers themselves and providing a ready channel for the benevolences that will procure needed equipment above what the Government may be induced to furnish.

The chaplains will, however, not be benefactors alone; they will themselves receive an awakening for which few of them are prepared. Testimony comes from the front of the wonderful spirit of service manifested by the men who are giving their all to their homelands and to humanity. Changes in fundamental conceptions are being forced. A sweeping revolution is under way in appreciating the function and duty of the Church and its membership. Somewhat better perception of the breadth and depth of man's love for man has been reached. And all this makes for enrichment of those who serve as well as those who are ministered to.

The Federal Council both deserves and needs the united support of the entire ministry of religion. The spiritual welfare of the army and navy in large part depends upon this support. Every live minister will again and again bring this important matter before his people and enlist their ear-

neet and continuous cooperation. They will remember that most of our soldiers, we hope, will return, so we must see to it that we do our part now, that they may come back a spiritual as well as an economic and a social force.

The Council also asks that the ministers and all Christians will use their influence with Congress to have the Chamberlain bill, or a similar measure, passed at the earliest possible minute.

Week of Prayer

December 30, 1917—January 6, 1918.

SUN., DEC. 30.—TOPIC FOR SERMONS AND ADDRESSES.

"The Eternal Things."—Dan. 4:3; 2 Cor. 4:18; Heb. 11:10, 12:27.

MON., DEC. 31.—THANKSGIVING AND CONFESSIO.

Scripture readings: Acts 17:24-28; Matt. 11:28-30; 1 Peter 2:21-25; 1 John 2:3-6; 1 Thess. 5:22.

TUES., JAN. 1.—THE CHURCH UNIVERSAL—THE "ONE BODY" OF WHICH CHRIST IS THE HEAD.

Scripture readings: Eph. 2:13-22; Heb. 11:32-12:2; Eph. 4:10-16; Mal. 3:10; Prov. 23:22-26; 2 Thess. 2:13-15; Matt. 28:18-20.

WED., JAN. 2.—NATIONS AND THEIR RULERS.

Scripture readings: Prov. 14:34, 21:1; 1 Peter 4:19; 2 Peter 3:9; John 12:20-32; Isaiah 2:2-4; 1 Cor. 4:1-5.

THURS., JAN. 3.—FAMILIES, SCHOOLS, COLLEGES, AND THE YOUNG.

Scripture readings: Psa. 127; 2 Cor. 1:4; 1 Cor. 15:54-57; Matt. 18:1-6; Prov. 1:7, 9:10-12.

FRI., JAN. 4.—HOME MISSIONS.

Scripture readings: Matt. 22:1-10; Prov. 22:1-2; Jas. 2:1-9; Mal. 2:10; 2 Cor. 3:12-18.

SAT., JAN. 5.—MISSIONS AMONG MOSLEMS AND HEATHEN.

Scripture readings: Dan. 2:34, 35, 45; 4:1-3; Isa. 40:1-8; Matt. 2:1-11; Eph. 4:4-6.

These subjects are issued with the approval of the Evangelical Alliance for the United States of America.

The Federal Council of the Churches of Christ in America has adopted the message and, with slight changes, the subjects issued in behalf of the World's Evangelical Alliance by the British Evangelical Alliance.

Literature for Soldier, Sailor, and Civilian

Gospel of Mark and Its Message for Today. Special Army and Navy edition, containing pictures, hymns, and comments, by the Rev. F. B. MEYER. Price 8 cents. American Sunday School Union, 1816 Chestnut Street, Philadelphia.

A Book of Worship for Soldiers and Sailors. An abridgment of the Book of Common Worship. Price 15 cents. Presbyterian Board of Education, Philadelphia.

Soldiers' Book of Worship. Sailors' Book of Worship. The words of Jesus as recorded in the New Testament, chronologically arranged, with dates and places inserted. Price 25 cents each. Abingdon Press, New York and Cincinnati.

A War-Time Program for Every Church and Community. This is the title of a booklet into which has been packed a great variety of suggestions based on the experiences and plans of cities in all parts of the country. It deals with the opportunity for service on the part of the Church remote from the military camps and of the churches near them. This booklet is issued by the Commission on Inter-Church Federations of the Federal Council of the Churches and can be secured by writing to Secretary Roy B. Guild, 105 E. 22d St., New York City. The price is ten cents per copy, postpaid, or twelve copies for one dollar.

"Camouflaging" the Literature

The Rev. D. R. PIPER, Chatham, Ill.

THE various church boards and commissions are literally flooding our studies these days with booklets, pamphlets, and leaflets, which they beg us to distribute to our congregations. Some of these are so attractive that they need very little more than a proper handing out in the church vestibule to insure for them a careful reading. But others, equally important, are printed unattractively and have themes naturally calcu-

¹ *Camouflage*, ka"mu"fla's. n. (Recent.) Disguise by masking; as artillery, with an arbor of leaves built around a gun, or as an observer on outpost duty, a sharpshooter, &c., with wisps of straw to conceal his body, &c. (French from the Italian *camuffare*, to disguise.) "a" as in "artistic," "a" as in "art," "u" as in "rule," "z" as in "asure."

lated to warn even the inquisitive mind against looking within. It not infrequently happens that some of the booklets least likely to commend themselves to the average church member carry a message of the most serious import. One village pastor has solved the problem which this sort of literature creates. Instead of circulating such pamphlets at the church he encloses each in a separate envelop and places just inside the cover a card which reads like this:

Dear Friend:

I take pleasure in handing you herewith a little book which I trust you will read with thoughtful care, since it deals with subjects of vital importance to the life and success of the Church of Christ. The Church is God's own appointed agency for the spread of the gospel, and its efficiency must depend largely on the fidelity of its membership to all their Christian and churchly obligations. We should therefore know what our duties to the Church are, and do our utmost to fulfil our covenant vows as members of the Body of Christ.

Sincerely yours,

THE PASTOR.

The envelops are then address and distributed by boy-power at the hour when the persons address are most likely to be at

leisure. In this way a much more careful consideration is secured. The uninteresting appearance of the literature is "camouflaged."

A Prayer

Our Father which art in heaven, we bow in wondering gratitude in the light that shines upon us from that first Christmas dawn. The years have not taken away the glory or the joy of that heavenly vision, but it has spread like the coming of the day around the horizon of all history, and over the dark world of human need, with ever-increasing, wondrous blessing and power. If any of us grope to-day in the darkness of sin, in the gloom of discouragement, may our eyes be lifted up to the glory and may our ears be attuned to the gladness of that morning of good tidings. Be born in our lives to-day, O Son of God, and take us for thine own, in all that we are and all that we have, for thine own indwelling. Be thou, O Christ, indeed the Lord in loving mastery over each one in this presence. In thy name we pray. Amen.
—*The Presbyterian.*

MID-WEEK PRAYER AND CONFERENCE MEETING

Dec. 2-8—Song as a Rejuvenator

(John 35:10; Ps. 119:54; Ex. 15:2; Eph. 5:19.)

DID Cowper realize how true a thing he said when he began one of his best hymns thus:

"Sometimes a light surprises
The Christian while he sings."

How often in the act of song upon the Christian there breaks an unexpected light! He suddenly sees God and himself, truth and duty, as he had not seen them before. Here is the inner meaning of our topic, Song as a Rejuvenator. It is not that singing makes us feel physically younger—tho this is often so—but that song as a part of religious life brings back the freshness or youth of experience. "Growing old" means loss of elasticity, enterprise, eagerness. Being "made young" means finding them again.

Every minister is in danger of losing soul-momentum. Every church worker runs the risk of so failing to feed the inner fire

of his enthusiasm that his service becomes mechanical and merely professional. Every Christian is aware that, tho once he had a genuine glow of faith and zest for duty, these tend to die down and fade out. So for all there is need, not only of "power from on high," but for the mutual help about which Paul talks so much, sometimes under the figure of "building each other up," sometimes under that of "strengthening" or "comforting." Keeping faith, love, and hope young and fresh is one of the great objects of all church life.

Now, among such "rejuvenating" influences none may be more effective than the reactive impress of sincere and earnest song. This is why we make singing a constant element in our services. This is the mission of hymn-books. This justifies musicians in expending precious life-blood in leadership.

The reasons apply more or less to all forms of true church music. We here dwell only upon one form—the common singing of hymns.

Hymn-singing tends to keep us spiritual-

ly fresh and young, first, because we do it together. As we sing, we are conscious of each other, of common thought, feeling, purpose.

"Onward, Christian soldiers,
Marching as to war,"

has no value unless it stirs a legitimate martial ardor as of a united, virile regiment on the way to service. We Americans are now learning again, after a half-century, how potent song is in knitting up the unity of patriotism. We can not do this by talking together, but the moment we sing together we feel the thrill of actual comradeship. This is why college students love singing, and why it is worth while even when they sing nonsense-words. This is why community-singing—happily becoming common—touches a chord of fellowship and solidarity that we count precious. Song has power to mellow even the selfish crust and the hardened arteries of the recluse, the miser, and the brutal self-seeker. It brings back the warmth of healthy human sympathy. Never a hymn in a prayer-meeting but should bring this touch!

Secondly, if we use the hymns that have true life within them, hymn-singing brings us spiritual youth, because it puts us face to face and heart to heart with those who are indeed "saints." Every fine hymn-book is literally packed with spiritual personality, with reality, vividness of expression—the qualities that are found only in souls whose spirituality is fresh, strong, and abounding. Hence to use such a book is to come into heavenly society and to consort with the choicest spirits.

But sometimes the people need to be aroused to the fact. I recall the curious start that went through a morning meeting when, before they sang, I ventured to dwell for a moment on the opening words—

"Awake, my soul! stretch every nerve
And press with vigor on!"

Their bodies were awake, but it seemed a new thought that every morning brought also the call, "Awake, my soul!" We may be sure that Doddridge here gives us a tingling shock out of his own life. There are literally hundreds of special topics and lines of feeling that cross and interlace in our hymns, all of which may "rejuvenate" our spirits if we will but take them as they are.

Thirdly, fine hymns not only communicate vitality from those whom it is good to know, but, by the intimacy with God which they display and their delicate and profound grasp of things unseen, they touch springs within us almost inaccessible otherwise. "Deep answers deep" when the soul of the poet really reaches the soul of the singer. A critic may regard a hymn as a specimen, an object of study and analysis. A singer must take it for his own and throw all he has into it. As he does so, behold he discovers within himself intensities and depths that perhaps he did not suspect! Every time this happens the drift toward lifelessness in religion is checked and his heart is "made young" again. Many a Christian has thus been refreshed by hymns like those of Whittier or Ellerton or Montgomery.

To all this some one may say, But to get these quickenings is it not enough to read hymns? Why sing them? The answer is easy. Most of them were made to be sung. Few of them yield quite their whole essence until they are fitted with tones and harmonies. For them we have a great treasury of beautiful tunes which enrich and glorify the verse. It is true that some have the imagination to derive the full message through the eye alone. But for people generally there is no key to the "rejuvenation" of which we are talking equal to that of the actual singing voice, which couples music with poetry and enlists the singers' personal effort in unison with the personal revelation of the poet.

It is something more than a pretty fancy that in the Apocalypse the society of the redeemed about the throne of God is depicted as a multitude singing!

Dec. 9-15—Life's Duties Defined by Its Limitations

(Heb. 12: 1, 2)

The limitations which life imposes ought to be accepted as necessary elements in the scheme of human existence. Much of our misery comes from chafing against the impassable barriers of circumstances. Like imprisoned birds we beat out our very lives against the bars of our cage.

The very limitations of life which we resent serve this good purpose—they define

for us our specific duties. There is a race set before every man which starts from the point of space which he occupies. Duty has been located. Channels have been dug into which the forces of each life are to be directed, so that there may be no mistake as to what use every man is to make of himself or which is his particular duty from day to day. "Whatsoever thy hand findeth to do"; that is, whatever lies nearest thy hand accept as thine appointed task.

A Christian philosopher when placed in uncongenial surroundings was wont to say, "God wills that I should be in this place at this time, hence it is one of God's places." And what more can any one desire than to be in one of God's places? The one thing that redeems a narrow, monotonous life from insignificance, the one thing that sublimates and glorifies all its petty details, is the conviction that it is compassed about with a divine purpose; that

"The trivial round, the common task
Can furnish all we ought to ask;
Room to deny ourselves, a road
To bring us daily nearer God."

Take the case of a noble young woman who has finished her college education. Her heart leaps within her to engage in some missionary or philanthropic work. But all at once her life narrows. She is called aside by a voice she dares not resist from the wider work upon which her heart had been set, she enters a quiet home, within which the drama of her life is played out. What right has she to think that her life has been a failure because its plans had been altered? May not the very limitation of its range have been necessary in order to remove all misgivings as to what was her proper place and work in the world?

In the business world men purposely limit their activities in order to make their lives effective. They do so when they choose a profession. They subdivide labor, they specialize. Instead of allowing the stream of their life to meander at its own sweet will over a wide and unobstructed plain, they confine it within narrow banks, so that what it loses in width it may gain in power.

It will help us greatly, when discouraged because of the obvious limitations of life, to remember that the life of Jesus was one of marked limitations. Very restricted was the sphere of his earthly labors, small was the theater of his action. And yet it is this

life passed in obscurity that is presented to us as the perfect pattern after which our lives are to be formed.

Dec. 16-22—Missions Reacting on the Life of the Church

(Isa. 55:10, 11)

Action and reaction are the same; so science teaches us (pendulum, recoil of a gun, watch-spring, &c.). We get out of a box only what we have put into it; so common sense tells us. This is true almost everywhere—in the spiritual world as well as in the material world.

What do we get out of missions? Exactly what we put into them!

I. The Church, like an animal, assumes its character from the food it absorbs. We have outgrown the superstition that eating brain makes brain or that the absorption of alcohol makes men fiery; but we have learned that to do a day's work the body needs so much albumen (100-145 gr.), so much fat (56-100 gr.), and so many carbohydrates (350-500 gr.). An anemic church is nothing but an undernourished church. It needs blood-making food. Non-nitrogenous food eaten to excess produces degeneration. Fatty degeneration in a church is not uncommon! Nor is that hardened, osseous death-in-life tragedy which betokens premature old age. A church needs food that makes for a strong, alert, resilient, efficient body, capable of resisting hardship, with large spiritual reserves, with faith, hopes, loves that endure.

II. The "food" as represented by missionary activities. 1. Missions stand to-day as never before for a program of aggressive policies. The best defensive is a campaign of forward aggressiveness. Too long the Church has been minded to apologize, to defend itself. It thrives on work, not on defensive theories. The command from the beginning was, Go! (Matt. 28:19). A church with no "go" is an inert, effete, dead church. 2. Missions spell world-wide sympathies. "The field is the world." They represent the one hopeful spot in a welter of selfish, insular, national ideals that turn men's eyes inward rather than outward. Christian missions are the practical expression of the obscured and unpopular. "He made of one every nation of men." Internationalism is a bigger ideal

than nationalism. The one binds together, the other cuts asunder. 3. Missions are the supreme expression of the Church's spiritual mission. Not despising material creature comforts, operating with dollars, drugs, schools, farm-implements (cf. Cyrus Hamlin!), its main aim is to bring to the world a gospel of salvation. A missionary is by nature an idealist: he believes that the world can be made godly, Christlike. And he holds that such a goal is worth all the sacrifice and the "foolishness of preaching" which is so offensive to the uninformed critic of foreign missions.

III. Such interests and sympathies, as exprest in missionary work, are bound to react upon the life of the Church. Does the Church welcome forward movements? Does it sound, unmistakably, the note of a common brotherhood? Are the things of the spirit its supreme concern? If so, it is a live church, a church with a mission—a missionary church. What is cause and what is effect is sometimes hard to tell. Missionary vigor is both. The Church strengthens others because it is strong itself; it becomes strong through labor for others. For spiritual riches increase only as they are shared.

The prophet's figure of the recurrent rain and snow suggests the idea of continuous action in the spiritual world. The rain is the bringer of blessings to man and beast and plant. The waters move in a perpetual circle. Every time they are drawn to the skies they are preparing for a new descent to water the earth, making it bring forth and bud, giving seed to the sower and bread to the eater. The gospel never comes back void, a spent force.

Dec. 23-29—The Object of the Advent (Christmas)

(Luke 19:10; Gal. 4:4)

The coming of Christ in the flesh was the greatest event of all time. It has been called "the sunrise of history." It marked the beginning of a new creative epoch, the great turning-point in the life of men. It took place in "the fulness of the time"—the time to which all the ages ran up, in which they found completion—the time when God's purpose of grace "brightened into full moon."

How did he come? He came in the ordinary human way—"born of a woman." He

took on him, not the nature of angels, but the seed of Abraham. "The Word was made flesh" that he might bring God within our little horizon. He incarnated himself in a human single life that he might incarnate himself in the whole of humanity.

Whence did he come? Jesus himself supplies the answer when he says, "No man hath ascended up to heaven, but he that came down from heaven, even the Son of man who is in heaven." Heaven was his eternal home where he existed before he set out on his earthly mission. Thence he came of his own will, as the messenger of the Eternal, to fulfil the work for which the world had been made ready. His coming was a "visitation," something brief and fleeting—a momentary disclosure of the eternal secret.

What was the object of his coming? This is the point of supreme interest. Yet how many dwell on the fact of his coming and overlook the purpose of it. When Jesus was born in Bethlehem the angel of the annunciation proclaimed to the shepherds: "I bring you good tidings of great joy which shall be to all the people; for there is born to you this day in the city of David a Savior, who is Christ the Lord." "A Savior"; that is the central fact. A teacher, a friend, a master? Yes, all of these, and much more; but especially a Savior. The deepest meaning of the Christmas celebration is that it is the birthday of our Savior.

Incarnation was the first step in Christ's redemptive mission; the cross was the last. He came to die for men. The shadow of the cross lay athwart his pathway from the beginning to the end. The manger and the cross have the same meaning, the same message, and the same object. Both are alike redemptive.

The aged Simeon saw this great truth; when taking into his arms the babe which a peasant mother was carrying into the temple, he exclaimed: "Now lettest thou thy servant depart, Lord, according to thy word, in peace; for mine eyes have seen thy salvation." With anointed eyes Simeon saw in that helpless babe—around whose head was no nimbus of glory—one who was to break the fetters of sin and bring deliverance to the race. What he saw prophetically has become a matter of history and experience. The coming of that babe has brought into the world a new saving power which is transforming life and making all things new.

Social Christianity



REFORMERS

OLD Omar Khayyam cries out in a passion of impatience with the world, "Oh, that we might shatter it to bits and reshape it more to our desire!" This bitter cry of a defeated and suffering soul is often wrung from the hearts of those whose lives have met great losses or total wreck. They strike furiously, madly, at the world. They are ready to lead any forlorn hope or hurl themselves to aimless martyrdom. Our country saw much of this sort of thing in the days of slavery. How many fiery prophets arose among those denied and outraged people who were hailed as the long-expected deliverer! Some futile scheme would be launched in a frenzy of hope, only to die out again in despair. Not a few of the labor-strikes of to-day are of a like character. The temperance movement has witnessed again and again this sort of impetuous rush upon the ranks of the enemy. "Just this one charge all together and the victory is ours." The charge has been made, the law has been passed, but things remained as before.

We are not about to utter a pessimistic statement of the work of reformers, or to call for a slower schedule of movement. Nearly all the great moral captains of the race have been pronounced mad by their own generation. Unless some one goes too far, the rest of us will not go far enough. Carrie Nation, with her hatchet, was in the same school with that Old-Testament prophet who strapped horns of iron upon his head and went in among the people and hooked them out of their indifference. No, we must not draw rein upon our radicals and fanatics. Give them their head. Call them scouts, pickets, advance guards. They keep in close touch with the enemy and at least make him unhappy. They give us in the main army no peace. They brace up our morale and tone our conscience. We must not forget Calvary, with its lone sufferer. He came unto his own and his own received him not.

The great truth which we must enforce upon our own conscience and preach to our fellow men with unflagging zeal is this. Our

world is carried by the law of evolution as surely as it is held and swung by gravitation. Everything, from the mote to the body of the globe, is in process of becoming. There is not a spot on the round world where the standpatter can put down the sole of his foot. This is not his world. Even while he thinks he is standing still, the very weeds under his feet are striving forward into other forms. Instead of harking back to the fathers to get our bearings, we must constantly remind ourselves that the fathers never dreamed of the conditions which confront us to-day. We must also constantly remind ourselves that we, like our fathers, are moving on into a future which no prophet has foreseen nor poet dreamed of. We are sure of one thing only—mutability, change, evolution. The story of the earth itself is a constant prophecy of all things human. "The mountain falling cometh to naught." The rock is removed out of its place. The waters wear the stones. Our wise men affirm that even the continents are here slyly slipping down under the seas, and there slowly emerging, shaling off the ocean brine, making ready new lands for coming races of men. Our business, then, in such a world is not to be looking for a comfortable place in which to build a permanent nest for ourselves and our children. We must not forget that our children are winged creatures and will soon spurn the nest which we have so laboriously built. The parable of nature rehearsed perpetually in our ears must be taken to heart as a true law of life if we would live effectively in this world of the living God. Our business here is not conservation, but creation and perpetual re-creation. This world is not a huge lump of matter that is moving blindly on to its doom. It is a true Ygdrasil, world-tree, pouring out its life in new and perpetually changing forms. We, the earth-children, must beware how we resist the currents of its cosmic life lest we be cast to the ground as dead leaves, to be trodden under foot and forgotten.

JAMES H. ECOB.

ISAIAH AND SOCIAL PROBLEMS

Professor LEWIS BAYLES PATON, Ph.D., D.D., Hartford Theological Seminary

Dec. 2—The Problem of Wealth

SCRIPTURE LESSON: Amos 6:1-6 and Isa. 3:16-24 give a picture of the waste and extravagance of the rich people in their day.

SIMILARITY OF CONDITIONS IN ISAIAH'S TIME AND IN OUR OWN: Historians and sociologists have often noted the similarity of conditions in the time of the contemporary Hebrew prophets, Amos (760 B.C.), Hosea (750 B.C.), Isaiah (740 B.C.), and Micah (725 B.C.), to those which exist in our own day.

IN THE RAPID INCREASE OF WEALTH: As we saw in the lessons for last month, the establishing of the monarchy in Israel brought law and order, commerce and industry, and a vast increase in the wealth of the nation. Hosea represents the northern kingdom as saying, "Surely I have become rich, I have found me wealth" (Hos. 12:8). Isaiah says, "Their land is full of silver and gold, neither is there any end of their treasures" (Isa. 2:7). All this has a modern sound. During the last century wealth has increased more rapidly than in any previous period. Science has discovered the use of innumerable new materials—mineral, vegetable, and animal—and has added them to the world's store of goods. It has also liberated vast new forces of heat, steam, and electricity that have hastened the conquest of nature. The invention of machinery has enabled us to multiply enormously the efficiency of our labor, and the wealth of the United States has increased twenty-five fold, while the population has increased only fourfold.

IN THE UNEQUAL DISTRIBUTION OF WEALTH: The riches acquired by Israel during the period of the monarchy brought no benefit to the nation as a whole. They were concentrated in the hands of a few capitalists, while the mass of the population was impoverished to an extent unknown in earlier times.

The same evil exists in our modern civilization. The wealth of the world is controlled by a small minority of its population. A few multimillionaires hold most of it. The rest is owned by a group of millionaires and well-to-do members of the middle class. It has been estimated that

nine-tenths of the wealth of the world is in the hands of one-tenth of its inhabitants.

IN THE ABUSE OF WEALTH BY THE RICH: The writings of the prophets are full of denunciations of the plutocrats of their day. They dwelt in palaces of ivory and of hewn stone, and had both summer and winter houses (Amos 3:12, 15; 5:11). They reposed at their banquets upon damask cushions on couches of ivory, and ate selected lambs and fatted calves. They drank beakers of rare wines, and sang improvised songs to the accompaniment of their musical instruments (Amos 6:4ff.; 8:10). Hosea speaks of their palaces, their mirth, their feasts, and the treasure of their goodly vessels (Hos. 2:11; 8:14; 13:15). Isaiah speaks of their great and fair houses, the harp, the lute, the tabret, and the pipe in their feasts, their glory, their pomp, and their costly chariots (Isa. 5:9, 11, 14; 22:18). The wives of these aristocrats were as voluptuous as their husbands. Amos calls them "Fat cows of Bashan that are in the mountains of Samaria" (Amos 4:1). Isaiah calls them "women that are at ease, careless daughters" (Isa. 32:9), and in 3:16-24 he gives in derision a long list of the articles that are necessary to complete their toilets. The constant round of feasts made drunkenness habitual in the upper classes (cf. Amos 6:6ff.; 4:1). Sexual license also was frightfully prevalent among the wealthy (Amos 2:7; Hos. 4:14; 7:4).

This is a perfect description of the life of the modern idle rich. Their time is spent in devising new forms of wasteful extravagance. They have their different houses for every season of the year. They have their horses, their automobiles, and their yachts. Life is a constant round of costly and often vicious pleasures. In such hands wealth is a constant menace to the moral welfare of society.

IN THE GROWTH OF MATERIALISM: The increase of wealth in later Israel brought with it a decline of religious faith. Material gain seemed the only good, and spiritual ideals vanished. Ancient Israel had believed in Jehovah, the God who had redeemed it from the land of Egypt, and in the strength of this faith had conquered and retained the land of Canaan; but in the

eight century B.C. skepticism became general in regard to the presence and power of the God of Israel. Amos complained that the nation had forsaken God and would not return to him (Amos 4:6ff.). Hosea declared that there was no knowledge of God in the land (Hos. 4:1), and that Israel had forgotten his Maker (Hos. 8:14). Isaiah lamented, "They regard not the work of Jehovah, neither have they considered the operation of his hands" (Isa. 5:12), and he represented them as saying mockingly, "Let him make speed, let him hasten his work, that we may see it; and let the counsel of the 'Holy One of Israel' draw nigh and come that we may know it!" (Isa. 5:19).

The same tendency has appeared in our modern civilization. Exclusive interest in the natural sciences and neglect of the humanities have led the educated to believe that physical objects and forces are the only realities.

Dec. 9—The Problem of Poverty—The Land Question

SCRIPTURE LESSON: In Deut. 15:1-18 and 24:10-22 the problem of poverty is faced and remedial legislation is given. This corresponds closely with the situation in the time of the prophets and their teaching on the subject.

THE PREVALENCE OF POVERTY THEN AND NOW: Over against the rich stood the larger class of the poor. Under the names of "feeble," "poor," "landless," they are frequently mentioned by the prophets. The economic conditions which enriched the capitalists tended more and more to impoverish the farmers and the laboring classes.

In all ages Palestine has produced wheat prolifically, and in the period of the Judges, when there was no export trade, grain was the cheapest of all commodities. With the growth of commerce, however, the price of wheat and of all other necessities of life rose steadily. Expansion of the circulating medium through the influx of gold and silver tended also to raise prices. Our information on this subject is not very complete, still there is evidence enough to show that from the days of David onward there was a steady rise in prices. In the period of the Judges the salary of a priest for a

year was ten shekels, his board, and a suit of clothes (Judges 17:10). In the reign of Ahab, in a time of exceptional plenty, a seah (about six quarts) of fine flour cost a shekel (60 cents) and two seahs of barley a shekel (2 Kings 7:1). On the other hand, wages did not increase in anything like the same proportion. The result was that the laboring classes found it increasingly difficult to buy food.

Excessive exportation also prevented the reserving of wheat against times of need. Under normal conditions the country produced more grain than it could use; and when this was stored up at home there was no suffering, even tho the crop of the succeeding year was small; but when the surplus was exported there was nothing to fall back upon in an emergency. Every year the farmers were tempted to sell all of the crop that they did not need for immediate consumption, in exchange for luxuries which the merchants offered them. If the next year their crops were destroyed by war or by drought, they had no reserve and were obliged to buy food at exorbitant prices. Famines are not once mentioned in the book of Judges, but they are frequently mentioned in the book of Kings and in the prophetic books. Such conditions bore severely upon all who did not belong to the capitalist class.

In periods of war or of famine the peasants were compelled to borrow in order to escape starvation. The loans were secured by mortgages on communal or private lands, as the case might be. The interest, which was taken in agricultural produce (Amos 2:8; 5:11), was exorbitant, and borrowers were seldom able to repay the principal. They kept on borrowing until their security was exhausted, and then the money-lenders foreclosed the mortgages and seized the farms. The prophets are full of denunciations of this land-grabbing. "Wo to them that join house to house, that lay field to field, till there is no room left, and they dwell alone in the midst of the land" (Isa. 5:8). "Wo to them that devise iniquity and plan evil upon their beds! When the morning is light, they carry it out, because it is in their power to do so. And they covet fields and seize them, and houses and take them away; and they oppress a man and his house, even a man and his heritage" (Micah 2:1-2, 8, cf. Amos

2:7; Hos. 5:10). As a result whole villages were evicted, and all the arable land was rapidly coming into the hands of a few rich proprietors. Only landowners had the privileges of citizenship, so that the impoverished Israelites were reduced practically to the position of serfs who worked for the great proprietors in return for sufficient food to keep body and soul together. Men lamented the good old times when Israel ate and drank and made merry and when every man sat under his own vine and under his own fig-tree (1 Kings 4:20, 25; Micah 4:4). It was the same process that is going on to-day in all parts of the Turkish Empire and in most of the countries of eastern Europe.

People who had no land and were compelled to borrow gave pledges of personal property, such as clothing, tools, or pieces of household furniture (Amos 2:8; Deut. 24:6-13). When these were exhausted they mortgaged first their children and then themselves; and if they failed to pay they were sold as slaves to recover trifling sums of money. The wife of one of the sons of the prophets cried unto Elisha: "Thy servant my husband is dead . . . and the creditor is come to take unto him my two children to be slaves" (2 Kings 4:1). "They have sold the righteous for silver and the needy for the price of a pair of sandals" (Amos 2:6; 8:6).

Precisely the same problem of poverty exists in our modern civilization. Altho the wealth of the world has increased twenty-five fold during the past century, poverty has not diminished. In spite of the discoveries of modern science and the inventions of modern mechanics that ought to have banished poverty forever from the earth, a large part of the population of modern civilized lands lives on the verge of starvation. Recent investigations in Chicago have shown that five thousand children were so hungry, and ten thousand children so undernourished, as to be unable to do the required work in the municipal schools without being fed by the city. It is estimated that in the larger cities of America ten per cent. of the children are unfit to attend school because of malnutrition. Wages for unskilled workmen are so low that they can not support a family upon them. Women are paid so little that they can not live decent lives upon the pittance.

Dec. 16—The Oppression of the Poor by the Rich

SCRIPTURE LESSON: In Micah, chapter 3, we have an arraignment of the rich by the peasant prophet, who had probably suffered himself under the lash of the oppressor.

CLASS INJUSTICE: The times of the prophets resembled our own times in the oppression of the poor by the rich. In the lesson for Nov. 18 we traced the growth of royal despotism in Israel. The bad example of the kings was followed by the royal officials. The collectors, who farmed out the taxes, and the officers of the king enriched themselves at the expense of the peasantry. They devoured the vineyard of Jehovah; the spoil of the poor was in their houses. They crushed the people and ground the face of the poor (Isa. 3:14ff.). They hated good and loved evil. They plucked their skin from off the peasants, and their flesh from off their bones. They ate the flesh of the people, and flayed their skin from off them, and broke their bones, and chopped them in pieces, as for the pot, and as flesh within the cauldron (Micah 3:3ff.). They filled their master's house with deceit and violence (Zeph. 1:9; cf. 3:3).

The merchants knew no family ties and regarded all men as fair prey. They lost no opportunity to increase their profits by lying and cheating. They swallowed up the needy and caused the poor of the land to fail, making the ephah small and the shekel great, and dealing falsely with balances of deceit; that they might buy the poor for silver, and the needy for a pair of shoes, and sell the refuse of the wheat (Amos 8:5ff.). They were like the Canaanites; the balances of deceit were in their hands; they loved to oppress (Hos. 12:7). In their houses were treasures of wickedness, a scant measure, wicked balances, a bag of deceitful weights. They spoke lies, and their tongue was deceitful in their mouth (Micah 6:10-12). When all other means of securing the coveted land and money failed, the prophets declare that the rich did not scruple to kill and take possession, as Ahab did in the case of Naboth's vineyard (1 Kings 21).

The worst feature in the situation was the impossibility of the poor obtaining justice in the courts. The old tribal elders, who had sympathized with the peasants and

had represented the moral sense of the village communities, had disappeared; and in their place had come the "princes" appointed by the king, who knew no tribal bonds and whose sole ambition was to get rich quickly. They were the chief exploiters of the poor and they were at the same time the judges who decided the cases in which the poor were involved. Class prejudice led them to take the side of the rich, and they were all open to bribery. They turned justice to wormwood and cast down righteousness to the earth. They afflicted the just and thrust aside the needy in the gate. They loved bribes and followed after rewards: they did not vindicate the fatherless, neither did the cause of the widow come before them (Amos 5:7, 12; 6:12; Isa. 1:23ff.; 5:7, 23; 10:1; Micah 3:1, 9; 7:3). It is no wonder that the poor, seeing that they could not get their rights in a legal way, felt that they must take matters into their own hands and redress their wrongs by violence. Repeated revolutions were a sign of social unrest. After the death of Jeroboam II. a state of anarchy ensued in the northern kingdom that lasted until its downfall. Hosea in his later prophecies draws a gloomy picture of the lawlessness that prevailed in his day (Hos. 4:1ff.; 6:8), and a similar situation existed in Judah. See Isa. 9:18, 20; Micah 7:2.

The conditions in our own times are not so bad as those in ancient Israel, but they resemble them in many particulars. The word of the sage: "The rich man's wealth is his strong city; the destruction of the poor is their poverty" (Prov. 10:15) still holds true. Wealth gives its possessor the ability to gain more wealth. Poverty deprives its victim of the chance of escaping from his poverty. Wealth is power, and the possession of power brings the temptation to misuse.

Dec. 23—Isaiah, the Reformer and Statesman

SCRIPTURE LESSON: Study the passages cited in the lesson, especially Isa. 6.

THE SITUATION, NATIONAL AND INTERNATIONAL: The social situation in Israel in the time of the prophets that we have studied in the last three lessons was very alarming. If something could not be done to solve these problems, Israel would fall

to pieces through inner decay. Added to these perils from within was the danger of conquest from without. For 2,000 years Assyria had slowly been developing its military power. At first it was only a colony established by Babylonia under the rule of a military governor. Subsequently it became a province of the empire under the rule of a *patesi*, or "viceroy." It then threw off its allegiance to Babylon and became an independent monarchy. In 728 B.C., Tiglath-Pileser IV. captured the city of Babylon and made himself emperor of Babylonia. Assyria then began to prepare herself for the conquest of the world. It was only a question of time when the buffer-kingdom of Damascus would fall and the blow would descend upon Israel. The modern counterpart is the outbreak of the world-war inaugurated by Prussia, the history of which country quite closely parallels that of Assyria.

THE LEADERS' BLINDNESS TO THE CONDITIONS: In spite of the menace within and the menace without, the rulers of Israel saw no danger. They were at ease in Zion and secure in the mountain of Samaria. They put far away the evil day and caused the seat of violence to come near. They were not grieved for the affliction of Joseph. They rejoiced in the cities that they had captured and regarded themselves as the greatest nation of the day (Amos 6:1, 3, 6, 13). They trusted in the multitude of their mighty men (Hos. 10:13). They were proud, haughty, and lifted up, like the cedars of Lebanon or the oaks of Bashan (Isa. 2:11ff.). When the earthquake in the days of King Josiah threw down their palaces, they said in pride and stoutness of heart: "The bricks are fallen, but we will build with hewn stone; the sycamores are cut down, but we will put cedars in their place" (Isa. 9:10). In precisely similar manner the nations of the modern world have been oblivious to the Prussian peril. In England and in France a few voices were raised in warning, but nobody would believe them. At the outbreak of the war few Americans believed that we too were menaced or that we should be drawn into the conflict. Like the people of Israel, we have said: "The evil shall not overtake or meet us" (Amos 9:10).

In the midst of the general carelessness in the eighth century B.C., a little group of

men arose who were keenly alive to the peril of Israel. The four prophets, Amos, Hosea, Isaiah, and Micah, saw that Israel was drifting all unconsciously to an abyss of ruin and they felt that they must lift up their voices in warning. These prophets preach practically the same theology, so that we may take Isaiah as fully representative.

Isaiah ben-Amoz, according to tradition, was a member of the royal family; and this idea is confirmed not only by his high culture, but also by his free access to the king (Isa. 7:3ff.), to the high priest (8:2), and to other dignitaries of the realm. In any case he belonged to the aristocracy, and in this respect differed from Amos, Hosea, and Micah, who came from the middle class. He was a man of extraordinary natural endowments as poet and orator. He must have received the highest education that the age could afford, for he was thoroughly familiar with the history, literature, and political relations of his nation. For at least forty years, under four (perhaps five) successive kings, he was the ruling personality of his generation.

Isaiah's call to be a prophet came through an intense religious experience that is narrated in the sixth chapter of his book. In vision he saw Jehovah seated upon a throne high and lifted up, in symbol of his sovereignty over all created things. His robes of royalty flowed out over the floor of the temple, in symbol of the extent of his dominion. Hovering over him stood the seraphim, symbols of the forces of nature that obeyed his will; and they proclaimed antiphonally, "Holy, holy, holy, is Jehovah of Hosts; the whole earth is full of his glory." This proclamation of the divine holiness awakened in Isaiah immediately a sense of his own sinfulness, and he cried out, "Wo is me! for I am undone; because I am a man of unclean lips." Inseparable from the conviction of his own sin was the consciousness of the sin of his nation, and to the confession of his own sin he added, "I dwell in the midst of a people of unclean lips." Then one of the seraphim took a live coal from off the altar that stood before the Lord in the heavenly temple, and laid it upon his lips, saying, "Lo this hath touched thy lips; and thine iniquity is taken away, and thy sin atoned."

This was Isaiah's preparation to be a prophet: a realization of God's sovereignty,

God's holiness, his own sinfulness, the sin of his people, and the divine forgiveness of sin. It is a typical religious experience. Every one of the Old Testament prophets passed through a similar experience. Every great religious leader in history has had some such vision of God, and in its essential features it is identical with the Christian experience of conversion. When this process of training was complete, Isaiah heard the voice of the Lord saying, "Whom shall I send, and who will go for us?" and not till then was he ready to respond, "Here am I, send me." (Compare this similar experience in Hos. 1:2; Amos 7; Micah 1:1ff.)

The message which Isaiah and the contemporary prophets based upon their personal experience of God was as follows:

JEHOVAH IS ESSENTIAL RIGHTEOUSNESS: The prophets before Amos knew that Jehovah possessed moral attributes, but they subordinated these to his non-ethical attributes. For them the central idea of Jehovah was his relation to Israel, "Jehovah the God of Israel, Israel the people of Jehovah," but for the prophets from Amos onward righteousness became Jehovah's central attribute. He swore by his holiness (Amos 4:2), which was equivalent to saying that holiness was identical with himself. Isaiah heard the seraphim proclaim him thrice-holy (Isa. 6:3), and from that time onward his favorite designation of God was "the Holy One of Israel" (Isa. 1:4; 5:19, 24; 10:17, 20, &c.). For the prophets of this period Jehovah was the possessor in fullest measure of all that constitutes virtue in men. He was perfectly just in his dealings. He was kind toward the helpless, long-suffering toward the sinful, and merciful toward the penitent. From the recognition of this moral uniqueness it was a short step to the affirmation of his metaphysical oneness. The gods of the heathen, being unethical, are no gods at all. They are not *elohim*, "powers," but *elilim*, "nonentities," "vanities." Thus for the first time in human history ethical monotheism was proclaimed by these prophets of the eighth century B.C.

JEHOVAH REQUIRES RIGHTEOUSNESS OF MEN: Conceiving of Jehovah as essential righteousness, the prophets inevitably drew the inference that righteousness was his fundamental demand of men. Amos sums up the divine requirements in the words:

"Seek good and not evil, that ye may live; and so shall Jehovah, the God of Hosts, be with you, as ye say that he is. Hate the evil, and love the good, and establish justice in the gate; it may be that Jehovah, the God of Hosts, will be gracious unto the remnant of Joseph (Amos 5:14ff.; cf. 5:24; Micah 6:8). In similar vein Isaiah says: "Wash you, make you clean; put away the evil of your doings from before mine eyes; cease to do evil, learn to do well; seek justice, relieve the oppressed, judge the fatherless, plead for the widow" (Isa. 1:16ff.).

RITUAL IS WORTHLESS IN THE SIGHT OF JEHOVAH: The corollary of the truth that Jehovah demands righteousness is the recognition that he does not require a great many things that people commonly suppose him to need. All purely ritual observances, such as sacrifice, incense, music, holy days, spring from unethical conceptions of God and therefore are worthless in his sight. The prophets of this period, accordingly, repudiate ritual. Their language on this subject is unequivocal (see Amos 4:4; 5:21-25; Hos. 6:6; Isa. 1:11-17; Micah 6:6-8). These are among the noblest utterances in the whole prophetic literature.

ISRAEL IS SINFUL: Given the righteousness of Jehovah and his demand for righteousness in men, the prophets were forced to the conclusion that their nation was not fulfilling the divine requirements. Instead of bringing Jehovah the righteousness that he demanded, it was full of wickedness. The whole social situation that we have studied in the previous three lessons the prophets declared was abhorrent to Jehovah (Amos 2:6-8; 3:9; 5:7, 11, 12; Isa. 2:8; 3:15; 5:7; Micah 1:5).

JUDGMENT IS ABOUT TO FALL UPON ISRAEL: The earlier prophets had regarded the so-called "day of Jehovah" as a time of deliverance from the heathen, but the prophets of this period declared that it should be a time of judgment upon Israel for its sins. This revolutionary conception made its first appearance in Amos, who brought the startling message, "For three transgressions of Israel, yea for four, I will not hold back its doom" (Amos 2:6). From this time onward the prophets all declared that the day of Jehovah was not a joyous event to be looked forward to, but a day of distress, before which all hearts must tremble. "Wo to you that desire the

day of Jehovah! Wherefore would ye have the day of Jehovah? it is darkness and not light" (Amos 5:18). "Wo unto them . . . that say, Let him make speed, let him hasten his work that we may see it; and let the counsel of the 'Holy One of Israel' draw nigh, and come that we may know it" (Isa. 5:19). The prophets of this period all agree that the rising Assyrian empire is destined to engulf Israel along with all the other little nations of Western Asia, and that this comes in the divine plan as punishment for the social unrighteousness of the nation (Amos 1:1-2:6; 3:14; 4:4-12; 5:16-19, 27; 7:9; 8:1-9:7; Hos. 3:4; 5:10-14; 9:3; 10:5ff.; 11:5ff.; Isa. 3:1-7, 10-22, 24, 25; 4:1; 5:5, 6, 9, 10, 17, 24, 30; 6:11-13, &c.; Micah 1:1-7; 3:12).

This message of the prophets is eternally true, and its reiteration is the supreme need of our times, which in every particular resembles the times of the prophets.

Dec. 30—The Spiritual Commonwealth of the Future

SCRIPTURE LESSON: Isa. 32:1-8 gives a beautiful picture of the ideal society that is to come when God shall have accomplished his purpose in the world.

THE PROPHETIC OUTLOOK: The conviction of the prophets, that Israel was destined to fall before Assyria as a punishment for her sins, at once raised the question whether this was the last word in the divine plan. Was Israel to disappear from the face of the earth in vindication of the divine righteousness? The prophets could not believe this because of their vision of the character of Jehovah. He had set his love upon Israel, and therefore he would not let Israel go (Hos. 3:1-3; 11:1-8). His righteousness was positive as well as negative. He was bent on establishing righteousness in the earth as well as on destroying evil, and therefore he would not allow the nation to perish in which alone knowledge of himself was preserved. Accordingly, all the prophets agree in the following hopes for the future:

A "REMNANT" SHALL SURVIVE THE ASSYRIAN CATASTROPHE: It may be nothing more than the two legs and piece of an ear that a shepherd rescues out of the mouth of a lion (Amos 3:12), still it shall be something, "Jehovah will be gracious to

the remnant of Joseph" (Amos 5:15). Jehovah will not execute the fierceness of his anger, he will not utterly destroy Ephraim (Hos. 11:9). Isaiah called his eldest son Shear-jashub, "a remnant shall repent" (Isa. 7:3). This doctrine of the "remnant" was a part of Isaiah's earliest expectation (Isa. 6:13; cf. 4:2; 7:15; 8:7ff.); and he continued to preach it nearly forty years later (cf. Isa. 10:12, 15-19, 24-27, 33-34; 14:24-27; 17:12-14; 29:5-8; 30:18-21, 29-30; 31:4-5, 8-9).

THE "REMNANT" SHALL REPENT: Not merely shall there be a "remnant," but it shall be morally different from the nation that has been destroyed; it shall be the seed of a new and better nation (Amos 9:9ff.; Hos. 3:5; 5:15-6:3; 14:2-5). Isaiah's eldest son was called Shear-jashub, "a remnant shall repent," not merely as a witness to the escape of a remnant, but also as a witness to the new character of the survivors. The shoot out of the cut-down stump of the nation shall be "holy seed" (Isa. 6:13). The escaped in Jerusalem shall be holy (Isa. 4:3ff.). In 10:2ff. Isaiah gives the best commentary on the meaning of the name Shear-jashub, "A remnant shall return, even the remnant of Jacob, unto the mighty God" (cf. Isa. 29:18-24; 30:22; 31:6-7).

THEN A NEW AGE OF RIGHTEOUSNESS AND PEACE SHALL DAWN: All the evils that existed in the old social order that brought disaster upon the nation shall be banished forever (Isa. 32:1). No longer shall rulers abuse their office to oppress the poor (Isa. 32:2). Men of power in the community shall no longer abuse their knowledge, or their skill, or their wealth, to exploit the helpless; but they shall seek to shelter the helpless from harm. The intelligent classes shall no longer be blinded by prejudice or self-interest, but they shall hear the call to service of their fellow men (Isa. 32:3). Immature judgments shall yield to thorough knowledge, and moral hesitation shall give place to a prompt response to the call of duty (Isa. 32:4). False estimates of men based on their wealth or social standing shall no longer exist, but every man shall be judged on the basis of his true moral character (Isa. 32:5). When that day shall dawn, nations shall no longer settle their

disputes by war, but by the arbitration of Jehovah's oracle at Jerusalem (Isa. 2:2-4; Micah 4:1-5). In that good time coming the yield of the earth shall be supernaturally increased (Amos 9:13; Hos. 2:21ff.; Isa. 30:23-26).

THE GOLDEN AGE OF RIGHTEOUSNESS, PEACE, AND PROSPERITY UNDER A DAVIDIC KING: This particular hope does not appear in Amos or Hosea, nor is it found in any of the later prophecies of Isaiah or in any of his successors until after the exile, when it reappears in Hag. 2:23; Zech. 3:8; 4:6; 6:9-13; 9:9ff. It appears only in Isa. 9:6-7; 11:1-10, and Micah 5:2-6. By many critics these passages are regarded as post-exilic interpolations in the writings of Isaiah and Micah, but other equally competent critics regard them as genuine. In any case the righteous king was not an essential feature of the hope of the older prophets. Of this king it is said in Isa. 9:4ff. that he shall break the yoke of Assyria. "His name shall be called Wonderful Counselor, Godlike Hero, Enduring Father, Peaceful Prince." Of the increase of his government, and of peace, there shall be no end, upon the throne of David and upon his kingdom, to establish it, and to uphold it with justice and with righteousness from henceforth—even forever (Isa. 9:6ff.). Isa. 11 describes him at length. In his day idyllic peace shall reign on earth (Isa. 11:6-3). Micah 5:2-6 elaborates the thought of the deliverance that he shall bring from Assyria. It is evident that this coming king is regarded as supernaturally equipped with righteousness and with power to establish the kingdom of God on earth, altho he is never called divine, nor is the name Messiah, i.e., "Anointed," yet applied to him.

These hopes of the prophets our age needs in the midst of the distress of the present world-war: (1) we need to believe that God has not forsaken his children, and will not suffer his kingdom of righteousness to be destroyed; (2) we need to believe that the purpose of the present distress is to lead mankind to repent of its sins; (3) we need to believe that out of the disorder a new and better society is coming; and (4) we need to believe that in the Christ humanity finds its guide into the golden age that is yet to dawn.

The Book

STUDIES IN THE OLD TESTAMENT¹

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Dec. 2—Nehemiah Rebuilds the Wall of Jerusalem (Neh. 4)

VERY soon after Nehemiah arrived at Jerusalem he began the work of rebuilding the walls with characteristic energy, and he succeeded in infecting the people with his own enthusiasm. But Judah had enemies north, east, west, and south, and it was too much to expect that so good a work could proceed without interruption. The opposition was led by Sanballat and Tobiah, of whom we have heard before (2:10). At first it took the form simply of ridicule. Jerusalem, Sanballat argued, was nothing but a dilapidated city—everywhere heaps of rubbish and ruins, such as had blocked Nehemiah's progress on his ride round the walls (2:14). Were the Jews such idiots as to believe that it could all of a sudden become a fortified city? The scorn which rings through every word of Sanballat's speech is taken up by Tobiah and repeated in a more pictorial way. "Why," he says, "nothing could be more feeble than the walls they are raising: the light tread of a fox would be enough to bring them down." Now to Nehemiah these speeches were more than scornful, they were impious. In these taunts not only the Jews but their God was being insulted. This explains Nehemiah's prayer for vengeance—a prayer which, tho very far from being in the spirit of Jesus, is yet not the utterance of mere spite: Jehovah's honor has been insulted, and the prayer is offered as much for his vindication as for their own. Despite mockery and insults the work went on; with the energetic leader and the enthusiastic people the walls were soon raised to half their proper height.

Naturally Judah's enemies were exasperated by this rapid and manifest progress. To those already mentioned, Samaritans and Ammonites, are now added Arabians from the south of Judah, and Ashdodites from Ashdod, an important Philistine city

in the west near the coast. Perhaps the sword might do what insults and sarcasm had failed to effect, so they made secret preparations for an assault. But the men they proposed to attack believed in preparation and in prayer: they were willing to do their part, and ready to trust God to do his part, so "we made our prayer and set a watch." It was a threefold danger to which the Jews were exposed (see verses 10-12). There was the deadly hostility of the enemy, which would not hesitate at bloodshed; there was the enormous natural difficulty created by the rubbish and dilapidation of the city; and there was finally the continual panic into which the Jews from the country districts were being thrown, through constant fear of an attack. Nehemiah took his measures accordingly. He arranged to have the wall defended from behind by men well ordered and well armed. Even so, however, the people were despondent and Nehemiah had to hearten them. "Don't be afraid," he said, "remember the Lord and fight." But for the moment there was no need of fighting. Nehemiah's prompt precautions defeated the enemy's plan to attack Jerusalem, and the work of building went on. Precautionary measures were not, however, relaxed. Nehemiah divided his body-guard into two, one-half to build, the other to hold themselves ready to repel an attack. The main body of workers, however, were all armed. In order to bring the scattered workmen together to any point which might suddenly be threatened, it was arranged that a loud blast should be blown on the trumpet. There was a danger, too, that Jews from the country, returning at night to Jerusalem from their homes, might be surprised and cut off. To prevent this, Nehemiah ordained that every man should sleep within the city—an arrangement which still further strengthened the defense of Jerusalem in the event of a night attack.

We learn from the passage how to meet

¹ These studies follow the lesson-topics and passages of the International Sunday-school series.

opposition. (1) By prayer. Nehemiah meets the sneers of the enemy with a prayer to God, he prays before he sets a watch, he urges the people to remember the Lord and fight. The best man of action is the man who recognizes God before going into action. (2) By planning. Nehemiah met the plans of the enemy by plans of his own. He disposed of his forces skilfully so as to secure the prosecution of the work and yet retain the power to repel an attack. He believed in setting a watch as well as in praying, in urging his people to fight (verse 14) as well as in assuring them that God would fight for them (verse 20). We are reminded by Nehemiah's conduct of the instructions of a more modern commander, "Trust in God and keep your powder dry."

(3) By concentration. Where a vigorous attack is being made on our holy city, on some institution that is useful or precious to men like the Church or Sunday, it is for those who believe in it to unite their scattered forces, and, gathered by some clarion-call, to present an effective front to the foe. (4) By perseverance. There is much to dishearten every one who attempts to build the walls of Jerusalem. "There is much rubbish" to be cleared away, and often "the strength of the bearers of burdens is decayed." But with energy and perseverance the walls will rise at last—such energy as that of Nehemiah and his men who for days did not put off their clothes, such perseverance as held them at the work "from the rising of the morning till the stars appeared."

Dec. 9—Ezra and Nehemiah Teach the Law (Neh. 8)

Probably Neh. 8 follows Ezra 8, which we studied six weeks ago, and gives the sequel of Ezra's journey from Babylon to Jerusalem. He had come to establish the national life of Judah on the basis of the law (Ezra 7:14, 25, 26), and this chapter shows how he set about his task. In the fall a great convocation was held in the broad open space just west of the water-gate. Ezra was requested by representatives of the people to bring the book of the law, which we may presume had hitherto been in his keeping in his own private house. This book of the law was either the Pentateuch as a whole or the legislative

part of it, and it is clear that Ezra desired to make a religious impression upon the people by acquainting them with it, revealing as it did the will of God and thus confirming them in their national distinctiveness, which was being sadly imperiled by the machinations of their hostile and malicious neighbors. The assembly was composed not only of men but of women and such children as were mature enough to understand what was read to them. Ezra was supported by prominent men—thirteen or possibly twelve, representing the twelve tribes and symbolic of the unity of Israel. The people were reverent, interested, earnest, and attentive, rising to their feet spontaneously when Ezra offered his prayer of adoration, and listening for hours to the exposition of the law. Ezra was assisted in his task by a number of Levites who gave the sense in such a way that the people readily grasped its meaning, which was set before them probably a section at a time.

As it became clear from the reading and interpretation how deeply the people had transgressed its commands, the vast congregation was moved to tears; and we are instinctively reminded of the similar impression produced upon Josiah two centuries before by the reading of the Deuteronomic law (2 Kings 22:11ff.). But tho Ezra desired to touch the national conscience, he had no desire to prostrate the people with grief. So he spoke to the sorrowing people words of good cheer, reminding them that it was at once a holy day and a glad day—holy, because being the first of the month it was the day of the new moon; and glad, because it was the season of the feast of booths, at which the worshipers were enjoined to rejoice (see Deut. 16:14). This festival of booths, tabernacles, or tents, was held at the end of the harvest and vintage; it was a merry time, a time for "eating the fat and drinking the sweet" and for giving gifts or "portions" to the poor. Taking Ezra at his word, the people made right merry.

The first day's work, however, had revealed the difficulties of adequately instructing so large an assembly. Next day, accordingly, a deputation of laymen, Levites, and priests went to Ezra for further instruction in the law, and we may presume that it would then be their duty to instruct the circles with which they were immediately

connected, probably in a way resembling that which prevails in the Students' Christian movement, where the leaders of circles are, if possible, instructed in advance by specialists. Particular attention was naturally devoted to the law regulating the feast of booths (Lev. 23:39-42), which was celebrated in a way it had not been celebrated for over seven centuries. The festival was closed by a special assembly on the eighth day, and during the whole of the festival-week the law was read daily.

One subsidiary lesson of the chapter is the importance of observing sacred festivals. This was one of the fruits of their reading in the Scriptures—the celebration of the feast of booths. We, too, have our great Christian festivals, in commemoration of the birth of our Lord, his resurrection, &c.; and we find our Christian consciousness strengthened and our sense of oneness with our brethren in Christ throughout the world become deeper and more intimate when with united heart we celebrate the great festivals of the Christian year.

But the chief lesson of the passage is the importance to a nation of acquaintance with Scripture. This was how Ezra sought to place the national life upon a stable basis, by having Scripture read and expounded to the people. Nothing is more needed to-day than intelligent and vital interpretation of Scripture in our churches and Sunday-schools—an interpretation which will react upon and transform the social, civic, commercial, political, national, and international life of our time—an interpretation which will emphasize the need of social righteousness within the nation, and the need of cultivating that good-will between men and nations upon which alone universal human brotherhood is possible.

Dec. 16—Nehemiah Enforces the Law of the Sabbath

(Neh. 13:15-22)

Of all the graphic stories in the memoirs of Nehemiah, there is none to surpass in vivid interest those in chapter 13, which bring the book in its present form to a close and describe the vigorous measures by which Nehemiah enforced the sanctity of the temple (4-9), instituted reforms rendered necessary by deficient revenue (10-14), protected the Sabbath day from desecration

by trade (15-22), and opposed the intermarriage of his countrymen with foreigners (23-31). All this took place on his second visit to Jerusalem in 432, twelve years after his first visit in 444 (see 5:14 and 13:6), during the greater part of which period he appears to have acted as governor of Judah, tho toward the end of it he had returned to Babylon. All the narratives of this chapter show how he was prepared to support and enforce the drastic legislation of Ezra by vigorous action of his own.

The Sabbath had always been a distinctive feature of Hebrew religion: it was at least as old as Moses, and it finds a central place in the Decalog. In the time of Elisha we find that it is one of the days on which the people were in the habit of resorting to the prophets, no doubt for the purpose of religious instruction, guidance, and stimulus (2 Kings 4:23). Its importance was probably enhanced by the experiences of the exile, and after the exile we find that its scrupulous observance is one of the distinctive marks of the pious Jew (Isa. 56:2, 6). It was one of the bulwarks of Judaism against the many insidious influences by which, as we have seen in our previous studies of Ezra and Nehemiah, it was now being threatened; and this explains the peculiar vigor with which Nehemiah sought to defend and enforce its sanctity.

The story before us shows how that sanctity was threatened alike by the spirit of work and of trade. Some were working in the fields, others treading grapes, others bringing the produce of all this toil into the city for sale. These were Jews: but there were others, foreigners of Tyre, who represented Phenicia, the great commercial country of the ancient East, and they were briskly engaged in the fish trade on the Sabbath day. These two groups of men stirred the indignation of the devout and patriotic Nehemiah by their indifference to religious duties and privileges and by their cool defiance of this ancient, venerable, and helpful religious institution. Nehemiah, like Ezra, was seeking—the one as a statesman, the other as a reforming priest—to purify the national life and to set it on a stable and healthy basis; and here it was being attacked in a vital point within the very capital itself by natives and foreigners alike. With that directness and initiative which stamp all the work of Nehemiah, he

went straight to the nobles and reproached them for their profane and unpatriotic conduct. But he did more: he took practical steps to have the traffic stopt by closing the gates and having them watched by attendants of his own. The object of this was not to prevent free passage, but only to put an end to the transit of merchandise. His efforts were apparently, however, partly frustrated, as some of the merchants simply remained outside the walls and dealt with the inhabitants who came out to them. Manifestly so energetic a man as Nehemiah was not to be defeated by an evasion of this kind; and he threatened to use violence in the event of the offense being repeated—a threat which had the desired effect. He took, however, the additional precaution of setting Levites to guard the gates; and these were obliged to cleanse themselves, because, as Ryle says, “the duty was a sacred one, since upon it depended the nation’s fidelity to the Sabbath.”

The obligation to safeguard the Sabbath day is just as imperative, in the higher interests of the nation, for the modern world as Nehemiah felt it to be for his little nation in the ancient world; and they are not the best friends of the people who are working for its secularization or its destruction. The Sabbath is necessary alike for rest and for worship: the war has shown more clearly than the world has ever seen before how necessary to hard-worked men is one day’s rest in seven. The spirit, too, needs to be refreshed as well as the body to be rested; and again the war, with its incessant toll of human life, is reminding us very sternly that we who dwell in this world are surely and swiftly hastening to another, for which it is but common wisdom to prepare.

The passage very vividly suggests how the Sunday may be imperiled by the intrusion (1) of the commercial spirit and (2) of foreigners with lower ideals. (1) It is not commerce, but commercialism, the money-grabbing instinct, that is inimical to religion. Three hundred years before, in Amos’s time (see Amos 8:5), we see the very same spirit—the longing on the part of the commercially minded to escape from the fetters of the Sabbath and resume their unscrupulous trading. There is something wrong with the man who, not content with making money six days a week, must make

it on the seventh day as well. He has surely forgotten that a man’s real “life consisteth not in the things which he possesseth.” (2) It is worth noting that for this disregard of the sanctity of the Sabbath foreigners, men of Phœnician Tyre, were in part responsible (cf. 13:23-27). Countries which believe in universal human brotherhood can not afford to practise exclusion; but, on the other hand, they must frankly recognize the danger of freely admitting immigrants with other and possibly lower moral and religious ideals.

Dec. 23—Preparation for the Messiah (Malachi 3:1-12)

Malachi falls within the period of Nehemiah and Ezra; he appears to have been one of those who by his preaching prepared the way for the reformation which they succeeded in establishing, and his date is somewhere about 460-450 B.C. Society, as we have seen, was in those days rather chaotic: good people were asking, “Where is the God of justice?” (2:17), and the opening verses of chapter 3 constitute Malachi’s answer to this question. “Behold, I send my messenger.” It is not certain whom Malachi conceives this messenger to be; but he is probably Elijah (cf. 4:5), whether by this we are to understand the famous ancient prophet came back from heaven (2 Kings 2:11) or some prophet with the spirit and power of Elijah (cf. Matt. 11:14). In any case, the function of this messenger is simply to clear the obstacles out of the way of the Lord, who is coming suddenly and soon. He is coming indeed, but first of all in judgment: the day of his appearing will be a terrible day of fiery purging for the sinners that had disgraced their country—alike the clergy and the people, the clergy who had been listless and apathetic in their sacred office, and the people who had sinned in the manifold ways described in verse 5. The whole of their national history, Malachi urges, has been one long record of disobedience, and nothing can lift the curse which rests upon the land but penitence, a genuine return to the God whom they have been provoking by their shallow and immoral life, and defrauding by withholding the sanctuary dues. The divine curse was only too plain, Malachi believed, in the drought from which the

land was suffering and in the havoc wrought by locusts; but Jehovah, the prophet assures them, would respond to the sincere and honest efforts of his people by opening the windows of heaven and sending down a blessing in the form of abundance of rain which would revive the parched fields. Judah would smile again, she would be a delightful land; her prosperity would be so wonderful as to attract the envious attention of the whole world. Upon their sad and darkened country the sun would arise from whose beams would stream healing upon their wounded hearts (4:2).

The passage, tho so far away, is full of meaning for the world to-day. It suggests (1) the nature of national sin. Malachi has very severe things to say about the neglect of the Church both by clergy and people: the apathetic clergy and the stingy people both fall under his lash. A really worthy church represents the highest interests of the nation, and, as such, deserves the hearty support, financial and other, of every citizen who has his country's spiritual welfare at heart. But when we come to the social aspect of sin we see that Malachi could be as practical as Nehemiah. The sins enumerated in verse 5 are just the sins which still curse nations to-day—superstition, impurity, falsehood, disregard of the rights of the defenseless, such as widows and orphans, defrauding the workman of his fair wages. This is what the Old Testament means by sin; and it is very significant that all these things are here traced to disregard of God—"they fear not me, saith Jehovah." (2) The penalty of national sin. For all these things "I will come near to you in judgment." Nothing can retard the judgment upon sin; Carlyle has been the most eloquent modern exponent of this faith. In certain great historical crises, and assuredly in that through which to-day the nations are passing, God has almost visibly appeared and exacted a terrible penalty for the accumulated wrongs, blunders, suspicions, ambitions, intrigues, sins of the past. (3) But if the world's bruised and broken nations resolve upon a saner and more Christian social and international policy, if they strive as earnestly to have their ambitions inspired and their policies shaped by the mind of Jesus as they have sought for power and national aggrandizement, then the sun of righteousness will at

last arise upon our poor, worn, and distracted world, and we shall be warmed and healed and glad again.

Dec. 30—Review. God's Redeeming Love (Psalms 123 and 124)

The lessons of the quarter cover almost exactly a hundred years, from the return of the exiles to Jerusalem in 538 B.C., in accordance with the decree of Cyrus, to the second visit of Nehemiah to Jerusalem in 432 B.C. This century was perhaps as fateful as any in Hebrew history, for in it was founded that Judaism which in some form or other has persisted from that day to this. The two men who did most to shape it were Ezra and Nehemiah—Ezra by his religious propaganda and his emphasis upon the written law, Nehemiah by the exercise of his political authority as governor of Jerusalem. His first enterprise—the building of the walls—was of immense importance not only as a civic and military but equally as a religious enterprise; for within those walls Judaism secured protection and an opportunity for development which would have been impossible had the city been continually exposed to the encroachments of malicious and practically heathen neighbors.

The temper of the people throughout the period was one of despondency, and the business of the national leaders was to create a spirit of enterprise and hope. Nehemiah contributed his share by fortifying and organizing the city, Ezra by bringing its religious life under the control of the law; Haggai and Zechariah at the beginning of the period and Malachi at the end, by quickening its conscience and its hope. The despondency and the good cheer are admirably represented in the two psalms recommended for to-day's reading—Psalm 123 with its wistful prayer for the divine mercy at a time when the people are exposed to insult and scorn, and Psalm 124 sung with a wild gratitude and triumphant joy by men saved from cruel foes who had threatened to engulf them as with an overwhelming flood.

The review of the quarter and these psalms which embody its results leave upon our minds a sense of the sure triumph of the divine purpose which should be our comfort, strength, and hope amid the sorrows and devastations of to-day.

Sermonic Literature



GOD'S POEMS

The Rev. J. DAY THOMPSON, Manchester, England

For we are his workmanship, created in Christ Jesus, unto good works.—Eph. 2:10.

AT first hearing this text of mine sounds commonplace, artificial, mechanical, suggesting that the great creating God is an artizan, a carpenter, and that we are manufactured products. But when in the place of the word "workmanship" we put the word that really ought to be there, and the word that is there in the original, the situation magically changes. The word here rendered "workmanship" (*ποίημα*) is really our word "poem." And thus the after-part of the text will read very much better also: "For we are God's poem, created in Christ Jesus unto beautiful living." That is really the quick, living sense of this statement by the apostle. God is the "Maker," and it is interesting to note that that word and the word "poet" were often used interchangeably in the old Scottish, for if you will take up Scott's "The Fair Maid of Perth" you will find there how the friend of the smith is speaking to him about his own description of the beautiful surroundings of that ancient city: "Aha, so thou canst play the maker yet!" and Scott explains in a footnote that the old Scottish word for "poet" is simply the word "maker" and indeed the literal translation of the original Greek *poiētēs*.

We are, then, the product of God's creative genius. But that product is a product of harmony, of beauty, of spiritual loveliness. The same word occurs in the Apostle Paul's speech at Athens. "As certain even of your own poets have said, 'For we are also his offspring.'" The word is used as well in the letter to the Romans: "For the invisible things of him since the creation of the world are clearly seen, being perceived through the things that are made or poetized, even his everlasting power and divinity." A word of similar import is used in regard to the world in which we live. It is called *κόσμος*, which

really means order, regularity, beauty. Those old Greeks were devotees of grace and beauty, for

"Loving the beautiful, they asked no more,
They quaffed large drafts from beauty's
flowing bowl."

There is a story of a Highlander in the far north of Scotland, worn and poor, who used to go out every morning a little distance from his cottage and stand unbonneted for a few minutes, and when he was asked by a stranger if he were saying his prayers, he replied, with a sweet smile: "No, I have come here every morning for years that I may take off my bonnet to the beauty of the world." The world is a poem. But we have to do just now with man, not nature.

I. THE ESSENCE OF A POEM: We are God's poems, but what is a poem? Well, a poem according to its true nature is the expression of a thought. Every true poem has at least one thought, and the better poem it is the more of a unit it is. A thought may be exprest in various ways. If it be the thought of a metaphysician, it is philosophical in form; if it be the thought of a scientist, it is exprest, or should be exprest, with clearness. But the perfect and most beautiful form of the expression of a thought is when you have the accuracy of the scientist, the depth of the philosopher, and the fine musical phrasing of the poet united together. Let me refer to that little poem of George MacDonald's, in which a child is supposed to be address by his parents, who ask the little stranger these questions:

"Where did you come from, baby dear?
Out of the everywhere into here.
Where did you get those eyes so blue?
Out of the sky as I came through.
Where did you get that little tear?
I found it waiting when I got here.
Where did you find that pearly ear?
God spoke, and it came out to hear.
How did they all just come to be you?
God thought about me, and so I grew."

Thought is before all things. The Eternal Mind thinks—and we are the product of his thought. That is really what is meant by the phrase in the opening verse of the gospel of John: "In the beginning was the Word, and the Word was with God, and the Word was God." That "Word" is *lógos*, and it not only means expression of thought, but it means also the thought of which the expression is the embodiment. Every human life is a thought of God. A poem is the noblest form of literature. Right words in the right order; strong, simple, sensuous, saying: "A Christian is the highest style passionate," as Milton has it. We can better that by saying: "A Christian is the highest style of man."

II. THE RAW MATERIAL OF GOD'S POEMS: Now, that being the case, shall we not note in pursuance of my thought this afternoon how the materials out of which this great poem of humanity, the human poems that God is making of us, are created? You know how we read in the early portion of the lesson: "And you did he quicken when ye were dead through your trespasses and sins, wherein aforetime ye walked according to the course of this world, according to the prince of the power of the air, of the spirit that now worketh in the sons of disobedience; among whom we also all once lived in the lusts of our flesh, doing the desires of the flesh and of the mind, and were by nature children of wrath, even as the rest; but God being rich in mercy, for his great love wherewith he loved us, even when we were dead through our trespasses, quickened us together with Christ." What chaotic, rude material is here said to be used in order that these gracious poems may be produced. We are here to-day to think of the world-wide evangelization of the gospel of Jesus and how God's great poem-making power is exercised upon the very lowest. I have been in Australia, I have seen there humanity as near to what we call "the missing link" (tho that is an inaccurate phrase) as you can possibly get. And in my imagination I put alongside those Australian blacks such types of humanity as those of Ruskin, Drummond, Moffatt, Livingstone, and all those men who in these later times have shown how divine a thing a man may be made; and I asked myself

the question, "How can these aboriginals become like that?" It is the hand of God, reaching through nature and history, molding men, that has done it. And God can take the worst, the most chaotic material, and out of that he can produce miraculous results; for, I repeat, every man born into this world is the result of the operation of the divine idea and the clothing of that divine idea. You will remember that in one of the gospels we are told that Jesus once said: "Take heed that ye despise not one of these little ones, for I say unto you that in heaven their angels do always behold the face of my Father which is in heaven." What does it mean? We are told that this language must intend the doctrine of the guardian angels. The doctrine undoubtedly is true, but it is not taught there, for the place where guardian angels ought to be is just where those they are to guard are found. There is no such guardianship needed in heaven. It can not, therefore, mean that. Christ is just using there one of the wonderful, mystic expressions of the old rabbis, who represented that the angels of children were the images, the ideals of the children God had continually before him that he aims at producing, and always keeps in front of him, looking at them in order that he may incarnate those ideals in the actual world of humanity.

III. THE PATIENCE OF THE DIVINE POET: Out of what unpromising material can God make noble men and women! I remember in 1911 spending a holiday on Dartmoor, that hoary, ancient, granite moor, where wheat will not grow, where roots will not grow, which has broken many a farmer's heart and emptied many a farmer's pocket. That desolate moor right in the heart of sunny, gracious Devon; harsh, stern, inhospitable, but impressive and beautiful nevertheless. And there on that great wide moor I saw things that made me think: the barrows and remains of far-back neolithic man, many tens of thousands of years old. Close by, married to the scene, linking up the modern with the ancient time, I saw the grim Dartmoor prison. I saw men at work in their convicts' clothes, watched over by warders with rifles, and the prison in which they are immured. Over the gate I saw the Latin words *Parcere subjectis*, that is, "Spare, or pity, the vanquished"—a legend dating from the time when prisoners of

the Napoleonic wars were confined there. I thought to myself: "Where are those neolithic men? What has God made of them? What is he going to make of these convicts, every one of them a human being?" They are simply living in an environment too late for them. What is God going to make of them? I thought how long it had taken to make the moor; tens of thousands of years, possibly hundreds of thousands. I said to myself: "Is God going to take less time or less pains to make man than to make the moor? If that moor has taken, say, 250,000 years to make, is the humanity that once lived on it, and that lives on it now, going to have only its seventy years or less in which to be perfected?" My thoughts went into the great past in which God had been working, and my thoughts go forward into the great future in which God will continue to work, and I falter not in my faith that the divine Artist will still have in his mind those souls that are so rugged and unbeautiful, and will persist with his eternal patience in order that he may bring out of them all the glorious and high possibilities that are still latent in his own mind. We are here to-day to think of the savage—that wonderful, interesting figure. How can he be made an artistry of God? And yet what wonderful poetry is connected with his origin and history, and his place in the science of comparative religion. I can not look down upon him, I can not despise him, I can not sneer at him. He is in God's hand, under God's eye, and God employs you and me as his agents in order that he may bring out his great purpose concerning these men.

IV. THE POET'S CRAFT: God is the supreme Poet. How does he work? "There is a spirit in man, and the spirit of the Eternal giveth him understanding." We are sometimes perplexed as to whether God is transcendent or immanent. I think there is a higher truth that contains what is true in both views. We lean to the side which suits us, we take the truth which individually finds us, and I will confess to you that the truth that generally finds me is the truth that God works from the inside, that God inhabits humanity. He is somehow in the heart of humanity. God is in every man; God is in you; God is in the most rugged; God is in the worst; he is in humanity at its lowest. We are his poems in process of

production, created in Christ Jesus unto good living. And yet there is also transcendentalism, for wherever you have regeneration going on you have the stooping of the higher to the lower. The plant stoops down and takes out of the soil and the surrounding air that which is needed for its up-building. The sheep and the cattle come and browse on the grass that has thus come into being and transmute what is necessary to their own substance. Then man partakes of the flesh of the animal, or, if he is a vegetarian, of the vegetables, and transmutes these into his individuality. I am reminded of that beautiful story that is told of a little girl who stood in the presence of Frederick the Great. He said to her, pointing to some flowers that were on the table, "What kingdom do these belong to?" She answered, "Sire, to the vegetable kingdom." Then indicating a rug on which she stood, he asked, "And what kingdom does that belong to?" "The animal kingdom, your majesty," she said. "And what kingdom do you and I belong to?" he asked. "The kingdom of heaven," she said. And always in the evolution from the lower to the higher there are the indispensable bending down and the lifting up. And that is the process of regeneration. That is the inward meaning of the incarnation. "The Holy Ghost shall overshadow thee, the power of the Most High shall come upon thee, and the holy thing which is born of thee shall be called the Son of God." That is not a particular truth in regard to one person, but a universal truth embracing all of us.

V. THE PATTERN OF THE POEM: But now, after what pattern are these human poems made? "Created in Christ Jesus unto good works." You notice how frequently that phrase, "in Christ Jesus," occurs here, and how it is continually reappearing in the whole of Paul's writings. It is as frequent in this chapter as the constant insistence upon the rude and crude material out of which these poems of humanity are to be composed. The mystic relation of Christ to humanity—that is the thought. Jesus, the Prince of humanity: and Jesus Christ is not only the pattern out of which we are made, but he is also the inward power by which we are made. And he himself was "made," too. Don't let us forget that. He is, after all, the product, humanly speaking (and is there any other way of speaking?), of a

very long evolution, so that he might come near to humanity by process of that evolution and be the essentially stronger dynamic by which we also are formed. "For when the fulness of time came, God sent forth his Son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons."

"And so the Word had breath and wrought
With human hands the creed of creeds,
In loveliness of perfect deeds,
More strong than all poetic thought."

Jesus is the Divine Idea, realized in human history after long and patient preparation—the great Epic or Lyric—the Divine always in humanity, come to perfect flower in the hour of God's redemptive providence. I have always deeply regretted that from that great hymn of Newman's, "Praise to the Holiest in the height," somehow or other the finest verse has been omitted in our hymnal:

"And that a richer gift than grace
Should flesh and blood refine,
God's presence and his very Self,
And essence all divine."

Our refining is after the power and pattern of his. He is the prototype and pledge of all that we are to be as the poems of God.

VI. FOR WHAT END? There remains the final and practical point. We are "created in Christ Jesus into beautiful living." For what ultimate end? Ourselves alone? No, but that we might help God and help Christ to transform humanity into poems. There is given to us also a creative genius, a poetizing faculty. Again and again we are asked who our favorite poet is, and some of us say Browning and some of us say Wordsworth, while others mention other names. I should be puzzled to tell which was the better poet of these two in my own view; perhaps I should bracket them together. We claim as our favorite poet the man who has influenced us most; the man who has had the greatest effect in the shaping of our lives into beauty and giving us real happiness. Many years ago there were issued several lists by different magazines of popular hymns, and under the title, "Hymns That Have Helped," William T. Stead published a very valuable selection. Hymns do help. But poems personalized, humanized, incarnated in life—what a mar-

velous missionary influence they must have! You remember when W. T. Stead was in Holloway jail. He says, "There came to me one Christmas morning this message, clear and strong and unescapable: 'Be a Christ.'" And he received it as a word straight from heaven. So it comes to you and me to-day: "Be a Christ-poem." Said a certain lady to a friend on one occasion, "I want to write a book. I am going to write a book." He said, "Madam, be a book." It is only a man or a woman who is a book that can write a book. The great missionary message which comes to us to-day is, "Be what you want the poor heathen man to be. Show him the way—provide him, in Christ's stead, with the passion, the pattern, and the power to be a poem of God." I was reading the other day the first number of a new missionary magazine called *The Bulletin*. There was an article by Lord Bryce, and in it was this sentence, or something like it: "What is needed for the evangelization of the world to-day is that you and I should be better Christians, living the higher life, incarnating and expressing in the most beautiful way that we can the heart of God and the glory of the living Christ." Robert Moffatt, the veteran missionary, was asked by a young lady, on one of his visits to England, to write something in her album, and he complied in words like these:

"My album is the savage breasts,
Where tempests brood and darkness rests,
Without one ray of light;
To write the name of Jesus there,
And point to worlds all bright and fair,
And see the savage bow in prayer,
Is my supreme delight."

It may not be exquisite poetry, but it is true and sound feeling.

VII. GOD WANTS MEN. And do you remember how Henry Drummond tells in his *Tropical Africa* how one night, sitting in his tent, he heard a voice outside the canvas. It was the voice of Mooloo, his servant, talking to another native, trying to persuade him to become a Christian. He said: "I listened—I became an eavesdropper for once, and I had no sense of shame in doing it. I heard all that Mooloo said to his companion, and what he said he had earned the right to say by his life." That is the thing! Created in Christ Jesus unto good works, and passing on that power by which we have been regenerated to others and lifting them

into the glory of the kingdom. To-day, as I stood on a certain railway-station, I saw, "The Navy wants men." Yes, it does; and the Church wants men, society wants men, God wants men, the mission-field wants men. It wants you and me, not necessarily yonder as to actual geographical position, but wants us with our hearts filled with the pity and power of Jesus Christ. You remember it is in this very epistle to the Ephesians, in the fourth chapter, that we are told how Jesus came from the dead and ascended on high as a conqueror, bringing booty, distributing largess, having taken captivity captive. Jesus, the great conqueror, coming from the grave after his crucifixion, triumphing over sin and death. And he gives gifts.

What are his gifts? Not material, tangible things. The gifts he brings are men: apostles, prophets, evangelists, pastors, and teachers—those who will carry on his work and distribute the living truth to every section of our race. That is what he wishes to give us as a Church; that is what he wishes us to be to the world. Hymns that help, poems that inspire—living, personal, creative. What, then, is the word you and I ought to say to-day? I trust that the word in every heart and on every lip is this:

"Take my love, my Lord, I pour
At thy feet its treasure-store;
Take myself and I will be
Ever, only, all for thee."

FOUR ANCHORS—A SERMON FOR SAILORS

CLARENCE EDWARD MACARTNEY, D.D., Philadelphia, Pa.

Fearing lest we should have fallen on the rocks, they cast four anchors out of the stern, and wished for the day.—Acts 28:29.

WITHOUT a story of the sea, the Bible would not have been a complete book. The literature of the nations abounds in thrilling tales of adventure on the part of those who go down to the sea in ships. Homer sang of Odysseus and his men driven up and down in this same sea where Paul and his friends were wrecked. Victor Hugo, in *The Man Who Laughs*, gives us the prayers and final sentiments of men who are doomed to die. Defoe still delights thousands of children with his recital of the wreck of the vessel on which Robinson Crusoe was a sailor. Dean Swift tells us of the wreck of the *Antelope*, Gulliver's ship; Cooper, in *The Spy*, describes the ship breaking up on the rocks off the east coast of England, and in *Moby Dick*, the *White Whale*, thought by many to be the greatest story of the sea ever written, Melville tells of that last fearful moment when the *White Whale* rammed Ahab's ship in the South Pacific and sank Ahab and his men beneath the great shroud of the ocean, the *White Whale* being a symbol of those natural forces which assail and overwhelm man. That splendid tale ends thus: "Now small fowls flew screaming over the yet yawning gulf; a sullen white surf beat against its steep sides; then all collapsed and the great shroud of the sea rolled on as it rolled five thousand years ago."

But in vividness of narration and in the portrayal of the wrath of the elements and the feelings of the mariners, and in justice to the ways and terms of ships and seafaring folk, none of these tales that I have mentioned equals the great story of Paul's shipwreck off Malta. It was written by Luke, the beloved physician and the author of the third gospel. On trial before Festus, the Roman governor at Cæsarea, Paul, despairing of justice at the hands of the Jews or the local Roman courts, had appealed unto Cæsar, the supreme court of the Roman world. To Cæsar, therefore, Festus determined to send him. From Cæsarea, Paul, in charge of a Roman centurion, sailed up the coast to Sidon, across to Cyprus, and thence to Myra, in Phrygia, where he and his companions were put on board an Alexandrine grain ship bound for Italy. The world knows to-day the importance of the ships which carry the grain for the nations. The German submarines have set out to starve England by sinking the ships which carry her supplies. Ancient Rome was in this respect like Britain; she depended upon overseas trade for her food. These Alexandrine ships were the aristocrats of the sea in that age and enjoyed peculiar privileges. Leaving Myra the ship tried to make the port of Cnidus, but because of contrary winds they ran to the south, and rounding the Cape of Salmons, on the east extremity of Crete, they took shelter in the harbor of Fair Havens.

It was now the end of September, and the season for open navigation having closed, the ship's captain and the centurion gave up the thought of getting to Italy that winter. The master and the supercargo were anxious to run a little farther to the west, to the harbor of Phenice, and there to winter. It was more commodious, a bigger town, with more amusements and diversions for soldiers and sailors. But Paul, who had no little experience on the sea, having been shipwrecked thrice before this last disaster, warned them against putting to sea. "Sirs, I perceive that this voyage will be with hurt and much damage, not only of the lading and the ship, but also of our lives." It was sound advice, but the centurion, who was in charge of all, not unnaturally paid more heed to the master and the supercargo than to this obscure Hebrew prisoner, and when the south wind blew softly, supposing that they had gained their purpose, they hoisted sail and stood out to sea. But they were hardly out of the roads when the wind again shifted. Up behind the rocky mountain of Crete, Euroclydon, the terror of seamen, had been watching and waiting for his deluded victims. Now his hour had come and he loosed upon them all his furies. When the hurricane broke over the ship, all that they could do in the way of navigation was to let her run before the sea and wind. The mainsail was lowered and the storm-sail set; the ship was "frapped," that is, undergirt with cables to keep the beams in place under the terrific hammering of the waves; the cargo of grain was jettisoned, and finally the crew, assisted by the soldiers, the prisoners, and the passengers, cut away all the tackle and gear of the ship and heaved it into the sea. Their great dread was that they should drift upon the Syrtes, the treacherous reefs off the coast of North Africa. Day after day, night after night, the black clouds drifted over them, the winds howled about them, and the huge waves tossed the little ship here and there, now lifting it up to the heavens, now taking it down to hell. "They mount up to heaven; they go down again to the depths." No sun shone by day, and even the stars, the sailor's friends, refused their light and companionship. Huddled about the decks were the two hundred and seventy-six persons in the ship's company, clinging in terror to mast or spar or stanchion, drenched with the waves,

cut with the winds, tortured with sea-sickness, and calling upon all their gods to save them from a watery grave.

At length after two weeks of this heaving hell, on the fourteenth night, about midnight, the experienced ear of the sailors heard above the noise of the hurricane and the smashing of the waves as they rolled over the ship that sound most fearful to them that go down to the sea—the ominous booming of the breakers as the waves dashed on some rocky shore. At once they sounded and the lead showed twenty fathoms; a little farther they sounded again and found it fifteen fathoms, ninety feet. That let them know that they could not now be far from the shore, and through the blackness they could discern the white teeth of the breakers. Then the captain ordered that the anchors be let down in a last desperate effort to save the ship. As the ship was drifting bow on, they cast the anchors out of the stern, for if they had been cast out of the bow the ship might have swung round and struck on the rocks. "And they cast four anchors out of the stern and wished for the day." Human strength and sagacity could do no more; all that the science of mariner could suggest they had tried. Now there was nothing to do but to watch and pray and hope. They wished for the dawn. All through the fearful night the officers anxiously watched the ship as it tugged and strained at those four cables holding the four anchors. If the anchors dragged or the cable snapt they were lost. But some nameless blacksmith in Syracuse had done his work well, and the anchors which he had hammered and forged gript the sands with a Titan's grasp; some nameless rope-maker in Sidon had done his work well, and the strands which he had twisted together held as if they had been made of iron; some nameless shipbuilder at Brindisi had done his work well, and the timbers of the ship held together despite the awful buffeting. At length what they wished for came: gray dawn rose over the ocean, disclosing the ship pitching hardly a cable's length from the shore, the panic-stricken company on her decks, the barbarians gathered on the cliffs, willing but unable to help, and the white breakers rolling over the ship and breaking on the shore. By good fortune, or, as Paul knew, by the guidance of him who ruleth the raging of the seas and

holdeth the winds in the hollow of his hand, the ship lay just off the mouth of a little bay or creek. By good seamanship it was possible to beach the ship in this place where the two seas met and thus get safe to land. This maneuver was skilfully and successfully carried out. The faithful anchors having done their work were cut away, the sail hoisted, and the ship driven head on to the shore. The forward part struck, and dropping down over the prow, some by swimming, some on boards and some on broken pieces of the ship, they escaped all safe to land.

Life is like a voyage at sea. It has its beauty and its charm; its storms and its wrecks; now the soft Etesian wafts us gently on our way; and now fierce Euroclydon roars and rages against us. I often think that the nautical metaphor for life is the best, because with all of us life is a voyage into the unknown. Say that life is like a voyage at sea and you do justice to all the romance, the glory, the pathos, the temptations, the dangers, the tragedies, and the disasters of man's life.

This ship was lured to its destruction by the south wind. Paul admonished them to remain safe in the harbor at Fair Havens; but when the south wind blew softly, supposing that they had gained their purpose, they put out to sea on the last voyage that ended on the rocks of Malta. If you trace the story of moral shipwrecks you will generally discover that the voyage commenced with the temptation of the south wind. The centurion, the supercargo, and the master of the ship did not see fourteen terrible days and nights on the deep and the ship piled up on the rocks when they set sail: they saw only the commodious harbor and the sports and diversions, the wine and the women of Phenice. All that the tempted man sees is what the south wind shows him with its pleasing eloquence: the fair prospect, the present gain, the immediate gratification of desire and appetite. All temptations come along the line of least resistance: the easy, the pleasant, the desirable. The thief is told that there is an easier and a more pleasant way to make money than by the sweat of the brow and the labor of the mind: Take another man's purse; forge the check; make a false return; use a false balance; rob widows and orphans; betray your trust. What does that man see? He sees gain

without labor, plenty without anxiety; but he does not see the end of it—scorn of his fellow men, complete inability to win an honest living, loss of self-respect, and finally the gray fustian and the long, white-washed corridors of the penitentiary. Gehazi saw the flashing colors of the Syrian raiment, not the leprous scars on his face. Achan saw the Babylonian garments, not the execrations of the people and the lamentations of his wife and children. Judas saw the glitter of the gold, not the darkness of remorse. The man who fools with whisky sees only the immediate stimulus and the good-fellowship and hears only the roaring chorus of his companions. He does not see the poisonous stuff eating out the vitality of his body and dulling the windows of his mind and defiling the temple of his spirit. He does not hear the moans of his bitter remorse or the sobs of the broken-hearted. The young man who goes down in the swamp of impure and unclean living sees only the gratification of his curiosity, the strange excitement of his mysterious adventures. He does not see the awful retribution which nature exacts of those who break her laws; he does not see himself, his body devoured with ulcers, his will broken, his spirit degraded to a level far below that of the brute. He knows only that stolen waters are sweet and that bread eaten in secret is pleasant; he does not know that the dead are there and that her guests are in the depths of hell.

When this ship weighed anchor at Fair Havens it was the plan of her officers to sail only a few leagues along the coast to Phenice. But instead of that little journey they were driven for fourteen days through the Mediterranean. If, when you have listened to the south wind of temptation, you could put into port just when it pleased you, when things are beginning to look dangerous, the journey would not be perilous. But that is precisely what you can not do. This ship that sailed with the south wind and was soon in the grip of the hurricane had to go where the storm bade it, and not where it wished to go. It is always so. The man who takes a few drinks intends to stop far short of intoxication and bestiality. The man who takes money not his own to make a gain on the market has no thought but of returning the money when he has made his gains. The man who trifles with

the law of purity has no thought of pitching into a hell of sensuality. But there they are to-day! Their short journey, their little pleasure-voyage, was prolonged into a weary and terrible journey from which there was no turning back.

"Alas! how easily things go wrong;
A word too much or a glance too long;
And there cometh a mist and a weeping rain;
And life is never the same again."

The thing which saved the lives of the company on board this vessel was the fact that the four anchors held fast. But for the anchors the ship had been driven on the rocks in the middle of the night and at a place where none could have escaped. In closing, permit me to name for you four anchors which every man who goes to sea in life ought to carry, four anchors which have been tried in many a storm.

The first of these is the anchor of affection, the anchor of home-ties. Your duties may call you far from home and from the circle of your friends. At first, in the excitement of your new place and your new work, you may feel that you have no need for those you have just left. But it will not be long before you will feel that that home out of which you have come and those friends you have left, away yonder in the north, or the south, or the east, or the west, can help you and cheer you. Try to keep in touch with them. The weekly letter not only brings cheer to some old father or mother, or some sister or brother who are proud of you and expect great things of you, but it will do you good. You can not think of them without being stronger in the face of temptation. A British admiral has said that he never knew a midshipman to make a failure in his profession who kept up the habit of writing the weekly letter to his home. If you have not done that, commence to-night, this very night. It may be the most important letter you have ever written. Who knows? It may be the last they can ever receive from you or the last you can ever send to them. Last autumn I preached a sermon on doing now the things that we ought to do. A medical student who was present went home and wrote a letter to his mother. It was the last he ever wrote to her; it was the last she ever received from him, for soon after she had received the letter the young man was tearing open a telegram, "Come home at once;

mother dying!" As long as you can, then, keep in touch with the home, with the members of the family, with the old friends. That is an anchor which holds you firm and fast in many a storm.

A second anchor is the anchor of reverence. Revere thyself! You are more than dust, more than brute; you are man, bearing the image of God. That is what Paul meant when he said, "Know ye not that ye are the temple of God, and the spirit of God dwelleth in you?" Not long since, at one of the swimming-pools, I saw a company of sailors garbed, or ungarbed, for the bath. How beautiful their strong white bodies as they plunged and dived and frolicked at their watery sports! Here was a building far superior to any of man's design or workmanship. As I looked upon them I thought of the words of Paul, "temples of God," and not to be defiled by sin. Think of yourself in that high light, of your whole being as sacred for the service of man and the worship of God; have, as John Milton tells us he had at Cambridge, "a just and pious reverence for my own person," and then you will be kept back from many of those sins which ruin man, both body and soul.

The third anchor is the anchor of prayer. And with prayer go the reading of the Bible and the attendance upon public worship. When the English fleet was rolling down on the French and Spanish squadrons at Trafalgar, just before the battle was joined, Lord Nelson was kneeling in his cabin commending his soul unto God. Our daily life is a daily engagement. We know not what the day may bring forth, death or victory, perhaps both. Begin that engagement with prayer and you will fight faithfully and with greater strength. How carelessly most of us start the day or commence important periods in our life, just stumbling into action without serious preparation. Your prayer establishes a connection, a wireless, as it were, between you and God. Ashamed to be seen praying? What! Is a bird ashamed to be seen flying or a fish swimming? Prayer is your highest instinct; it is the Christian's "vital breath," his "native air."

Robert Burns led a wild life, yet no man has better described the beauty and the power of prayer than he has done in his "Epistle to a Young Friend":

"When ranting round in pleasure's ring,
 Religion may be blinded;
 Or if she gie a random sting,
 It may be little minded;
 But when in life we're tempest-driven—
 A conscience but a canker—
 A correspondence fix'd wi' Heaven
 Is sure a noble anchor!"

Last of all, and most important of all, is the anchor of faith in Christ. In the navies of ancient Greece every ship carried what was called the "sacred anchor." It was so named because it was cast overboard only in the time of gravest peril and when all other devices had failed. Our faith is the sacred anchor, not because we use it only at the last and when all else has failed, but because it is the ultimate resource of the soul. There come to men those times when all other anchors drag or break. But faith is the anchor which never drags and never fails.

There are hours when no recollection

of home nor message from loved ones can help you, when all that hitherto held you and steadied you has snapt like frail ropes in a storm. Your friends may fail you; your ambitions may fail you; your money and your health may fail you; but faith never fails and never disappoints. Faith can hope when all others have despaired; faith can see when all others are blind; faith can love when all others can only weep and sigh. Do you have this sure anchor of life? Do you believe in Jesus Christ as the one who loved you and came to die for you? Have you laid the burden of your sins upon him? In answer to his invitation to believe on him have you said, "Lord, I believe you; help thou mine unbelief"? Between you and the guilt of past transgressions, between you and the trials of the present and the dangers of the future does Christ stand as the Protector, the Redeemer, the Savior of your life?

THE MOOD OF ADVENT

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And coming up at that very hour she gave thanks unto God, and spake of him to all who were looking for the redemption of Israel.—Luke 2: 38.

THE hour before the dawn, they say, is the darkest and most mysterious hour of the night. The darkness is deeper because the sun is already rising. Already, beyond the verge of the world and behind the curve of the sea, the light is appearing which quenches star after star in the heavens and turns the face of the moon pale. Already the lights that rule by night have caught the promise of the day, and with their fading the darkness presses more heavily upon the earth. Then the upper clouds grow faintly luminous, and tho the darkness is thicker as you look round it is thinner as you look up. You feel that the light is coming down to you, as yet invisible but already wonderful. The promise is given, the air itself seems wistful and expectant, and the earth waits.

This is the atmosphere of the advent days. Prophet and priest and sage had been like bright and clear-shining stars in Israel's history. But they had all faded. There was no open vision. The "trance was neither dark nor clear." As in a sick-room, when life ebbs and time pauses on the wing,

and people move stealthily and speak in whispers, Israel's spirit lay between life and death. Only a few, with the wisdom of an old nurse, waited, believing that this was the sign, not of death, but of life that was to be. All the house was still, and through the windows, in the night, dim shapes loomed as in a world enchanted. The old writers loved to describe the spell that seemed to lie upon the world. So Milton—

"Nor war nor battle's sound
 Was heard the world around;
 The idle spear and shield were high up hung.
 The hooked chariot stood
 Unstained with hostile blood,
 The trumpet spake not to the armed throng;
 And kings sat still with awful eye,
 As if they surely knew their sovereign Lord
 "was nigh."¹

And in this silence stand those who are looking for the redemption of Jerusalem. It was a little pious set, still nursing their unconquerable hope, still clutching their inviolable shade of Israel's Messiah, and their eyes set, waiting, wondering, and gazing into the vacant and deepening night—

"That is the heart for thoughtful seer,
 Watching in trance nor dark nor clear
 The appalling future as it nearer draws;

¹ "Hymn to the Nativity."

"That is the heart for watchmen true,
Waiting to see what God will do,
As o'er the Church the gathering twilight
falls."

These are the watchers for the dawn delayed, the nurses of the hope that is to be. Hope alternates with fear, but never dies. Elsewhere there were others, as that mysterious tale of the wise men shows; eyes in the night, watching, waiting, wondering.

I. THE PREPARATION FOR ADVENT. As the advent days come round again, this is the attitude that we should take. With the genius that has matured through the ages, the Church proclaims that in the Christian year there are some days for the celebration of which the soul must prepare. Old as the ages, she breaks through the bounds of earthly life, she sees before birth and after death, and she says that for the great festivals of birth and death we must prepare. So through Passion Week she leads the soul beneath the paschal moon to the shades of Gethsemane, where the light fails, and on through the "city of dreadful night," with its glaring torches, and out and up the hill of the cross, there to wait till Easter morn. Through fasting and contrition, through thoughts of sorrow and of death, she leads the soul by the purgative way, till at last, subdued and chastened, she is bathed in resurrection light, and bows in adoration. This, says the mother, pointing to the glory, this is death! And for the other festival, she leads the soul through advent days. They are the days of preparation for that other wonderful and sacred mystery of God, they are the days of preparation for a birth. What wonders melt the souls that look forward to a birth, what hopes and expectations, what mingled fears of pain or disappointment, what feelings of unworthiness as we anticipate the great gift, what a sense of powers—beyond our ken—that spin mysteriously the threads of life! Still the angel of annunciation treads the earth, and the power of the Most High overshadows his chosen. Still the sages come from the East and the West, and know that this is greater than all their wisdom. Still labor turns aside to see this great sight—more wonderful than all its working. Still kings may learn that here is something stronger than all their arms. So the soul is led in advent days, through

all the discipline of hope, through all the chastening of expectation, to the lowly cradle of the peasant's lodging, and there she learns that this is life.

II. RENEWING THE CHRISTMAS JOY. We make every preparation for the holiday; shall we make no preparation for the holy day? Love takes the labors of the season lightly. We think of home and friends. We pray for peace. Charity does not knock upon our door in vain. But might we not gird our minds with a sterner discipline and look for something in each returning Christmas that will reproduce the expectation, the glamour, and the joy of the first Christmas? The first Christmas was the dawning of a new dispensation, the promise of a Messianic age. Are we to look back only at an old dawn? Surely dawns are given for hope rather than for memory. They are symbols daily repeated that draw the soul to the coming days. And the Christian Christmas should never be merely retrospective. As at first, it must draw the imagination to a possible new age and the Christ that is to be. And so the Christian advent should be the time of preparation and expectation. The soul's question should be: How far are we prepared for his coming? Should we know him if we found him in an unlikely place and in unexpected guise? Do we discern his moving star? Would we go out on pilgrimage with gifts? If the new Messiah is being born and a new age emerging out of the old, if a new spirit sighs upon the times, should we be able to say whether or no: "This is he which is born King of the Ages"? If the rumor reached us of the Christ that is to be, and brought to us the old word, "Blessed are the poor. Wo unto you that are rich. Wo unto you that you wish you were." If the old word came in some hard, insistent, modern setting, something like this: That as things stand, the poor can only be enriched as the rich agree to become poorer; that peace can only dwell upon the earth as love abounds in human hearts; would it be the spirit of Herod that would rise within us or the spirit of the wise men who would cross the world for such a consummation?

All through history God has broken in upon the world with new truths that have split up our former notions, and I say that we need the preparation if we are to

recognize them as his and if we are to pay the price by which we can have them. A friend of mine told me that when his child was born some cynical person remarked that it would cost him £1,000 to rear him. Did my friend mind? Would any decent man mind? I should think not. It was more than worth that. It was a spiritual value for a material figure. And if the vision of a new age came upon us, with the kingdom of God stretching from shore to shore, and war an old nightmare, and poverty and crime a diminishing quantity, and we realized it as a great spiritual value which we could obtain by more self-denial and a greater simplicity of life, I wonder whether we should be prepared to pay the price, and still look for the reincarnation of such a Christ as should usher in such an age. It would all depend on whether we really wanted the new and better condition, on how much we recognized its value as far as above rubies. It would depend on whether the visitation found us prepared or unprepared.

III. EXPECTATION AND ITS DISCIPLINE. Advent days are days of preparation, preparation through expectation. Not only in youth, but all through life, expectation is a guiding star. With its realization or its disappointment we are led into life's great discipline. In expectation, hope ceases to be general and becomes particular. We hope vaguely, but we expect definitely. We hope for many things we do not expect. The rays of hope reach their burning focus in expectation. Hope's dream becomes concrete, palpable, reachable, as it becomes the thing we expect. And so expectation forces us out of ourselves and out of all that is. It breaks through the present. It runs to meet the future, tho its feet often falter and pause because it is not sure what it will meet. In expectation the mind is nascent—as the chemists would say. It is coming into a new world and a new life. It is coming out of its shell with all its feelers out, as it makes its way along. And it is because the expectant mind is so sensitive that realization brings out such fulness of joy, and disappointment such depths of sorrow.

Two people are mentioned in the gospel of St. Luke who to a great age had looked out hopeful and expectant. There was Simeon. As it reads, "This man was

righteous and devout, looking for the consolation of Israel." And there was Anna, a prophetess, who also recognized that the promise was fulfilled and went back to tell those who had watched and prayed with her for the redemption of Jerusalem. But there were others who saw and did not recognize. For the majority of Israel the Messianic expectation had grown so specific that when its realization took a different form they did not recognize it. That Messianic hope is the most remarkable thing in the Old Testament. It is the one supreme and undeniable miracle. Without it the Old Testament would not exist. Or, if it did, it would exist only for a few experts interested in Semitic languages. As the years had run on, the hope had taken different shapes. Now the Messiah is to be a great King, now a great Deliverer. In the thought of one prophet it took diviner proportions and could only be named as Wonderful, the Counselor, the Everlasting Father, the Prince of Peace. With another he was the Suffering Servant and Redeemer. At the last, as we see in the New Testament, the popular expectation was of one who should beat down the Roman power.

"They were all looking for a king
To crush their foes and lift them high;
He came, a little baby thing,
To make a woman cry."

Expectation became so particular that nothing but its own form was recognized. And so the majority were disappointed and cast from them what they should have seen to be God's good gift.

IV. SHOULD WE KNOW CHRIST? Might we not repeat the old mistake? Might we not be so in love with our own preconceptions, and our own notion of things as they should be, as to be blind to the originality of God's unfolding purpose? If in the rushing years we came upon a new *annus mirabilis*, should we recognize it as such? If there were born on Christmas day, or any other day, a new consciousness of Christ in relation to our own times, and the seers proclaimed it, and the wise men brought tribute to it, should we be able to see the point, or should we find no beauty that we might desire it?

The poet pieced together his dream as it tumbled from the chiming of Christmas bells:

"Ring in the valiant man and free,
The larger heart and kindlier hand;
Ring out the darkness from the land,
Ring in the Christ that is to be."

Should we know the Christ that is to be? Have we so looked for the redemption of Jerusalem that we should recognize the forces of redemption the moment they began to play?

Oh, this talk of ideals, these dreams of brotherhood among men, of peace among nations; is it just a shimmering sentiment, without contact or application or detail? Do our Christian hopes for the world and society mean anything for our practical thinking and living? I am afraid they do not. I am afraid they are largely sentimental; I am afraid it is talk, indulged and suffered, because it does not mean anything. I am afraid that to many a soul they are shining clouds in the sky that never drop in rain. No dream of good is of much value till it leaps out of the sky and shakes us and shouts in our ears: "Are you ready for me? Do you really want me? Would you welcome me if I

came, or murder me in my cradle before any one knew!" Should we like to see a Christian Christmas in the land? Have we thought how much it would cost us? Would we like to see a Christian England? Are we ready for it? Would we accept it? And if the ideal did leap out of the sky and speak to us like this, would not many of us find that we were like Augustine, that we had prayed for deliverance but were not yet ready for it? Our heart's voice had been: "Save me from my sins; but not yet, O Lord, not yet. Let thy kingdom come; but not yet, O Lord, not yet."

This should be the discipline for advent. It should bring that discontent with things as they are in ourselves and in the world and among men; that wistful spirit that Christ should come to his own everywhere. This is the spirit that chastens the soul and lightens the eye and ennoble all our thought. He that hath this hope in him purifieth himself as he is pure. And it is the man who is purified by this hope who stands ready, ay ready, as one who waits for the Lord.

MEETING THE MASTER HALF-WAY

A. H. C. MORSE, Ph.D., D.D., Denver, Colo.

And he said to the man that had his hand withered, Rise up, and stand forth in the midst. And he arose and stood forth. And he said, Stretch forth thy hand. And he did so.—Luke 6:8, 10.

THE initial break between Jesus and the Jews occurred over the observance of the Sabbath. The law had forbidden labor on the Sabbath, and that was all right; but the rabbis had enumerated the things which constituted labor, and that was all wrong. The law was meant to be spiritual, and they had made it mechanical. For instance, to tie a knot on the Sabbath was wrong; but if the knot were so loose that it could be untied with one hand, then it was not wrong! To carry anything from one house to another on the Sabbath was forbidden; but if the houses opened into a court, and on the preceding day the people should deposit some food in the center of this common court, this constituted a community life, and they could then carry things back and forth at their will! Two thousand cubits was as far as one might journey on the Sabbath; but if on the preceding day he should place enough

for two meals at this boundary, then this would constitute a temporary residence, and on the Sabbath he could proceed another Sabbath-day's journey! This was the sort of stuff the people believed, and this the casuistry with which they excused themselves. It was by this that they attempted to estimate Jesus, and, of course, he paid no attention to them.

Now, the circumstances of this incident were set about Jesus as a trap. His enemies knew where he could be found on the Sabbath, for it was his custom to go to the synagogue. They knew that when he saw sickness he always effected a cure; and that he would do such a thing on the Sabbath. So they laid their plans: They hunted up a man with a withered arm; they placed him in a conspicuous place in the synagogue, and then posted themselves round about to watch. They were surely an interesting company; religious, but not good; particular about religious forms, but destitute of the milk of human kindness. This is the sort of people who sometimes go to church.

Jesus saw it all. Moreover, he knew their

thoughts, and promptly accepted the challenge. He fastened his eye on that crippled man. He knew he was not a party to the plot, and he said, "My friend, stand up and step out into the aisle!" and the man stood up and shuffled out before them. Then Jesus turned to that company, with their smirk and their pious looks, and he said, "Now what have you got to say about it? Is it lawful on the Sabbath day to do good or to do harm? To save life or to destroy it?" And they simply looked at each other and sulked. And he looked at them again, grieved at the hardness of their hearts, and then said to the puzzled man, "Stretch forth thine hand!" And he did so, and his hand was restored. Jesus did not touch the man. He did not violate a single scruple of their foolish traditions; but they were, nevertheless, filled with madness; and they bolted out and hunted up another company and took counsel how they might destroy him.

So much for the enemies of Jesus. And we'll forget about them now and think rather of the man who was healed. He met the Master half-way.

In the first place, this man's heart was unbiassed. His hand was withered, it is true. He was brought there for a sinister purpose; that is also true. But he himself had an open heart. This made his healing possible. If he had shared the spirit of the others; if his trouble had been in his heart as well as in his arm, then he would have sulked just like the others. The thing that robs people of the blessing in the presence of Jesus is just one thing—a heart that is as mean as the devil! Do you get no blessing in worship? Then the trouble is not with the day, nor with the place; not with the preacher nor the people; not with the song, nor the sermon, nor the prayer. It is with the spirit you bring with you. Jesus once said, "If thou art offering thy gift at the altar, and there rememberest that thy brother hath aught against thee, leave thy gift there before the altar, go thy way, first be reconciled with thy brother, then come and offer thy gift." That is, if you are sitting in worship, and the blessing seems to be withheld, and you wonder what the trouble is, get up and go round the room and speak to that man on the other aisle; or seize your coat and go out and hunt up the man who won't go to worship because you go! Fix that trouble up, and then find the joy in

worship. You want the Christian blessing? Then meet the Master in his spirit. Meet the Lord half-way!

When Jesus spoke to this poor man he knew his time had come. The first request the Master made of him was easy, and yet it was hard. He said, "Stand up!" Now, the man could do that, but he'd rather have sat where he was. He was the only man in the place with a withered arm. He knew he was not to be blamed, but he was sort of ashamed of it just the same. He had his robe draped so as partly to conceal it. But try as he would, it was plainly seen by all. He'd vastly rather have slipped into his seat and been hid. But the Master said, "Stand up!" It was easy, I say, but still it was hard. He was the observed of all observers.

But that was not enough. Jesus said, "Step out into the aisle." And that was a harder thing to do, and yet a thing that he could do, just the same. "And he arose and stood forth." That is, he met the Master half-way. What he could do he did, tho the crimson flushed his face.

Then the Master bade him do the thing he could not do—to stretch forth his hand. "Why, Master," he might have said, "that is the very thing I can not do. I've tried it thousands of times, and it is as limp as a rag. I have to move it with the other hand, see? And I can not get into my coat alone. I can't move it." But Jesus said, "Stretch it forth!" And he did!

Now, how did all this come about? In the first place, the man met the Master with an open heart; and then he did the thing which the Master told him to do: the thing first which he could do in his own strength, and then the thing which he could not do alone. He stood up, tho he would rather have stayed in his seat; he stood forth in the aisle, tho the people about him sneered. And then, when Jesus told him to do the impossible thing, he tried, because the Master said to do it.

This incident illustrates the entire method of the gospel and contains the very heart of personal salvation. It justifies the methods which are sometimes used by preachers. People say, "What is the good of asking people to signify their acceptance of Christ? to raise their hands for prayer? to stand up in the presence of others? to come forward as they do in a revival meeting? Does that make them Christians?" No! nor did stand-

ing up heal that man's arm; nor did stepping out into the aisle restore his strength. But both of these things were essential to that Sabbath cure. They revealed the heart of the man. They showed his disposition. They signified that he wanted to be cured and that he was in earnest. Besides, they cut him off from all that other company. By his act he drew a line about himself that said he was at this moment responsible only to Christ. He met the Master half-way. He did all he could, and in these acts he opened the way for the thing he could not do.

Now, how did he stretch forth that hand? Not in his strength, but in the strength of the Master. How did the Master's strength get into his arm? It got in through his will; not through the Master's will, but through the man's will. When his will acted in concert with the Master's will, then the Master's strength thrilled his feeble frame. He was "strong in the Lord and in the power of his might." That is always how people are saved; how they become strong; how they overcome an ancient weakness. You say such a person is "a pretty good fellow, except for one weakness—he is a trifle light-fingered"; such another is "pretty good, except for one thing—he will get drunk"; another that he is "pretty good, except for one weakness—when angry he will swear like a demon." Now, how are these weaknesses to be overcome? Only through Jesus Christ; and through him also only as the man allows Christ into his life through his own will.

And the Master always approaches one in the place where he can act; and when he has led him to the boundaries of his own ability, then he bids him step out and do something that he can not do but which he will do because the Master commands it. That is the secret both of salvation and of victory.

There is a great principle enwrapped in this incident. This man went on from step to step. He could not have been healed—or at least he would not have been healed—without having stood forth in the aisle; and he could not have stood forth in the aisle without having first stood upon his feet. That is, his final good depended upon his initial step; what he could not do alone depended upon what he could do alone. He had to come out from the crowd and to be cut off from that other company.

It is always more difficult to be a secret disciple than to be an open one. Secrecy

deprives one of the stimulus that comes from publicity, and robs one of the strength of open confession. It is for that reason that the Bible has so much to say about giving expression to our faith in Christ. "Every one who shall confess me before men, him will I confess before my Father who is in heaven; but whosoever shall deny me before men, him will I deny before my Father who is in heaven." This is neither a bribe nor a threat. It is simply a statement of cause and effect. "If thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved. For with the heart man believeth unto righteousness, and with the mouth confession is made unto salvation." That is, the faith is so reenforced by confession that it henceforth completely rules the life.

But some one shrinks from the obligations. Well, it is a safe rule to regard one's shrinkings with a sort of suspicion; they may be the truest index to our duties. They may be the recoil of fear, and the fear may be entirely unworthy. Afraid to confess Jesus! That man with the withered arm might have been afraid that day, for he was in the presence of the enemies of Christ. But no one to-day is afraid. Then why should one act afraid?

And so we stop. I ask you only to meet the Master half-way. What do I mean? I mean, in the first place, to keep an open heart; then, to do all you can in obedience to his revealed will. That is, to stand up like a man, as one who seeks the Master's help; to stand out in a conspicuous place, as one to whom he has especially spoken; and then to believe, that is, to abandon your will to his in one definite act of the soul. Let your trust move out into action; and I pledge, by my own salvation, that you'll run and leap and shout for joy, for the victory will be yours. "Reach forth thine hand!" That is, make the effort in the palsied place, and the vitality of Christ is yours. Will you do what you can? Will you? Then stand forth. Will you do what you can? Then believe, and act on that belief; and behold! you are as truly Christian people as you shall ever be. The future is a matter of growth.

This is the simplicity of salvation in Jesus Christ; and surely the way is so plain that the wayfaring man, tho a fool, may not err therein.

CHRISTIAN AND CHRISTMAS

JOHN G. BACCHUS, D.D., Brooklyn, N. Y.

The Son of man came eating and drinking.—Matt. 6:19.

ROUGHLY stated, there were in our Lord's time three cardinal types of religion. It is instructive to observe how these types of the religious life related themselves to the great world-society in which they found themselves.

In order of mention there was, first, the Old-Testament or purist type. Of this type John the Baptist was the best example. In order to cultivate a deep spirituality the purist withdrew altogether from society, ate no pleasant food, married no wife, shunned all natural joys, and in solitude communed with God and worked out a stern, inflexible personal righteousness. Austere self-discipline, complete apathy to all the natural man regarded as pleasurable, hatred of sin, and zeal for righteousness were the aim of his life. In many respects this type of the religious life was noble and much needed, especially in view of the hollowness and viciousness of the surrounding life of society. Its defect was a lack of sweetness and the appreciation of the beauty and divineness of a rightly ordered social life, its relationship and joys. This type of religious life—as realized in John the Baptist—served to prepare the way for the higher and nobler Christ-type. It was essentially preparatory, clearing the pathway for the coming of the true light and life of men.

The second type of the religious life in our Lord's time was the pagan type. This was the antithesis of the John-the-Baptist type. To extract pleasure from every sense, every relationship of life, lawful and unlawful, to revel in a less or more refined animalism, was the pagan religious ideal at the beginning of the Christian era. There were exceptions, of course. Much noble philosophy there was, but the heroism, the hardy virtues, the lofty moral principle, which characterized pagan civilization in its earlier days, were now largely effete. Whatever there might have been that was noble, lovely, and of good report in Greek and Roman religious life in earlier days, it is a fact of history that the out-

come of the pagan type of religion was the worship of the sensuous, the deification of the appetites and passions; in short, the finding of the highest good in the lusts of the flesh, the lust of the eyes, and the pride of life. This sensuousness, which was the final fruit of pagan civilization, found expression in the Greek of our Lord's time, in a gilded sensuality, while in the Roman it took on a grosser form. The Greek lived to enjoy the charms of earth and sky; he wanted and reveled as if life were a perpetual holiday. Facile, refined, esthetic, he was withal without moral principle, having but one main object in life, to wit: to make the most of the seen and the present, to sit down at the banquet of life, eat his fill without thought of the reckoning, and, at last, with bitterest regret, to die—for death to him was "cessation from delight." The bright world, its revels, dances, shows, races, baths, and academic groves—these to the Greeks were blessedness.

The Roman—not the Roman of the republic, but the Roman of the empire—coarsely luxurious, lived, if we may believe Seneca, to eat. "He ate to vomit, and vomited to eat." And Milton, in immortal verse, tells of

"Their sumptuous gluttonies and gorgeous feasts

On citron tables and Atlantic stone,
Their wines of Letia, Cales and Falerne,
Chios and Crete, and how they quaff
In gold, crystal, and myrrhine cups embossed with gems and studs of pearl."

In a word, the pagan religious life had taken for its motto: "Let us eat and drink, for to-morrow we die."

Now set over against these two types of the religious life—the purists and the pagans—was the Christ-type. Our text gives us some inkling of what it was. "The Son of Man came eating and drinking."

That is what our Lord said of himself. What does it mean? It meant that in all essential respects our Lord's life was a natural, sunny life, as full of sweetness as of seriousness; appreciative of innocent mirth and festivity, as well as grave and earnest. It was not the life of the Old-

Testament purist—it was not the life of the pagan sensualist—it was the life of one who could mingle with men and enter into their joys, be present at a marriage-feast because his friends were happy and he wished to rejoice with them; of one who could sit at meat with the rich publican and find pleasure in his host's good-will and cheer; of one who could put the cup of this world's gladness, as Robertson says, to his lips and yet be unintoxicated; gaze steadily on all its grandeur and yet be undazzled; plain and simple in personal desires; feel its brightness and yet defy its thrall! The purist shunned natural joys to be alone with God; the pagan reveled and wanted, as if the pleasures of earth were all in all; the Christ brings into the joys of life the consciousness that every good and perfect gift is from God and is to be enjoyed as a benefaction of the all-gracious Father.

It is curious enough how these three types of the religious life reappeared, somewhat modified, in subsequent history. See how clearly they stand out at the Reformation period.

The Old-Testament purist, shunning all the world's gladness, has become the Puritan. The typical Puritan, as Taine describes him, proscribed pleasure as an enemy for others as well as for himself. The whole body, the very tone of voice, and his carriage and gait were outward and visible signs of a zeal for God and a struggle for righteousness deep-seated within. The somberness and gloom of his view of life settled as a cloud upon the face of society, weighing down the life of man, drowning all light, wiping out all beauty, extinguishing all joy. Grim as the Puritan was, however, we ought to remember that he did stand for a real righteousness, and that much that is best in us has come to us from his sturdy defense of the rights of conscience and his inflexible adherence to high moral principles.

Now, over against this austere personage stood the paganized Christian of the Reformation period. The revival of learning, the classic renaissance, had opened up Greek and Roman literature and life to all Europe. The effect of this new learning upon many was to lure them into a mode of life essentially pagan. The voluptuous life, Taine tells us, of the Greek and

Roman, now reckless, now licentious, given up to passion, caring only for the present, destitute of belief in God, with no worship other than that of physical beauty, no other object than the search after pleasure, no other religion than the terrors of the imagination and the idolatry of the eyes—this life reappeared and its degraded ideal was adopted as the most satisfactory solution of the problem of man's relation to the world of life about him.

But the Christian type reappeared also, along with those of the purist and the pagan. It found its truest interpreters in Luther and the English Church. George William Curtis, in a memorable article written, I believe, a short time before his lamented death, says that Luther caught the Christian idea of living. The sunshine with which God bathes the world shone into his heart and was reflected in his life. He stood for a purifying and elevating but not ascetic Christianity, rich in all human sympathies and affections, as in all divine aspirations—a lover of children and of sweet and simple pleasures, of flowers and harmless sport, whose voice rings down to us through four centuries, now in hearty laughter at a merry jest, now in the soft strain of sacred song.

Now, while Luther's conception of Christian living was genial and joyful, not too good for human creatures' daily food, it afforded a striking contrast to the organized life about him. The one was riotous—greedily gulping down all the pleasures of sense; the other stood for temperate enjoyment of the good things of life and looking from the gift to the Giver.

I have dwelt thus long on these three ideals of life—the purist's, the pagan's, the Christian's—because they have to do with our keeping of the great festival of the nativity. What pronounced expression each of these types finds in connection with Christmas!

The purist or Puritan, bent on the cultivation of deep spirituality, has small place in his religious life for this joyous festival. To be sure, he is relenting somewhat in his aversion from festivals, and, in some quarters, is entering quite heartily into the religious keeping of Christmastide. Still, there are yet some Christian communions which have imbibed the spirit and thought of the older Puritan—who looks askance at

the religious observance of Christmas as belonging to an ecclesiastical system that is forever substituting form and ceremony, vestments and music, picturesque processions and dim religious lights for stern and inflexible righteousness. Thus it happens that some Christian communions give but small place to the festival of the nativity. If it should fall upon a Sunday they will appropriately observe it, but if it comes on a week-day but little notice is taken of it, and so they unwittingly play into the hands of the paganized-natural man, who is doing his best to secularize all the great and precious festivals that group themselves in the Church's calendar, about the salient facts of our Lord's life.

Meanwhile the paganized nominal Christian is abroad, and what is his idea of Christmas? Is it that it is a time rich in all human sympathies and affections, a time of sweet and simple pleasures of merry jest and harmless sport? No, Christmas to him too often is "a flowing-bearded satyr, crowned with ivy and pouring huge flagons of wine." Christmas to him is a time of excess, or if not excess, a simple holiday which he will keep with as little thought of his Lord, as unmindful of the call to sing a song of gladness and thanksgiving to God in his holy temple, as would the pleasure-seeking Greek or the secularized Roman.

But, thank God, there is a Christian view of Christmas. The Son of Man came eating and drinking. He came into human life fully, not to deflower it of its beauty and cheer, but to ennoble and hallow all its joys.

In this view the festival of Christmas takes on a social character. Its sentiment is one of good-will, and that sentiment goes out at this time in expressions of esteem and affection. Every relationship and every innocent joy are all the more precious because the Son of Man—the sweet-faced Son of Man and strong Son of God—has brought to them grace and truth.

No ascetic gloom, no pagan excess should mar our keeping of the feast of the nativity. The spirit of thankfulness should pulse full and strong while we look

"From the gift to the Giver,
From the cistern to the river,
From man's weakness to God's infinity,
From man's dust to God's divinity."

War and Manhood¹

So far as we know, Jesus never discuss the war-question. I do not mean that he has left us no light upon it. He has left us a great deal of light upon it. But he did not discuss it. When you come to think of it there was no reason why he should discuss it. He could do better: he could settle it. And he did settle it.

Not merely nor mainly by what he said, but by what he was.

The Man that was behind his words settled it. . . .

Our modern civilization has given us some strange ideals. For a hundred years and more the world's ideal Christian has been a dear, saintly old lady with a pale face and thin, blue-veined hands who spends most of her time sitting in an easy-chair with her Bible in her lap trying to think of kind things to say about the devil and occasionally protesting in a gentle voice and with graceful diction against the cruel custom of killing flies. We never question that ideal because it is a man's picture of his mother in her old age; and a man's picture of his mother in her old age is not open to question.

When a religious teacher loses his spiritual vision he usually becomes a literalist. There is nothing else he can become except an apostate.

Jesus came to lift us to the highest manhood, and I can think of nothing that would stir his indignation so much as the sight of a man laying aside his manhood and leaving only a yellow streak.

If the Pharisees of Christ's day were wrong, it would seem to follow that the Pharisees of our day are wrong.

I can not find it in my heart to sneer at the only force available to the average man who is called to overcome brutality in an emergency. I can not despise the power that God has given us to rescue women and children from the assaults of human fiends.

Ever since the days of Cain the human race has been trying to escape individual responsibility.

A cumbrer of the ground is only worth its weight in firewood minus the cost of cutting it down and cutting it up.

¹ From *What Did Jesus Really Teach About War?* By Edward Leigh Pell. Revell & Company, New York.

So long as Jesus could go forward in his work and preserve his life without surrendering or compromising his honor, his manhood, his teachings, his allegiance to the Father, he went on with his work and he took care of his life. Time and again he saved himself from the mob. But when the time came that he had to choose between these things and his life, when his enemies reached the point where they could say that he must either surrender or die, he set his face as a flint and went calmly forward to his death.

The only peace that heaven ever offered to man either through Judaism or Christianity, either through Isaiah or Christ, is the peace that flows from righteousness: not the harmony that comes from falling in with things as they are for the sake of quiet, but the harmony that comes from falling in with the will of God.

Is There a Santa Claus?

WE take pleasure in answering at once and thus prominently the communication below:

"DEAR EDITOR: I am 8 years old.

"Some of my little friends say there is no Santa Claus.

"Papa says 'If you see it in *The Sun* it's so.'

"Please tell me the truth; is there a Santa Claus? "VIRGINIA O'HANLON.

"115 WEST NINETY-FIFTH STREET."

Virginia, your little friends are wrong. They have been affected by the skepticism of a skeptical age. They do not believe except they see. They think that nothing can be which is not comprehensible by their minds. All minds, Virginia, whether they be men's or children's, are little. In this great universe of ours man is a mere insect, an ant, in his intellect, as compared with the boundless world about him, as measured by the intelligence capable of grasping the whole of truth and knowledge.

Yes, Virginia, there is a Santa Claus. He exists as certainly as love and generosity and devotion exist, and you know that they abound and give to your life its highest beauty and joy. Alas! how dreary would be the world if there were no Santa Claus. It would be as dreary as if there were no Virginias. There would be no childlike faith then, no poetry, no romance

to make tolerable this existence. We should have no enjoyment, except in sense and sight. The eternal light with which childhood fills the world would be extinguished.

Not believe in Santa Claus! You might as well not believe in fairies! You might get your papa to hire men to watch in all the chimneys on Christmas eve to catch Santa Claus, but even if they did not see Santa Claus coming down, what would that prove? Nobody sees Santa Claus, but that is no sign that there is no Santa Claus. The most real things in the world are those that neither children nor men can see. Did you ever see fairies dancing on the lawn? Of course not, but that's no proof that they are not there. Nobody can conceive or imagine all the wonders there are unseen and unseeable in the world.

You may tear apart the baby's rattle and see what makes the noise inside, but there is a veil covering the unseen world which not the strongest man, nor even the united strength of all the strongest men that ever lived, could tear apart. Only faith, fancy, poetry, love, romance can push aside that curtain and view and picture the supernal beauty and glory beyond. Is it all real? Ah, Virginia, in all this world there is nothing else real and abiding.

No Santa Claus! Thank God! he lives, and he lives forever. A thousand years from now, Virginia, nay, ten times ten thousand years from now, he will continue to make glad the heart of childhood.—From the *New York Sun*.

The Spirit of Christmas

ARE you willing to forget what you have done for other people and remember what other people have done for you; to ignore what the world owes you, and to think what you owe the world; to put your rights in the background, and your duties in the middle distance, and your chances to do a little more than your duty in the foreground; to see that your fellow men are just as real as you are, and try to look behind their faces to their hearts, hungry for joy; to own that probably the only good reason for your existence is not what you are doing to get out of life, but what you are going to give to life; to close your book of complaints against the universe, and look around you for a place where you can sow

a few seeds of happiness—are you willing to do these things even for a day? Then you can keep Christmas.

Are you willing to stoop down and consider the needs and the desires of little children; to remember the weakness and loneliness of people who are growing old; to stop asking whether your friends love you, and ask yourself whether you love them enough to bear in mind the things that other people have to bear on their hearts; to try to understand what those who live in the same house with you really want, without waiting for them to tell you; to trim your lamp so that it will give more light and less smoke, and to carry it in

front so that your shadow will fall behind you; to make a grave for your ugly thoughts and a garden for your kindly feelings, with the gate open—are you willing to do these things even for a day? Then you can keep Christmas.

Are you willing to believe that love is the strongest thing in the world—stronger than hate, stronger than evil, stronger than death—and that the blessed Life which began in Bethlehem nineteen hundred years ago is the image and brightness of the Eternal Love? Then you can keep Christmas.

And if you can keep it for a day, why not always? But you can never keep it alone.—HENRY VAN DYKE

THE CHILDREN'S SERVICE

THE CHILD'S QUEST: A CHRISTMAS ALLEGORY

The Rev. GEORGE N. EDWARDS, Billings, Mont.

A LITTLE child had heard that the Christ-child visited the earth once a year and that wherever he touched the earth flowers of joy sprang up which would last all the year if one could but pluck them on Christmas day. Every day would be made a happy day for him that found them.

So on Christmas morning he set out to discover the flowers. He hardly dared hope to see the Christ, but he hoped to find the flowers. He wondered where the holy child would be most likely to be found. First he thought of the field near by, where he had seen the daisies growing in the summer days. Now the ground was cold and bare, but perhaps the heavenly child would bring back flowers in the winter by his magic touch and make the brown grass green. He crossed the field, looking this way and that, but not a single flower was there. Only a little mouse ran squeaking through the dry grass and hid from sight.

The child was very sorry for the timid creature and stooped to repair the mouse's nest, broken by some heavy hoof.

"His wee bit housie all in ruin,
Its silly walls the winds were strewin',
And nothing now to build a new one."

So he laid a few protecting stones about the nest and packed moss about the cracks to keep out the winter's wind. When, what should he see but the bright eyes of the little mouse watching him from a safe distance!

"Good-by, mousie," he shouted, "I won't hurt your house. I have just built it up again!" But in all the field there were no flowers to be seen.

Then the child found his way into the street where the feet of many travelers passed. "Surely," he thought, "among so many the Christ-child will pass along this way." A long time he lingered on the street and saw all sorts and conditions of men go by, but saw no signs of the child. No flowers of any kind grew there. Everything that lived seemed to have been trampled down long ago. He was about to leave the street, when he saw two hungry little boys gazing longingly into a baker's window, tears trickling down their pale cheeks as they remembered the empty home from which they came. Then the child felt in his pockets and found two silver coins which he had been saving to buy something beautiful at Christmas time. Just a moment he thought, then looked at their thin faces and drew out the two coins and put one in the hand of each. The tears stopt, the faces lighted with a surprise and joy, and with a shout each little lad disappeared into the bake-shop. The child turned away with light pockets but with a lighter heart. He had not supposed any one could be so hungry. Still he wondered where to find the flowers of joy.

Just then he saw a great stone church and thought that surely into this holy place

the holy child would go. Perhaps in its aisles the flowers might bloom or near the altar he would see them. As he was about to go in he saw a little girl shivering with the cold standing by the steps. Her bare hands were red and her lips blue in the chilly wind. A ragged shawl around her shoulders did little to warm her frail body.

"Why," said the boy, "how cold you are! Why don't you go into the church? It will surely be warm in there."

"I don't dare to go in," she said, "I am not dressed well enough."

Now the boy was wearing a warm coat that came below his knees. Without a moment's hesitation he threw it over the shoulders of the little girl.

"Now let's go in together. I am looking for the footsteps of the Christ-child and for the flowers that grow where he steps. You may look, too." So in they went.

The church was beautiful with rich carving and wonderful windows. Choir-boys were chanting "Peace on earth, good-will to men." A congregation listened, but no one noticed the two standing in the dim entrance. In a back seat the child spied a shabby-looking, lonely man with a saddened face, who gazed on the floor and never looked up.

"How lonely the man looks," said the boy. "Let us sit in the seat with him." So they both went and sat with him.

"Haven't you any little boy or girl?" whispered the child. The man shook his head.

"I am sorry for you," said the boy, and his hand stole into the man's hand. "Everybody ought to be glad on Christ-

mas day because a child is born for all the world, and he is yours, too. Didn't you know that?"

Then the man's gloomy face lighted with a smile and he said, "Well, he sent you into the world anyway, and you're good enough for me." Then was joy born in his heart and the child was glad.

At that moment they heard the voice of the minister saying, "And thou, child, shalt go before the face of the Lord to make ready his ways, to give knowledge of salvation unto his people in the remission of their sins, because of the tender mercy of our God, whereby the dayspring from on high hath visited us, to shine upon them that sit in darkness, and the shadow of death, to guide our feet into the way of peace."

"Oh, look, look!" whispered the little girl in delight. "See the flowers." And there in that very pew were two beautiful flowers, bright and fragrant.

"Oh! the flowers of joy," cried the child, and he kept still for very wonder. He looked into the eyes of the little girl and saw her glowing face. He remembered the gladness of the hungry boys and even the sparkling eyes of the little mouse: wherever he had passed he had brought joy to God's creatures, because he had a heart of love and sympathy. Flowers bloomed along his path, along the street, in the darkened church—everywhere they bloomed, because he had gone about like the Christ-child, doing good.

Can you guess the name of the flowers? They are called "happy faces," and he who makes them has one also, and it will not fade the whole year through.

THEMES AND TEXTS

Bible Palmistry. "Behold my hands."—John 20:27.

Christ's Sifting Process. "From that time many of his disciples went back, and walked no more with him. Then said Jesus unto the twelve, Will ye also go away?"—John 6:66, 69.

The Vision Which Saves. "Where there is no vision, the people cast off restraint."—Prov. 29:18.

The Many Sides of Life. "And the angel of God, which went before the camp of Israel, removed and went behind them; and the pillar of cloud removed from before them, and stood behind them; and it came between the camp of Egypt and the camp of Israel; and there was the cloud and the darkness, yet gave it light by night: and the one came not near the other all night."—Ex. 14:19, 20.

The First Adam and the Last. "The first man Adam became a living soul. The last Adam became a life-giving spirit. . . . The first man is of the earth, earthy, the second man is of heaven."—1 Cor. 15:45, 47.

The Modern Transfiguration of Satan.

"For even Satan fashioneth himself into an angel of light."—2 Cor. 11:14.

The One Thing Lacking. "Good Master, what shall I do that I may inherit eternal life? . . . And Jesus looking upon him loved him," &c.—Mark 10:17, 21.

War and Arbitration. "And it shall come to pass in the latter days that . . . they shall beat their swords into plowshares, and their spears into pruning-hooks; nation shall not lift up sword against nation, neither shall they learn war any more."—Isa. 2:2, 4.

The Socialism of Jesus Christ. "Our Father which art in heaven, hallowed be thy name. Thy kingdom come. Thy will be done, as in heaven, so on earth."—Matt. 6:7.

Christmas the Festival of Peace. "His name shall be called . . . Prince of Peace."—Isa. 9:6. "And suddenly there was with the angel a multitude of the heavenly host praising God, and saying, Glory to God in the highest, and on earth peace."—Luke 2:13.

OUTLINES

The Great Meeting

And Jacob awaked out of his sleep, and he said, Surely Jehovah is in this place; and I knew it not.—Gen. 28:16.

JACOB leaves home because of sin. Sin leads us away—out of paradise—from home. Jacob sinned among home influences, sinned at the instigation of his own mother. But it was on his way from home he met God, and what a meeting! A sinner face to face with God. Left home to evade his brother, but on his way he met a greater one, God.

I. Every sinner has to meet God. Met God while on his way to evade a brother sinned against. An unexpected meeting—he never thought of meeting God in Haran. God can meet a sinner on his way from home.

II. When Jacob met God his life changed. This way the way of a new life—converted while running away. He slept and awoke a new man, surrounded by angels.

III. Jacob's new life was the source of a new resolution. "Then shall the Lord be my God." The resolution of a converted sinner—the man in whom the new life beats.

IV. The altar of the new life—"took the stone . . . and set it up for a pillar." The altar is the safety of the new life. God must be acknowledged. The strength of the resolution is the new altar. Goodness leads to sacrifice.

The Unconquered Empire

He that ruleth his spirit (is better) than he that taketh a city.—Prov. 16:32.

Man is by nature a conqueror.

I. Kingdoms man has conquered, included in the term "world." 1. Land—by (1) overcoming distance (railroads, &c.); (2) analyzing substance (scientific farming); (3) locating contents, &c. (mining). 2. Water—by (1) ascertaining elements, energies, properties, &c.; (2) controlling its forces; (3) navigating upon and under it. 3. Air—by (1) compressing, condensing, liquefying, &c.; (2) analyzing and using for his own ends; (3) navigating (aircraft, &c.). All of these conquered by science.

II. A kingdom man has not conquered—Self. 1. Body—(1) hands, tongue, &c.; (2) appetites, passions, emotions, &c. 2. Mind—

(1) thoughts; (2) imagination; (3) will. 3. Soul—(1) spiritual faculties; (2) motions; (3) aspirations of inner consciousness. Compare these respectively with the above. All of these to be conquered by religion.

Love for Christ

Jesus answered and said unto him, If a man love me, he will keep my word, and my Father will love him, and we will come unto him and make our abode with him.
—John 14:23.

I. The effective test of Christian love—obedience.

II. The assured conviction of Christian love. The obedient soul knows that he is loved by God. He makes God's love possible by his obedience.

III. The supreme experience of Christian love—uninterrupted communion and union with God.

Christian Service

And I will most gladly spend and be spent for your souls.—2 Cor. 12:15.

I. A revelation of the true spirit of all Christian service. 1. Gladness. 2. Abandonment.

II. A revelation of the central object of Christian service—the soul: 1. Because it is the key to the life. 2. Because it is the determining factor of life. 3. Because it is the permanent part of life.

The World-Harvest

Then saith he unto his disciples. The harvest truly is plenteous, but the laborers are few. Pray ye therefore the Lord of the harvest that he send forth laborers into his harvest.—Matt. 9:37, 38.

I. Here we have a true view of the world: A harvest-field. An area of opportunities.

II. A distressing view of the Church. "The laborers are few." Why? Because the opportunity is obscured by the task. Because the need is not acutely felt. Because world-responsibility is but narrowly accepted.

III. An urgent call to discipleship. "Pray ye." Prayer leads to activity and fits for service.

The Joy of Jesus

His disciples prayed him, saying, Master, eat. But he said unto them, I have meat to eat that ye know not of, &c.—John 4:31-42.

I. Too happy to eat or drink. Religious ecstasy is not necessarily fanaticism, but may be the very highest happiness. The mystic has his reward.

II. The puzzle of the disciples. Jesus could not explain his emotion to them and they could not understand him. By and by they knew this joy themselves.

III. The joy of saving a soul. There is no greater. It was for this that Jesus had come. We can all taste this joy.

IV. The vision of the harvest. If this woman could find eternal life, there was hope for anybody. The gospel could win the Gentiles if it could save the Samaritans. The fields were white for the harvest, as the revival in Sychar showed.

V. Joy enough for all. One sows and another reaps. There is no room for jealousy among fellow workers. One pastor reaps where his predecessor sowed. The evangelist gathers in the harvest, but the pastor prepared the soil and sowed the seed. They all share in the harvest-joy.

The Wise Men and the Star

When Jesus was born in Bethlehem of Judaea in the days of Herod the king, behold, there came wise men from the east to Jerusalem, &c.—Matt. 2:1-23.

I. God speaks to men in a language they can understand.

II. By unlikely ways men may be led to Jesus.

III. How intense the curiosity of these men concerning Jesus.

IV. Those most anxious to see Jesus are far away from him.

V. What they found was apparently insignificant.

Reasons for the Christmas Joy

The angel said unto them, Fear not: for behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born in the city of David a Saviour, which is Christ the Lord.—Luke 2:10, 11.

Christmas is, of all the times of the year, the most joyful. We are glad ourselves and seek to make others equally glad. This is reasonable and the reasons are to be found in the angel's message.

I. In what the child was to be: 1. A Savior. If so, somebody was lost, and that somebody might now be saved. A good reason for joy. 2. Christ, the appointed one. No anointing oil needed he from man's hand. God had anointed him. 3. Yes, a Lord in spite of appearance to the contrary.

II. In those for whom this child was to be a Savior—all people. Not alone for the wealthy, the educated, or those in high social positions; nor yet for the good, but for all. The door to heaven was thrown wide open for all who would enter by faith in this Christ.

III. In the fact that Christ in coming as a man honored humanity. 1. He honored childhood by being born as a child. 2. He honored motherhood by being born of woman. 3. He honored the home by being born in a home.

IV. In the example man would now have in this Christ.

V. In the possibilities here set before man: 1. Man is in Christ to be anointed for his task in life. 2. He is to be lord over self and sin. 3. He, too, is to save by bringing men to this Savior.

Our Christmas Guest

The Master saith, Where is the guest chamber?—Mark 14:14.

We sometimes invite people to be our guests at Christmas time. Christ may be our guest if we want him. He asks of us, Where is the guest chamber? As a Christmas guest:

I. He came uninvited—as to the home of Zacchæus (Luke 19:5): "To-day I must abide at thy house."

II. He came unto his own (John 1:11).

III. His own received him not. He was an unwelcome guest (John 1:11; Luke 2:7). The people of Bethlehem, no doubt, had much better reasons for not giving Jesus a place than some of us have this Christmas time. "There is still

"Room for pleasure, room for business,
But for Christ the crucified
Not a place that he can enter."

IV. He was a guest whom it was a great honor to entertain. He was "Prince of Peace," "Lord of lords."

V. He came: 1. To honor his host. 2. To save. "Thou shalt call his name Jesus, for he shall save his people from their sins" (Matt. 1:21). 3. To make people happy (John 15:11).

ILLUSTRATIONS

The Scrap-Heap

THERE is a familiar story of an illustrious engineer, who, when visiting some mechanical works, was asked what he would like to see first. His reply was, "The scrap-heap." And the story goes on to add that he found so much of interest there that he never saw the shops at all. There is also a story less well known, perhaps, of another engineer, who, emulating his great predecessor, asked an American engine-builder the same favor. "Pray, pardon us," was the reply; "we keep the secret of our success to ourselves."

Failures have taught men what to avoid, and the scrap-heap is nothing but the living and speaking note-book of experiments. Every broken or futile part is a post labeled "Danger," and the multiplication of such posts on both sides of the road buoy out a passage along which the engineer may travel safely.—*Scientific American*.

The Hospitality of the Backwoods

Horace Kophart in his book on *Our Southern Highlanders* narrates this beautiful experience:

"Once when I was trying a short-cut through the forest by following vague directions I swerved to the wrong trail. Sunset found me on the summit of an unfamiliar mountain, with cold rain setting in, and below me lay the impenetrable laurel of Huggins's Hell. I turned back to the head of the nearest watercourse, not knowing whither it led, fought my way through thicket and darkness to the nearest house, and asked for lodging. The man was just coming in from work. He betrayed some anxiety, but admitted me with grave politeness. Then he departed on an errand, leaving his wife to hear the story of my wanderings.

"I was eager for supper; but madam made no move toward the kitchen. An hour passed. A little child whimpered with hunger. The mother, flushing, soothed it on her breast.

"It was well on in the night when her husband returned, bearing a little 'poke' of cornmeal. Then the woman flew to her post. Soon we had hot bread, three or four slices of pork, and black coffee unsweetened—all there was in the house.

"It developed that when I arrived there was barely enough meal for the family's supper and breakfast. My host had to shell some corn, go in almost pitch-darkness, without a lantern, to a tub-mill far down the branch, wait while it ground out a few spoonfuls to the minute, and bring the meal back.

"Next morning when I offered pay for my entertainment, he waved it aside. 'I ain't never tuk money from company,' he said, 'and this ain't no time to begin.'

"Laughing, I slipped some silver into the hand of the eldest child. 'This is not pay; it's a present.' The girl was awed into speechlessness at sight of money of her own, and the parents did not know how to thank me for her, but bade me 'Stay on, stranger; pore folks has a pore way, but you're welcome to what we got.'

When the Blind Gain Sight

"A friend in New York tells a lovely story about a boy in one of the great English schools. He was an only child, and his mother died when he was but a little fellow. Between him and his father there grew up relations of the most delicate and sensitive intimacy. The father was blind, so that the little boy had to be his father's eyes, and until the day came when the lad had to go away to school there was scarcely an hour when the two were separated. But at last the time came and the boy went. He became the best athlete in his school. One spring, just before the final game in which the boy was to bowl for his own school, tidings came that his father was seriously ill and he must come home. The news sent the whole school into lamentation, for they were afraid that he might not recover, and that if he did not the boy could not play in the concluding and critical game. And indeed, as it turned out, the father died. The day before the game was to be played the boy came back to school, and, to the amazement of all, let it be known that he intended to play. The next day he took his place and played as he had never played in his life before. When at last the game was over and the school had won its triumph, one of the masters came to the boy and expressed to him the delightful surprise of the school at what he had done, and

their amazement both that he had played at all and at the way he had played. 'Why,' said the boy, 'didn't you understand? I wouldn't have missed it for anything. That was the first game my father ever saw me play.' Beneath the consciousness that for the first time his father's eyes were open and watching him the boy had discovered capacities of power that he hardly knew he possessed before."—ROBERT E. SPEER, in *The Stuff of Manhood*.

The Spirit of Two Pilgrims

Tolstoy tells a lovely little story of two pilgrims who set out for Jerusalem. Yelesei stopt to help a starving family. He bought food, fetched water, split wood, started the great oven-fire, nursed and fed the sick, redeemed the mortgage on the home, and bought back the cow, horse, and scythe with which the living was earned. His money was all gone, and he could not hope to overtake his companion on the road, so he returned home and devoted himself again to daily duty. Yeffin would not pause to help any one. He reached Jerusalem, visited the sacred places, obtained earth from Calvary, water from the Jordan, and blessed amulets of every kind, but because of the throng he could not reach the Holy Sepulcher. Yet, "under the lamps themselves where the blessed fire burns before them all," he saw a vision of Yelesei, wearing a halo of shining glory about his head. For Yeffin had brought his body to the Holy Land, but Christ himself had come to the soul of Yelesei. "And he learned that in this world God bids every one do his duty till death—in love and good deeds."

The shepherds were keeping watch over their flocks—doing ordinary duty—when the Christian vision came to them.—*The Expositor*.

How to Forget Trouble

I learned a wonderful lesson once from Marshall Wilder that was worth many a long-winded sermon for practical usefulness in meeting the hardships, the woes, the pains of life. I was on the stage of a theater with him, just preparatory to his "act." He was suffering excruciating agony—as he often did, from his frail and deformed body—and sweat was pouring down his brow and cheeks. "Put your arms around me and love me tight, George!" he gasped; "hold

me tight," and I held him, clasping his hands also in mine. He gript me with fierce intensity, clearly indicating the pain he was in, and thus we stood until the call came for him. Then, wiping his brow and face, with a smile that was at once ghastly and sweet in its pathos, he rushed before his audience and had them laughing at his merry quips and quirks, his jests and jokes before I could recover from the sympathy I felt for his deep suffering. Brave, courageous, plucky Marsh! 'Ready to make fun for others in spite of his own pain. How often when men come to me with long, drawn-out tales of their woes, their pains, their sufferings, their trials, their hardships, do I feel like saying to them: "Cut it out! Go and do as did Marsh Wilder. Make some one else laugh. Make some one else happy, and you'll forget your own troubles!" For it is true. The very effort of concentration upon making others laugh or adding to their happiness, largely, if not completely, leads to a forgetfulness of one's own woes.—*Living the Radiant Life*, by GEORGE WHEATON JAMES.

The Inscrutable Mystery

We know not what that Power portends
Which over all the world extends
Its mighty sway for weal or woe,
Nor whence we came, nor whither go.

On that which was, and yet shall be,
Shuts down the veil of mystery,
Which we would thrust aside, or rend—
So keen are we to comprehend.

But I am glad we do not know,
Since Wisdom has decreed it so,
Else life, without an earnest quest,
Would have for earnest men no zest.

Build we not vainly, stone on stone,
Be law, not chance, upon the throne;
Chaos to order must give way,
And darkness yield domain to-day.

—HENRY A. WESTFALL, in *The Universalist Leader*.

A Christmas Prayer

Dear Lord! we pray upon this day,
Of all the year the best,
That Thou mayst enter every home
And be a welcome guest.
Visit the prisoner in his cell—
He has no friend but Thee!
Take Thou the bonds from off his limbs,
And let the oppress go free.
Give hope again to those who pray
That peace may come with Christmas day.
—ANNA M. S. ROSSITER.

Notes on Recent Books



THE NEW ARCHEOLOGICAL DISCOVERIES¹

Professor ANDREW C. ZENOS, D.D., McCormick Theological Seminary, Chicago, Ill.

It would be easy to describe this book in a few words. Its clear, systematic presentation of its subject-matter, its definite aim, and its comprehensive scope give it the charm of simplicity. But to say all this of the book and to let it go at that would certainly fail to do it justice. It is a work deserving of a more careful review. First of all, it lays claim, and makes good its claim, to being the first of its kind. Certainly there is no other which aims to cover precisely the same field and from the same point of view. It aims to gather up the knowledge secured by recent archeological discoveries and show its bearing upon the New Testament and upon the life and times of the primitive Church. This new knowledge comes partly through the papyri brought to Europe from time to time since the famous find at Oxyrhynchus in 1897, and partly from monuments, inscriptions, and other remains of ancient life found through exploration in Palestine, Pompeii, the catacombs of Rome, the cemeteries of ancient Egypt, and the fields of Salona and Dalmatia. Such a broad survey of the archeological field for the light it throws on the origins of Christianity, it may be fairly said, has never been made before. The author is a teacher, lecturer, and writer; therefore, he has the gift of popularizing. But unlike popularizers as a class, who are generally impatient of the tedious processes of investigation, Dr. Cobern has also equipped himself as an archeologist by some experience in the actual work of excavation. He is thus fitted to be a mediator between the original

investigators and the public at large, which is anxious to know of their findings but is frequently bewildered by their discursive and tedious methods of presenting them. Aside from the author's qualifications to present this subject, the subject itself is possess of thrilling interest. It appeals to the modern student of history by the revelations it makes of similarity in the ancient world to the modern. To be told, for instance, of the contest for women's rights as far back as 425 B.C., of how millionaires in the third century evaded inheritance taxes, of the price of pork and beans under Imperial Rome, of the practise of shorthand and the study of rhetoric in the apostolic era, at once arrests attention and stimulates thought. To be assured that autograph letters of men living at the time of Christ's birth can be perused at the present time can not fail impressing one with the sense of fraternity and fellowship through the ages.

But the greatest value of Dr. Cobern's work lies in the solid foundation that it lays under our knowledge of the New Testament and its times. The conjectural criticism which was in vogue in the last half of the nineteenth century is completely supplanted by a substantial and entirely trustworthy body of information. There are many other good features of the book which might be mentioned, but the above should suffice to commend it not only to every student of the New Testament but also to every lover of historical lore. (See frontispiece.)

YOUR PART IN POVERTY²

"For ye have the poor always with you; but me ye have not always," is a statement of a fact and not the acceptance of a condition. Nothing short of selfishness has kept

this question of poverty unconsidered and unredressed. Poverty has its blessings, we are told, but experience proves that there are few who covet that state. It must be

¹ *The New Archeological Discoveries and Their Bearing Upon the New Testament and Upon the Life and Times of the Primitive Church*, by Camden M. Cobern, D.D., Litt. D. Introduction by Edouard Naville, D.C.L., LL.D., Foreign Associate of the Institut de France. Professor of Archeology in the University of Geneva, Switzerland. Octavo, cloth. Illustrated. Price \$3.00 net. Funk & Wagnalls Co., New York, 1917.

² George Lansbury. B. W. Huebsch, New York, 1917. 7% x 5% in. \$1.00 net.

acknowledged that poverty deprives millions of human beings of health, happiness, and usefulness; born under the most unsanitary and degrading conditions, it could scarcely be otherwise. "We murder by our foul social arrangements 100,000 babies in the first year after birth, . . . another 120,000 are killed before birth because we neglect their mothers."

It is because such appalling conditions exist across the sea and in America that the author felt constrained to send out this appeal "to men and women of the comfortable classes, in order to put before them some of the difficulties which dog the footsteps of the common people throughout life, and also some ideas for establishing better relationships and a more lasting friendship among all the people." The author is deeply solicitous that the comfortable class in society should see that "the one thing needed is that we should recognize life as a unity and realize how dependent we all are upon each other." He affirms that no condition of society can be satisfactory that does not give every man and woman the full fruits of their labor so that they may have good food, good clothes, and good houses, and for their children the best possible education. This he does not expect to see realized until we substitute cooperation and brotherhood for competition and strife. He has no sympathy with the method prevalent among the rich, namely, that of doling out gifts. Problems are not settled that way; indeed, it invariably leads to their postponement. Justice and love must be the principles that will usher in a wholesomer and fairer civilization.

The author (who was at one time a member of Parliament) can not understand why it is that the clergy and social workers are so indifferent to this question of poverty. It is his conviction that organized religion has failed "to get any sort of hold on the common people." The reason he assigns is that religion "is looked upon by most of us as a matter of business." By that he means that we have bargained with God, simply affirming belief in the sacrifice of Christ's death—that he paid it all, and because it is all paid our place in heaven is thereby secure.

Among the reforms which he favors are the following: the abolition of the wages and profit system, the granting of citizenship to all adults—men and women from the

age of twenty-one, and the raising of the age for leaving school to sixteen. His hope for the future, however, is not based on external law, but also on internal—a complete change of heart.

My object in life, he says, "is to strive by God's help to beat down selfishness and greed and evil-doing in myself, and by every means in my power to remove from other people the weights that hold them down—from the poor the burden of need, from the rich the burden of those riches which make the poverty of the poor." Such a spirit will ultimately conquer. After making full allowance for underestimating the social amelioration of the past quarter of a century and a somewhat limited perspective, the main indictment of the author holds true. The problem is a challenge to the best that is in mankind.

The Christ We Forget. A Life of Our Lord for Men of To-day. By P. WHITEWELL WILSON. Fleming H. Revell Company, New York, Chicago, and Toronto, 1917. 8 x 5½ in., xlii-310 pp. \$1.50 net.

The author of this volume, a layman, was a member of Parliament for four years. But that is not his chief distinction. He succeeded the brilliant H. W. Massingham as parliamentary correspondent of the *London Daily News*, and so superior was his work in that capacity that as a writer he is classed with Masfield and Chesterton. It is implicit that such a man would write no ordinary book. And this volume will be much quoted and much praised.

Now for a layman to write on a subject that bristles with technical difficulties—"A Life of Our Lord for Men of To-day"—implies ignorance of the difficulties, or mastery of them, or a determination to ignore them. Curiously enough this volume shows a mixture of all three. For example, that the Synoptics and the fourth Gospel differ fundamentally our author seems not to know at all. He uses all indiscriminately as on the same historical footing. On the other hand, he is saturated with the gospels, the contents of which come trippingly to the pen, with a massing of detail that springs only from a masterly command of their content. Yet he has such a profound contempt for patient, age-long scholarship, applied both to text and exegesis, as makes him constantly obtrude sneer and fling at patient and reverent study and students. So that we almost place him among those who think

that fervor and zeal are able to dispense with patient, scholarly investigation. As an example of this last we may cite (p. 163) the passage where he is speaking of Jesus as Teacher of truth, and says (italics ours): "He did not leave behind him a book of proverbs, over which we are to wrangle as best we may, but the Spirit of Truth—not of Conjecture, or Criticism, or Hypothesis—who is our Comforter." Similarly he continually interrupts his exposition with entirely gratuitous flings at the higher and the lower criticism.

Moreover, the method is one that combines boldest literalism with wildest metaphorism and most strained emphasis on impossible points of exegesis. An example of this last is where by italicizing the pronouns "thou" and "thy" in the replies to Satan in the temptation he makes Christ apply as personal to the devil the words: "*Thou* shalt not tempt," &c., and "*Thou* shalt worship," &c. Moreover, there is such a discursiveness, a forced binding together of matters essentially unrelated, a reading into the text of things that are not there, as to madden the scholar who conscientiously eschews the forcing of Scripture.

A "Life of Christ" the book is not. It is a series of reverent reveries.

And yet—especially for ministers, for homilists, for those who are looking for themes, for illustrations, for accumulations of suggestion for talk or lecture—we have seen few books that promise more. One can hardly read a page without finding a sermon-nucleus or a talk for a prayer-meeting. As suggested above, the greatest care needs to be exercised in following the leads, but for the discerning the lead is there. And this is the real value of the volume—it is journalistic, modern. It is worth the price as a source of hints, even tho it be, in part, an example of how not to teach, a warning against the subjective method unguided by critical knowledge.

Religion and Philosophy. By R. G. COLLINGWOOD. Macmillan & Company, Ltd., London. 5½ x 8¾ in., xviii-219 pp. \$1.75.

This is an unusually stimulating book. It is concerned with Christianity primarily as a philosophy, but a philosophy with ethical content and an essential relation to history. In the second part certain central beliefs about God and the world are sub-

jected to a comparison with alternatives and to a criticism from the point of view of objections urged against them, with the aim of reaching a tenable view of the nature of God. Accordingly, the author discusses the idea of God (1) as spirit in relation to the world of matter; (2) as a person in relation to other personalities; (3) as both good and omnipotent in relation to a universe in which good and bad coexist side by side. In part third he applies the results thus obtained to a consideration (1) of the incarnation, i.e., the relation of the true nature of man to the Absolute Spirit; (2) of the atonement, which involves the ethical relation between the good will and the bad; (3) of miracle, which finds its meaning only when we face reality as free, infinite, and self-creative in unpredicted ways. One or two of his suggestions may be here referred to. The traditional arguments for the existence of God are valid as applied not to a God nor to any God, but only to a particular idea of God. In respect to all matter the final word is that it "is in its degree a form of life." God as personal is rescued from an indefinite Absolute, on the one hand, and, on the other, from a limited nature. The omnipotence of God is not restricted by evil, since he conquers it by man's repentance. The discussion of the incarnation is exceedingly interesting; still more suggestive is his treatment of the atonement. The miracle to which he refers is not that of the dogmatist.

The single word that comes to one as characterizing this treatise is the feeling of reality. The point of view and the material offered are thoroughly modern, and at every stage the discussion discloses the thinker who has by serious and prolonged consideration found his way through the most persistent and haunting problems of modern thought.

Providence and Faith. By WILLIAM SCOTT PALMER. Macmillan & Co., London, 1917. 4¾ x 7¼ in., xiii-129 pp. 2s. 6d. net.

The problem of the nature of God is by no means the least that the present conflict has forced on our attention. The scholastic formulations in the creeds are inadequate in this crisis—inadequate especially because of their crystal-coolness in the tempest of passion and hot indignation which determined assault on human liberty has stirred

up. To solve this problem (Providence) and to indicate the attitude man should hold toward God (Faith) are the two purposes of this unusually excellent and cheap little volume. It is cast in the form of eighteen brief chapters, each of which contains matter for at least one sermon.

The author holds that belief in God may be worse than unbelief if the God conceived in the belief be unworthy—a Thor instead of a Heavenly Father, for instance. Inadequate, often misleading, he further shows, are the ascriptions to Deity of attributes in creeds—omnipotence, for example, as generally understood. How many, many times have we recently heard the question, Why does God not stop the war? The best answer we have seen is given by Mr. Palmer in his chapters on "Omnipotence," "A Gathering of Threads," and "The Profitable God."

Chapters on "Shall He Find Faith?" besides two on "Prayer," with others, take up the human side—man's attitude to the Being seen in Jesus Christ. The solution of both problems is found in the comprehensibility of God as Father and Sympathizer with man, and man as coworker with God.

New Thought Christianized. By JAMES M. CAMPBELL, D.D. Thomas Y. Crowell Company, New York, 1917. 5 x 7½ in., 152 pp. \$1.00.

The modern cults that affirm untruths, ignore the law of suggestion, and overemphasize one side of a truth come in for a fair share of criticism by the author; at the same time he is not unmindful of the valuable service New Thought has rendered the world.

The topics treated by Dr. Campbell are those that are common to the Christian life, and throughout the twenty-one brief chapters a fine balance has been maintained. Whether it be the individualistic or social point of view that is being discussed, the one thing he posits above everything else is that God in all our striving must be the soul's chief center and end.

At the end of each chapter a number of affirmations are given; for example, at the end of the chapter on "The Highest Selfhood," he gives the following affirmations:

I will not allow the good to be enemy to the best.

I will endeavor to grow a better soul than the soul I have.

I will make the divine idea express in my

nature the ideal which I strive to realize in my life.

I will labor for the enriching of self that I may increase my contribution to the enrichment of the world.

The New Country Church Building. By EDMUND DE SCHWEINITZ BRUNNER. Missionary Education Movement of the United States and Canada, New York, 1917. 7½ x 5 in., ix-141 pp.

Certainly the rural church is in no danger of neglect in these times. Articles and books on various phases of its activity and well-being are already numerous. The present volume deals with the building, remodeling, and equipment of the country church and parish house with reference to "beauty and service." A historical chapter on Early American Churches is followed by one on The Old Plant and The New Program in which two ideals—community service and religious education—are expounded. Then come chapters on The Choice of Site and Materials, Plans and Principles, Rebuilding, The Rural Parish House (an excellent treatment), For Beauty and for Service, The Building Campaign, and Dedication (this last containing two "services of dedication" used in North Dakota and Maryland, which can be employed as they are or may serve as suggestions).

The work is practical and contains many useful hints on things outside the area covered by its title. It is indorsed by the appropriate committee of The Federal Council and has earned a place in the parish library.

The Emancipation of the American City. By WALTER T. ARNDT. Duffield & Co., New York, 1917. 310 pp. \$1.50 net.

This book should be recommended to the intelligent public owing to the popular style combined with scientific accuracy.

The author discusses the different phases of city government such as home rule, the city boss, charters, city managers, short ballot; the initiative, referendum, and recall; municipal finance and revenues, civil service, and public utilities. Seven appendixes furnish additional material about important matters discussed.

There is need for a book of this kind, and it should have many readers among those who want to know what to do but lack time and inclination to read more technical treatises.

An Introduction to the Old Testament, Chronologically Arranged. By HARLAN CREELMAN, Ph.D., D.D., Professor of Hebrew Language and Literature, Auburn Theological Seminary. The Macmillan Company. 383 pp. \$2.75.

There are many excellent introductions, both scholarly and popular, to the Old Testament, but Dr. Creelman is quite justified in claiming that, among all of them, his has a place of its own. Its distinction lies in the fact that while other introductions treat the material in the order of the books as they occur in the English or the Hebrew Bible, this introduction treats it from the standpoint of history and chronology. That is, he groups together books or sections which belong to the same period, however far apart they may lie in the Old Testament as we have it, and in dealing with a historical period he lays bare the sources of our knowledge of it with their relative age and value. By this system of chronological grouping, he is able to show how richly the meager story of the book of Kings is amplified and illustrated by Amos, Hosea, and other prophets; and it thus becomes possible for one who approaches the study of the Old Testament with no knowledge of dates or historical sequence to acquire an intelligent and living interest in the development of that great historical and religious movement of which the Old Testament is the literary record. This much-to-be-desiderated knowledge few even of those who love the Bible possess; and for those who are prepared to do thorough study, a more useful book than Dr. Creelman's could not be recommended. It is full of carefully sifted information; it displays no bigotry or bias in either direction; it is a comprehensive, honest, and dispassionate presentation of the literary and historical facts of the Old Testament, and forms an admirable guide to its often perplexing detail. Altogether the book is a credit to American scholarship.

A Modern Job. An Essay on the Problem of Evil. By ETIENNE GIRAN. The Open Court Publishing Company, Chicago and London, 1916. 8½ x 5½ in., 92 pp. 75 cents net.

With the advance of learning there are springing up ever newer and subtler objections to religion. M. Giran has formulated many of these and centered them about the assumed experiences of a twentieth-century descendant of Job, a Dutchman who loses

family and wealth and raises anew the problem of evil. The three "friends" speak along modern lines, while Elihu, who is the modern Job's old servant, quotes the command—"Love one another."

First, Eliphaz presents a God who wills evil for men's moral growth through discipline and conquest of that evil, or for more mysterious designs. Job replies this God is immoral, he permits evil. Bildad's God is not really but only metaphysically omnipotent, and suffers evil because of this limitation. He is love, sympathy, and compassion for man, and man is his partner in the fight and in the ultimate victory. To this Job replies, God is then a feeble being and contemptible therefore, not worshipful. Zophar's god is the serene, unchangeable spirit or deity of Buddhists and pantheists—"immutable in his eternal will." Men by mismanagement or sin are responsible for human evil. It is theirs to overcome and ultimately to acquire omnipotence. The answer to this is, God is then heartless, incapable of love; evil is still evil, suffering exists. Elihu's contribution is summed up in the command—"Love one another." The three friends leave Job looking into the west at sunset and amazed at the beauty of the spectacle. The author concludes with the question: "Was God, by opening his eyes to the beauty of his universe, already restoring to him the very treasures of life that blind circumstance had snatched from his grasp?"

When so many are concerned in this crisis with the problem of God, and when novelists like Wells and Chesterton write three novels in quick succession dealing with that problem, it is not one that ministers dare neglect. This little book presents many objections to the orthodox idea of God and religion.

The Religions of the World. By GEORGE A. BARTON. University of Chicago Press, Chicago, 1917. 7½ x 5 in., xv-307 pp. \$1.50 net.

The literature of comparative religion is already so vast that the student, and sometimes the teacher, is at a loss to know what to take up or recommend. Perhaps the pressing need was a "beginner's book," one that should cover the field briefly and lucidly yet comprehensively. Dr. Barton's aim was to produce such a book and he has succeeded unusually well. His order of arrangement is: Primitive religion, Baby-

lonia-Assyria, Egypt, Hebrews, Mohammed, Zoroaster, India (in three chapters), China, Japan, Greece, Rome, Christianity. The treatment of the individual religions is broad and sympathetic. The geographic, ethnic, and historic background is given in each case, and then the distinctive features of the religion under discussion, with a satisfactory summary of its development and history. The discussion is supplemented by reading-lists for the guidance of the student.

There seems opportunity for some improvement in a second edition. The chapter on primitive religion should contain a paragraph on mythology and its functions, which is found in the primitive stage and underlies, or recurs in, advanced developments. Egypt

should precede Assyria-Babylonia as more elementary throughout in its main conceptions and more nearly akin to primitive religion. The discussion of Zoroastrianism would be better placed after treatment of India; and genetic relationship would suggest placing next to this Greece and Rome. There is no discussion of the Germanic-Scandinavian religion, which now might well be included in view of the study put upon it during the last thirty years. Considerable revision and extension of the reading-lists are also a desideratum.

Considering its purpose, Dr. Barton has produced a usable and useful volume—the best so far. The text is reliable and the exposition lucid.

PREACHERS EXCHANGING VIEWS

Editor of the HOMILETIC REVIEW:

In your issue of August, 1917, p. 110, you called attention to the comment of Canon Lukyn Williams on the genealogy in St. Matthew. His claim that Matthew began his genealogy with the words "The book of the generations of Jesus Christ, the son of David, the son of Abraham," in order to indicate the fulfilment of the divine promise to David, is obviously correct. His theory, however, that because "the name of David has, in Hebrew, three letters, and the numerical value of these three letters is fourteen; hence Matthew arranges his matter in three divisions of fourteen," seems to me far-fetched, indeed.

I am confident that Canon Williams will readily agree with me that the explanation of this genealogy and its three divisions is to be found in the Midrashic interpretation of the phrase, "This month shall be unto you" (Ex. 12:2). In Hebrew the word "hodesh" (even as the word "moon" in English) means both "month" and "moon." Hence the Rabbis of the Midrash (*Shemoth Rabbah*, chap. xv) read: "This moon shall be like you"; Israel's history is like the waxing and waning of the moon. "As the moon begins her course on the first day of the lunar month, waxes larger and larger every day until the fifteenth day of the month, then declines gradually in size, and disappears entirely on the thirtieth day; so Israel began his career of light with Abraham and reached his full splendor in the days of Solomon, there being fifteen generations from Abraham

to Solomon." Here follows the genealogy in detail, exactly as in the first chapter of Matthew. "From the time of Solomon the glory of Israel declined continually until the time of Zedekiah, the very light of whose eyes was put out (cf. Jer. 39:7), there being fifteen generations from Solomon to Zedekiah." Here a genealogical list is given, which varies somewhat from that of Matthew.

With this Midrash in mind, we can easily discern what was in the mind of the writer of the New Testament genealogy. He wanted to continue the simile and show his Jewish-Christian readers that even after the moon grew dark, "after they were brought to Babylon, Jechonias begat Salathiel, and Salathiel begat Zorobabel," &c., so that Israel's full light was again revealed in "Jesus, who is called Christ."

As for the slight change from fifteen to fourteen, it was necessary in order to make David, from whose loins the Messiah was to come, the culminating point. Moreover, the lunar month consists no more of thirty days than of twenty-eight days; and in round numbers twenty-eight is perhaps more correct.

The real meaning, then, of the genealogy of St. Matthew is contained in verse 17: "So all the generations, from Abraham to David, are fourteen generations (full moon); and from David until the carrying away into Babylon are fourteen generations (dark moon); and from the carrying away into Babylon unto Christ are fourteen generations (second full moon)."

MAX REICHLER.
NEW YORK CITY.

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JULY TO DECEMBER, 1917

[Ed. = Editorial Comment, Ill. = Illustration, O. = Outlines, P. E. V. = Preachers Exchanging Views, T. T. = Themes and Texts, Por. = Portraits, Ser. = Sermon, S. C. = Social Christianity, P. M. = Prayer Meeting, I. S. S. L. = International Sunday-School Lessons, Illus. = Illustrated, C. O. = Comment and Outlook.]

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